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The Holy See

(Sancta Sedes)

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[*Latin ed. p. 1*]

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[*Latin ed. p. 5*]

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ACTA PAULI PP. VI

APOSTOLIC LETTERS

Granted by Motu Proprio
Certain faculties and privileges are granted to Bishops.

PAUL, POPE VI

THE PASTORAL OFFICE, which Christ Jesus most closely associated with the duties of teaching, leading to holiness, binding and forgiving, has always been held in high esteem by sacred ministers, although often beset by obstacles.

As the cares and labors of the Church have increased over the course of centuries, the Apostolic See has always responded with a willing and generous spirit to the requests of Bishops, which pertain to pastoral care, and has not only strengthened the diocesan prelates with extraordinary authority and jurisdiction, but has also enriched them with special faculties and privileges, which would suitably meet the needs of the present time.

Now, as the second session of the Second Vatican Ecumenical Council is drawing to a close, and as We desire nothing more than to offer the esteemed Fathers of the Council the greatest possible testimony, by which We honor all Venerable Brothers in the episcopacy, We have considered it fitting to readily receive their wishes and to grant them those things by which their episcopal office may be...

[*Latin ed. p. 6*]

Acta Apostolicae Sedis - Official Commentary 6, so that it may be placed in its proper light, and so that the pastoral office may be rendered more effective and expeditious. For we believe that this is most fitting with Our own office as universal Pastor. While We impart these things to the Bishops with great willingness, We also earnestly request that they, all of them, be-

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ing closely united with Christ and with Us, His Vicar on earth, and moved by the flame of charity, strive to make lighter the burden of all the churches (cf. 2 Corinthians 11:28), which weighs upon Our shoulders, through their own efforts. Since these are matters of the most excellent faculties, We grant them in such a way that they cannot be delegated by the Bishops to others, except to the Coadjutor, Auxiliary Bishops, and the General Vicar, unless it is expressly stated otherwise. Furthermore, in accordance with the existing law, these faculties, which We declare to belong by right to residential Bishops, also belong by right to Vicars Apostolic, Prefects Apostolic, permanently appointed Apostolic Administrators, Abbots, and Prelates of nullius, who all enjoy in their territory the same rights and faculties as residential Bishops enjoy in their own dioceses. And although Vicars Apostolic and Prefects Apostolic cannot appoint a General Vicar, they nevertheless can legitimately delegate these faculties, of which We are speaking, to their own duly appointed Vicars Delegate. Therefore, having carefully considered all things, and out of Our reverence and charity towards each Bishop of the Catholic Church, by Our own motion and by Our Apostolic Authority We decree and establish that, from the eighth day of the month of December of this year, 1963, the Bishops may immediately and lawfully enjoy the following faculties and privileges. I - FACULTIES WHICH, FROM THE MOMENT OF ACQUISITION, THE RESIDENTIAL BISHOP CANNOT DELEGATE TO OTHERS, EXCEPT TO THE COADJUTOR, AUXILIARY BISHOPS, AND THE GENERAL VICAR, UNLESS IT IS EXPRESSLY STATED OTHERWISE. 1. To extend, for a just cause, but not beyond one month, the legitimate use of dispensations or indults which have been granted by the Apostolic See and which have expired, so that timely petitions may be...

[*Latin ed. p. 7*]

Acta Pauli PP. VI, 7, concerning the prolongation of these dispensations to the same Apostolic See: nevertheless, it is made obligatory to return to this See immediately for the granting of grace, or, if the petition has already been made, for obtaining a response.

2. To grant to priests, due to the scarcity of clergy and for a just cause, the ability to celebrate Mass twice on weekdays; and also three times on Sundays and other feast days of precept, if a true pastoral necessity demands it.

3. To permit priests who celebrate Mass twice or three times to take something to drink, even if less than one hour does not elapse before the celebration of Mass.

4. To permit priests, for a just cause, to celebrate Mass at any hour of the day and to distribute Holy Communion in the evening, observing all other regulations that are to be observed.

5. To grant to priests who suffer from a weakening of visual acuity, or who are afflicted by another infirmity, the faculty of celebrating a votive

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Mass to the Virgin Mary or for the dead daily, using, whenever they need it, the assistance of another priest or deacon, and observing all other regulations as set forth in the Instruction issued by the Holy Congregation of Rites on April 15, 1961.

6. To grant the same faculty to priests who are completely blind, provided that the assistance of another priest or deacon is always used.

7. To grant to priests the faculty of celebrating Mass outside of the sacred place, but in a place that is honest and decent; never, however, in a bedroom, upon a sacred stone, as an extraordinary act, but habitually only for a very serious reason.

8. Also, to grant the faculty of celebrating Mass at sea and in rivers, with the necessary precautions taken.

9. To grant to priests who enjoy the dispensation of the portable altar, the ability, for a just and serious reason, to use, in place of the sacred stone, a Greek antimension, or a linen cloth, blessed by the Bishop, in whose right corner are hidden the relics of the Saints and Martyrs, also recognized by the Bishop, observing all other regulations, especially concerning the pall and the corporal.

10. To grant to infirm or elderly priests the faculty of celebrating Mass at home, but not in a bedroom, each day, even on the most solemn feasts, observing the liturgical laws, but with permission to sit, if they are unable to stand.

[*Latin ed. p. 8*]

8. Concerning the reduction of revenues, for as long as the cause persists, to the level of legitimate alms in the diocese, of Masses offered by benefactors, which are inherently charitable, provided that no one is obligated and can be reasonably compelled to increase the alms.

12. Also, the reduction of the burdens or endowments of Mass benefices, or other ecclesiastical institutions, if the revenues of the benefice or institution are insufficient for the honorable support of the beneficiary and for the fulfillment of the sacred duties attached to the benefice, or for the proper attainment of the purpose of the same ecclesiastical institution.

13. To grant to chaplains of hospitals, nurseries, and prisons the faculty, in the absence of the parish priest, to administer the Sacrament of Confirmation to the faithful who are in danger of death, observing the norms established by the Most Holy Congregation for the Discipline of the Sacraments in the decree *Spiritus Sancti*, dated September 14, 1946, concerning the priest administering the Sacrament of Confirmation.

14. To grant to confessors of conspicuous knowledge and prudence, the faculty to absolve any faithful in the act of sacramental confession from all censures, even reserved ones, except for: a) censures imposed by a human authority; b) censures reserved in a special manner to the Apostolic See;

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c) censures attached to the revelation of a secret to the Holy Office; d) excommunication by which priests and all those who presume to contract marriage, even civilly, and actually live together with them, are excommunicated.

15. To grant dispensations, for just cause, regarding the deficiency in age for ordination, if it does not exceed six complete months.

16. To grant dispensations regarding the impediment to ordination, by which the children of non-Catholics are restricted, as long as the parents remain in their error.

17. To grant dispensations for those already ordained, for the purpose of both celebrating Mass and receiving and retaining ecclesiastical benefices, regarding any irregularities arising either from fault or from deficiency, provided that no scandal arises therefrom and provided that the ministry of the altar is duly fulfilled, except for those concerning which are mentioned in canon 985, nos. 3 and 4, of the Code of Canon Law, and with prior...

[*Latin ed. p. 9*]

Acta Pauli PP. VI 9: Granting absolution with a declaration of innocence, when dealing with the crime of heresy or schism.

18. Conferring sacred orders outside the cathedral church and outside of designated times, on weekdays as well, if a pastoral advantage is present.

19. Granting a dispensation, for a just and reasonable cause, regarding all impediments to marriage for those of a lower rank, even if the matter concerns mixed marriages, but observing in this case the prescriptions of canons 1061-1064 of the Code of Canon Law.

20. Granting a dispensation, due to a pressing and serious reason, regarding impediments of mixed religion and disparity of cult, even in the case of the use of the Pauline Privilege, observing the prescriptions of canons 1061-1064 of the Code of Canon Law.

21. Validating at the root, provided that consent persists, marriages that are invalid due to impediments of a lower rank, or due to a defect in form, even if the matter concerns mixed marriages, but observing, in this case, the prescriptions of canon 1061 of the Code of Canon Law.

22. Validating at the root, provided that consent persists, marriages that are invalid due to the impediment of disparity of cult, even if they are also invalid due to a defect in form, but observing the prescriptions of canon 1061 of the Code of Canon Law.

23. Permitting that, in the presence of a grave reason, an interpellation of the unfaithful spouse may be made before the baptism of the party who is converted; as well as, for a similarly grave reason, dispensing from such an interpellation before the baptism of the party who is converted; provided that, in this case, it is established through at least a summary and extraju-

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dicial process that the interpellation cannot be made, or would be useless.

24. Dispensing, for a just reason, from the obligation by which cathedral or collegiate chapters of Canons are required daily to duly perform divine services in the choir, granting, that is, that choral service may be performed only on certain days, or only for a specific portion thereof.

25. Assigning to certain Canons, as needed, the duties of the sacred ministry, teaching, and apostolate, with an excuse from the choir, saving the right to receive the fruits of the prebend, but not the distributions, whether those said to be present, or the daily ones.

26. Transferring, due to a weakening of visual potency or another...

[*Latin ed. p. 10*]

10. The Acts of the Apostolic See – Official Commentary – concerning the obligation, and during its duration, of the divine office in the daily recitation of at least a third part of the Rosary of the Blessed Virgin Mary, or other prayers.

27. To appoint, in particular cases, or for a time, a Vicar General or another priest holding a certain office, to consecrate portable altars, chalices, and patens, according to the form prescribed in the Pontifical, and using the sacred oils blessed by the Bishop.

28. To permit to minor clerics, religious laity, as well as pious women, to wipe the pall, corporals, and purificators, even with the first ablution.

29. To make use of the faculties and privileges, observing their scope and tenor, which are enjoyed by Religious Orders residing in the diocese, for the good of the faithful.

30. To grant to priests the faculty, by which, according to the rites prescribed by the Church, they may erect stations of the Way of the Cross, even outdoors, with all the indulgences which are granted to those who perform this pious exercise. However, this faculty cannot be exercised in the parochial territory where is located the house of religious who enjoy, by apostolic concession, the privilege of erecting stations of the Way of the Cross.

31. To admit to the Seminary illegitimate sons, if they possess the qualities required for admission to the Seminary, provided that it is not a case of adulterous or sacrilegious birth.

32. To grant permission that, with a legitimate reason, ecclesiastical goods may be alienated, mortgaged, obligated as a pledge, rented, redeemed by emphyteusis, and that ecclesiastical legal entities may incur debt, up to the sum of money proposed by the national or regional Conference of Bishops and approved by the Apostolic See.

33. To confirm, up to a period of five years, the ordinary confessor of religious, if, due to a lack of suitable priests for this office, it is not possible to provide otherwise, or if the majority of the religious, including those

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who do not have the right to elect, agree to the confirmation of the same confessor, through secret ballots; however, if they dissent, other provisions will be made, if they wish.

34. To enter, for a just cause, within the pontifical enclosure of monasteries of nuns, which are located in their diocese, and

[*Latin ed. p. 11*]

Acts of Pope Paul VI, paragraph 11, permitting, for just and weighty reasons, the admission of others to a cloister, and the departure of nuns from it: for a truly necessary time.

35. Dispensation, at the petition of the competent Superior, regarding the impediment by which those adhering to an un-Catholic sect are detained from being admitted into a religious order.

36. Dispensation, at the petition of the competent Superior, regarding the illegitimacy of birth of those destined for the priesthood, who are to be admitted into a religious order, and also of others, if they themselves are prohibited by the prescriptions of the Constitutions from being admitted into the religious order. But in either case, adulterers or sacrilegious persons cannot be dispensed.

37. Remission, either in whole or in part, at the petition of the competent Superior, of the dowry which those requesting admission to monasteries of nuns or to another religious order, even one under pontifical jurisdiction, are required to bring.

38. Permission for members of religious orders to transfer from one religious order to another of diocesan jurisdiction.

39. Dispensation, in the case of a very serious reason, for individual members of religious orders to leave the diocese, if their Superior has neglected to give due warning, provided that the matter is reported to the Apostolic See without delay.

40. Granting, even through other prudent and suitable men, to individual faithful subjects the permission to read and retain, under their custody so that they do not come into the hands of others, prohibited books and periodicals, with no exceptions for those which openly promote heresy or schism, or which strive to undermine the very foundations of religion. But this permission can only be granted to those who require the reading of prohibited books and periodicals, either to refute them, or to properly fulfill their own duties, or to legitimately pursue a course of studies.

II - PRIVILEGES WHICH, BESIDES OTHERS ENUMERATED IN THE TITLES OF THE CODE OF CANON LAW, BELONG TO ALL BISHOPS, WHETHER RESIDENTIAL OR TITULAR, FROM THE MOMENT OF THE AUTHENTIC KNOWLEDGE OF CANONICAL PROVISION:

1. To preach the Word of God everywhere on earth, unless the local Ordinary expressly refuses.

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2. To hear the confessions of the faithful, even of religious, everywhere on earth, unless the local Ordinary expressly refuses.

[*Latin ed. p. 12*]

12. Acts of the Apostolic See - Official Commentary 3. To absolve, wherever they may be, any faithful from all sins, with the exception, however, of the sin of false denunciation, by which an innocent priest is accused of the crime of solicitation before ecclesiastical judges. 4. To absolve, wherever they may be, any faithful in the act of sacramental confession from all censures, even reserved ones, with the exception of: a) censures imposed by a human being; b) censures specially reserved to the Apostolic See; c) censures which are attached to the revelation of a secret to the Holy Office; d) the excommunication by which priests and all those who presume to contract marriage with them, even only civilly, and to live with them in fact, are excommunicated. Bishops residing in their dioceses can use this faculty for their subjects, even for the external forum. 5. To reserve the Most Holy Eucharist in their domestic oratory, provided that the prescriptions of the liturgical laws are duly observed. 6. To celebrate Mass for any just cause at any hour of the day, and to distribute Holy Communion even in the evening, observing the other regulations that are to be observed. 7. To bless, wherever they may be, with the simple sign of the cross, along with all the indulgences usually granted by the Holy See, rosaries and other prayerful crowns, crosses, medals, and scapulars approved by the Apostolic See, and to bestow them without the burden of inscription. 8. To erect, under a single blessing, in churches and oratories, even private ones, and other pious places, Stations of the Way of the Cross, along with all the indulgences granted to those who perform this pious exercise. We gladly grant these faculties, these privileges, to Our Brothers in the Episcopate, with the intention and will, as stated above; so that, indeed, all of these things may pertain to the honor and the benefit of the most holy Church of Christ, to which We and Our own owe everything. Contrary provisions, even those specially worthy of mention, notwithstanding. Given in Rome, at Saint Peter's, on the thirtieth day of the month of November, in the year 1963, in the first year of Our Pontificate. PAULUS PP. VI

[*Latin ed. p. 13*]

Acta Pauli PP. VI, 13. APOSTOLIC LETTER. To the Holy Martha, celestial patroness of hostels in Italy, of the owners, servants, and employees, or "Albergatori e Lavoratori degli alberghi e delle mense" [hotel and restaurant owners and workers]. PAUL PP. VI. For the perpetual memory of this matter. — "For I was a stranger, and you didst take me in" (Mt. 25:35): these words of our Lord Christ most clearly demonstrate how important it is to cultivate that virtue of the soul to which the name "hospitality" is given, since He promises to render to each one according to his works. And

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the Church, the most diligent guardian of the evangelical law, has never ceased to urge the faithful, both in her words and even more so in her institutions, to receive guests with kindness and humanity, so that what was held in the highest honor among even pagan nations, namely, the practice of hospitality, would also become one of the offices of mercy and a certain and sure sign of fraternal charity. Nor should we think that the force of this virtue has diminished in our time, but rather, given the increasing needs of people, the changed ways of social life, and the further opportunity for journeys, even for pleasure, we do not hesitate to say that this service has become more important and more necessary. Indeed, especially in places with a pleasant climate and good air, conducive to health, many hostels are now found, which are equipped in the most convenient way to receive travelers, and are therefore perfectly suited for rest and recreation; and there are so many who dedicate themselves to this public service, as owners, servants, or waiters, that they seem to be creating a new kind of order in human society. And it is necessary, we firmly judge, that these men should, through the example of their lives, demonstrate liberality, and that they should avoid all kinds of deceit, and that they should constantly maintain their faith and religion. In this regard, the pages of the Divine Book come to our aid again, in which a certain woman, named Martha, is said to have offered humble but generous hospitality to the Son of God (cf. Lc. 10:38-40). She "was busy about much serving," and, along with her brother and sister, she enjoyed the grace, benefit, and conversation of so great a Guest. This is what the Venerable Brother Dinus Aloysius Romoli, Bishop, thought.

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis - The official commentary of the diocese of Pescia, within whose boundaries are located cities and towns with numerous boarding houses and hospitals, wrote to Us, requesting that We declare Saint Martha the patron saint of those mentioned above, i.e., the citizens. We have readily agreed to this request, especially since other sacred prelates and the leaders of the Italian federations dedicated to the promotion of tourism and hospitality, or, as they are called, "Federazione Associazioni Italiane Alberghi e Turismo," have also expressed a desire for this. Therefore, after careful consideration, with the advice of the Sacred Congregation for Rites, and with full knowledge and mature deliberation of Our Apostolic authority, We hereby, by the authority of these letters, perpetually declare and establish Saint Martha as the heavenly patron saint of all innkeepers and restaurateurs of Italy, or "Albergatori e Lavoratori degli alberghi e delle mense," with all the honors and liturgical privileges that properly belong to patron saints. All contrary provisions to the contrary notwithstanding. We decree, We establish, We declare that these present letters shall remain firm, valid, and effective forever; that they shall have

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and obtain their full and complete effect; and that those to whom they apply, now and in the future, shall fully benefit from them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the first day of the month of July, in the year 1963, in the first year of Our pontificate. œ HAMLETUS I. Card. CICOGNANI. The Blessed Virgin Mary, "Our Lady of the Most Holy Sacrament," is chosen as the heavenly patron saint of the Congregation of Presbyters and the Society of Handmaids of the Most Holy Sacrament. PAULUS PP. VI. For the perpetual memory of this event. — Having professed that the name is recent, but the matter is very ancient, having spoken with Our Lady of the Most Holy Sacrament, Saint Peter Julian Eymard, tirelessly devoted to the divine...

[*Latin ed. p. 15*]

The Acts of Pope Paul VI, year 15, "Apostle of the Eucharist," to whom, in the preceding year, John XXIII, Our Predecessor, may he rest in peace, decreed celestial honors. He was the inventor of a singular appellation, by which he excelled in spirit, since he lived most closely with God, and having thoroughly understood both the magnificent and the hidden reasons concerning the Virgin Mary in relation to the Sacrament of Love, he added a new, precious title of honor, like a gem, to her. Does not the Church, in the Eucharist, salute it as "the true Body, born of the Virgin Mary"? Was not the Virgin, during the course of her earthly life, a living tabernacle of Christ Jesus, whom she herself bore, adored, and offered to men? Therefore, should not the same Virgin be held and invoked as a perfect model by every worshiper, and especially by the priest, who is constituted as the minister of this Sacrament? For these reasons, Peter Julian opened up a rich source of piety to the religious societies which he founded, and, as he was nearing death, he left Mary as their most exalted Patroness, and commanded that all members, in pursuing the purpose of his institute, which concerns the worship of the Most Holy Eucharist, should celebrate her name, her person, and her virtues. We know, we approve, and we confirm that the Congregation of Clerics from the Most Holy Sacrament has obeyed and will obey the command of this venerable father. Recently, a beloved son, the General Procurator of that same society, at the order and in the name of all the religious provinces, humbly requested us to solemnly and publicly approve the patronage of the Lady of the Most Holy Sacrament. Confident that these religious men, having made use of the help and intercession of the Most Holy Virgin of Augsburg, will attain the perfection they have proposed and will be most eager to undertake apostolic labors for the Kingdom of Christ, we gladly agree to grant this request. Therefore, after consultation with the Congregation of Holy Rites,

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with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, and forever, We establish and declare the Most Blessed Virgin Mary, called "Our Lady of the Most Holy Sacrament," as the principal and heavenly Patroness, among God, of the Congregation of Clerics from the Most Holy Sacrament and the Society of Handmaids of the Most Holy Sacrament, with all the liturgical honors and privileges that rightly belong to the principal Patrons of these groups. All contrary decrees to the contrary notwithstanding. These things We decree, We establish, We decide, and We declare that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect.

[*Latin ed. p. 16*]

16 This Apostolic See – in its official capacity – fully supports those to whom this pertains, or who may pertain to it, now and forever; and thus, it is to be properly judged and defined; and anything attempted by anyone, with any authority whatsoever, knowingly or unknowingly, concerning these matters, shall be null and void from this moment. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the fifteenth day of the month of September, in the year 1963, during the first year of Our Pontificate. ©

HAMLETUS I. Card.

In the archdiocese of Monterrey, the Blessed Virgin Mary, commonly called "del Roble," is established as the principal celestial Patroness.

PAULUS PP. VI

For the perpetual memory of this event.

The citizens of Monterrey and the surrounding area are known to be deeply devoted to the Blessed Virgin, as evidenced by their diligent veneration of the image of the Mother of God, commonly called "del Roble," which has been cherished since the very beginnings of the city. And indeed, the most pious Mother does not abandon the suffering people, but offers herself as a most powerful helper. It is said that this image, received from the elders, was found outside the walls of the small town, recently founded, by a young girl tending sheep. It was discovered in the hollow of an oak tree, shining with a wondrous light and filled with a most pleasant fragrance. They say that the image was later translated to the main temple, and that the same image was found again and again in the tree. For this reason, the faithful, inflamed with piety, built a sacred edifice in that place, fulfilling a vow; which, with the passage of time, was destroyed, and a more spacious church was erected with diligent care. When this church was in ruins, in the past century, the people of Monterrey, honoring the same August Virgin, built a temple that is magnificent in size and workmanship. Even its sudden destruction did not break their spirits, and therefore, this

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sanctuary, so worthy of praise, is being diligently restored and adorned in the present. Moreover, with great devotion and enthusiasm, the feast day, which is the eighteenth day of December, is celebrated each year to honor the dignity and protection of the Mother of God. Wishing to foster such piety, and to en-

[*Latin ed. p. 17*]

The Acts of Pope Paul VI, Volume VI, page 17, state that the Venerable Brother Alphonse Espino y Silva, Archbishop of Monterrey, expressing the sentiments of his clergy and people entrusted to his care, requested that We declare the Blessed Virgin Mary, to whom the common name "del Roble" is added, and whose image is located in the aforementioned temple, annexed to the Basilica of Saint Liberius, to be the principal Patroness of his jurisdiction.

Granting these requests with a willing heart, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, by these letters, perpetually, the Blessed Virgin Mary, called "del Roble," to be the principal Patroness of the Archdiocese of Monterrey before God, with all the honors and liturgical privileges pertaining to local Patronesses.

Notwithstanding any contrary provisions.

These things We decree, We establish, We decide, and these present letters shall forever remain firm, valid, and effective; and shall have and obtain their full and complete effect; and those to whom they pertain, or may pertain, shall fully support them now and in the future; and thus they shall be rightly judged and defined; and shall be declared void from this moment and null, if anything contrary to these should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly.

Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the fourteenth day of the month of October, in the year 1963, the first of Our pontificate.

© HAMLETUS I. Card. CICOÖNANI, in ecclesiastical affairs.

The Venerable Servant of God, Nuncio Sulprizio, a young layman, is proclaimed Blessed.

PAUL PP. VI

For the perpetual memory of this event.

— We testify to the piety, chastity, patience, and Christian zeal of this man, and announce that Nuncio Sulprizio is celebrated today by public proclamation, having earned it through his merits. For he is a young craftsman from the order of laymen, and today, solemnly, on page 2 of the Acts,

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volume VI, number 1, January 31, 1964.

[*Latin ed. p. 18*]

Acts of the Apostolic See - Official Commentary 18. Let those be inflamed with the spirit of the Church who are filled with the highest glory, the proper inheritance of the Blessed in Heaven. Although the earthly life of this individual was measured by a brief span of nineteen years, his mind possessed immense maturity; he won the palm of victory, having scarcely entered the arena: "Let men marvel, let not little children desire." Therefore, let not the hope of those be extinguished who confess that they are far removed from the innocence of the Servant of God, for they have someone to follow who repented; they have someone whose strength they can imitate, those who are burdened by sorrows; they have someone from whom they can take an example, those who toil diligently, especially from the very beginning of their youth, so that they may guide their lives. Italy, a fertile and illustrious motherland, renowned for the sanctity of its children, which has produced Aloysius Gonzaga, Gabriel of the Sorrowful Virgin, and Dominic Savio, like bright and burning flowers, has also yielded this most pleasing bud. Dominic Sulprizio, a humble shoemaker, and his wife, Dominica Rosa Luciani, rich in the treasures of Christian life despite their humble circumstances, had a son born to them on the thirteenth day of April in the year one thousand eight hundred and seventy-seven, in the remote village of Pesculo, in the province of Abruzzo. On the same day, a Sunday in the Octave of Easter, they took care to have him baptized into the Christian family through the laver of regeneration. Then the parents gave him the name Nuntius, in honor of the most august Virgin Mary, who received the miraculous announcement from the angel that she would be the Mother of God. He learned the rudiments of piety through domestic instruction, and at the age of three, he was already anointed with the sacred chrism. But his parents did not long enjoy his presence: for the father, who was the support of a poor household, was soon taken by premature death, which caused the mother to enter into a second marriage. Not long after, when he had acquired a stepfather who was harsh and cruel, the tender boy, deprived of the affection of his beloved parent, was left destitute by his stepmother. The most pious grandmother, Anna Rosaria, nurtured the child, who was grieving in such sorrow, with loving care; but soon, the light that warmed the little boy was extinguished again; for she also died, and Nuntius became an orphan for the third time. The memory of that same excellent woman, who diligently encouraged him in the practice of divine worship and virtue, always remained in his mind. Later, in the year one thousand eight hundred and twenty-six, his uncle, a blacksmith, a harsh and violent man, received him into his home and put the boy to harder work in the workshop, preventing him from pursuing the beginnings of his studies, depriving him of necessary food and drink, constantly scolding

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him, and inflicting punishments. At his command, the boy, 1 2 1 2 Cf. Office of St. Agnes. Cf. St. Ambrose, On Virgins, I, 2; V.L. 16, 200.

[*Latin ed. p. 19*]

The Acts of Pope Paul VI, Book 1, Chapter 19: Overwhelmed by a heavy burden, he traversed the harsh mountain paths in the freezing, snowy winter, in order to deliver goods to those who had requested them. He bore all of this without complaint, but rather with a patient and cheerful spirit, finding no comfort among men, but feeling that God alone was his comfort. However, his strength was exhausted by the arduous labor, and his leg was afflicted with a severe ulcer, so that he was forced to lean on a staff. Furthermore, sparks from the heated iron flew about, striking the bare feet of the unfortunate apprentice. Nevertheless, the cruel master, granting no respite, ordered the sick man to continue working. One day, while he was cleansing a wound at a fountain, the unfortunate young man was approached by women drawing water and washing clothes, who pelted him with stones, which contaminated the wound with filth. He fled, groaning, and sang a popular song ("Long live Mary"). He often returned to a secluded spot, which was then called "Ripa rubra," in order to wash the ulcer in a small well and, removed from the company of people, to unite himself completely with God in devout prayers. Finally, his uncle convinced himself that the boy, weakened in body and suffering from a festering wound that was even eroding his bones, was of no use to him. Therefore, he was taken to the public hospital in Aquilanum, where he lay for some time, enjoying peace and tranquility. But when the doctors declared the wound incurable, he was dismissed and returned to his native village, where he was not received by his kind relative, but by his cursed uncle, who was plotting against him. The young man, considering himself subject to immense suffering for Christ, believed that he did not deserve to be treated better, and he spoke these words: "Let Paul be tormented, as long as I can save my soul." Thus, he progressed rapidly towards holiness, having a profound understanding of the mystery of the Cross, so that the words of the Divine Master rightly applied to him: "At that time Jesus answered and said: I confess to thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones." Finally, through the efforts of his uncle, Francis Sulprizio, who was providing stipends in Naples, a glimpse was somehow afforded to the tearful statue of the Servant of God; for when Felix Wochinger, the military prefect, a man of great charity, was asked by him to open the unfortunate's lodging in that city, he did so. Therefore, the young man, giving his uncle, the blacksmith, a final kiss and expressing his gratitude—you may well marvel at the simplicity of the young man's spirit and his lack of memory

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of the injuries he had suffered—in the year 1837.

[*Latin ed. p. 20*]

20 Acta Apostolicae Sedis - Commentarium Officiale. He went to Naples, so that he might be received into the infirmary of Santa Maria, commonly called "of the Incurables," where the poor and sick were cared for. There, he gave rare examples of piety, patience, charity, and concern for the salvation of others. Who can express, in words, how intensely he loved God, and how, day and night, even when his body was afflicted, his mind prayed, and how joyfully he partook of the Eucharistic banquet there for the first time, and how he was nourished by it? How diligently he honored the Virgin Mother with all the duties of a son? Enduring the discomforts of his illness with unchangeable equanimity, he also performed a certain apostolic office, that is, he was a comforter to those who shared in his suffering. One would see him, a young man afflicted with a limp, being carried around, in order to raise the spirits of the afflicted, to bring back those who neglected religion to the heavenly Father, to prepare sinners for penance, to provide remedies to those who needed them, and to serve in every way, even in the most humble manner. Whatever gifts he had received from his patron, the military prefect, he willingly distributed, in order to alleviate the misery of the poor. Having experienced the suffering of others, and having accepted punishments willingly imposed upon himself, he realized that he desired nothing more than holiness; preserving the beauty of chastity, he spread the fragrance of Christ everywhere, so that they commonly called him "holy." As the illness worsened, and the pains increased greatly, the Servant of God stayed for a time on the island of Ischia, so that the body might be strengthened by the healthy springs of water; but when he made no progress, he returned to that Neapolitan hospice, completely surrendering himself to the divine will. The prefect of the soldiers then took him to "Arca Nova," or "Andecavina," a place noble in its works and pleasing in its view of the blue sea, where he himself resided, not only in order to provide more effective care for his protégé, but also so that he might constantly behold this example of virtue. There, in those dwellings, he began to improve somewhat, so that hope arose that he would escape the illness. While on the island of Ischia, where he had often been sent for health reasons, he spent some time, and he grew more eager for the priesthood, and he practiced his studies of the Latin language with ease, intending to bind himself to a stricter way of life in a religious family. However, a violent illness struck him again. In the room assigned to him in that fortress, he spent many hours in prayer before the image of the Infant Jesus and the blessed Virgin, so that the soldiers and others would commonly praise the "limping holy boy." He also treated the minds of the servants, whose neglect and contempt he was accustomed to reflect in himself, with the

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utmost gentleness, as if he were experiencing the pains of Christ.

[*Latin ed. p. 21*]

The Acts of Pope Paul VI, chapter 21, relate this. But, endowed with supernatural gifts, to whom the powers of nature were almost entirely lacking, and fixed in heaven, who had not known the filth of the world, he hastened to that desired heavenly seat. When a great force of illness had afflicted him, so that no place offered him rest, and no movement was granted him, experts in the art of medicine considered it necessary to amputate his leg; but the faithful servant of God, although not opposed to this, foresaw that his life was approaching its end. Those who beheld him at that time, tormented by pain, yet standing before Jesus with a tranquil and peaceful spirit, could not restrain their tears. Therefore, on the fifth day of the month of May, the feast of the most holy Virgin Mother of God, in the year one thousand eight hundred and thirty-six, having been reverently nourished with the food of the Eucharist, the learned young man, at the beginning of his life, began his eternal and most blessed life in heaven; and with his last breath, he uttered these words: "Blessed Virgin Mary! See how beautiful she is!" – and he ascended to the angels. The people of Naples, in great numbers, followed the funeral of the "lame child saint," proclaiming the singular virtue that he had demonstrated with such remarkable alacrity. As this fame grew daily, and God was seen to confirm it with miracles, the cause for the honors of the Blessed in heaven was begun for the Servant of God. And after the ordinary proceedings, which they call processes, a commission for the introduction of the cause was established by Pope Pius IX, our predecessor of blessed memory, on the fourteenth day of the month of July, in the year one thousand eight hundred and sixty-two. Then, after the Apostolic investigations were completed, the theological and cardinal virtues of the Venerable Sulprizio were discussed; and, after everything had been considered and examined, Pope Leo XIII, also our predecessor, decreed on the twenty-first day of the month of June, in the year one thousand eight hundred and ninety-one, that they had been cultivated in the Servant of God in a heroic manner. Then, after the question of the miracles, which were attributed to God through his intercession, had been examined, and everything had been diligently investigated in the proper assemblies, Pope John XXIII, with a solemn decree on the seventh day of the month of March of this year, one thousand nine hundred and sixty-three, declared that two were established. Therefore, only one thing remained to be discussed: whether the Servant of God could safely be reckoned among the Blessed in heaven. And this was done; for the Purple Fathers, who are entrusted with the observance of the sacred rites, and the Official Prelates and Consultor Fathers affirmed that it was possible. After these votes were cast, and with God invoked and prayers offered, We, on the sixth day of the month of September, in the year one thousand nine hundred and sixty-

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three, proceeded safely to the solemn beatification of the Venerable Servant of God, Sulprizio.

[*Latin ed. p. 22*]

22 Acta Apostolicae Sedis - We have decreed that an official commentary may be published. Therefore, fulfilling the desires of the faithful, especially from Italia, We, by the force and authority of Our Apostolic mandate, grant that the Venerable Servant of God, Sulprizio, a young layman, may henceforth be called Blessed, and that his body and, if possible, his relics, although not to be carried in solemn processions, may be publicly presented for the veneration of the Christian faithful, and that images of the same Blessed may be reproduced. Furthermore, by the same authority, We grant that the Office of the Common of Confessors, not of Popes, be recited annually concerning him, with proper readings approved by Us, and that a Mass of the same Common, with proper prayers approved by Us, be celebrated according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of the Mass may take place only in the diocese of Pinnensi-Piscariensi, within whose boundaries the Blessed was born, and in the archdiocese of Neapolitana, in which he breathed his last, by all Christian faithful who are obliged to recite the canonical hours, and, with regard to the Masses, by all priests, in the churches or chapels in which the feast of the same Blessed is celebrated, as appropriate. Finally, We grant that the solemnities of the Beatification of the Venerable Sulprizio be celebrated, with due observance, in the aforementioned churches or chapels, on days determined by legitimate authority, within one year after the same solemnities have been completed in the Holy Patriarchal Basilica Vaticana. Notwithstanding any constitutions, ordinances, or decrees concerning the cult of the saints, or any other contrary provisions. We decree that, even in judicial proceedings, the same faith be given to copies of these documents, whether printed or handwritten, provided that they are signed by the hand of the Secretary of the Sacred Congregation for the Ritus and are sealed with the seal of that same Congregation, as would be given to the signification of Our will, as expressed in these documents. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the first day of the month of December, the Sunday of the First Advent, in the year 1963, the first of Our pontificate. I. Card. CICOGNANI, Prefect of the Sacred Congregation for the Ritus. © HAMLETUS.

[*Latin ed. p. 23*]

Acts of Pope Paul VI, 23. LETTER To the Reverend Father Mauritius Quéguiner, General Superior of the Parisian Society for Foreign Missions, founded by that Society in the third century.

PAUL VI, POPE. To you, beloved son, health and the Apostolic Blessing.

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It pertains to the Church, which is now most concerned with diligently investigating the mysteries of the Second Vatican Council, to manifest its strength and vigor and to bring the message of salvation to as many people as possible. Therefore, it is inherently missionary in nature, and its Head, Jesus Christ, commanded: "And he said to them." 1

Among the institutions that, at the command and under the guidance of the Church, have undertaken, in a special way, to carry out this divine mandate, the Parisian Society for Foreign Missions, of which you, beloved son, are the head, holds a prominent place. The fact that it has flourished throughout three centuries gives you and your companions a just cause for joy, and it gives us an opportunity to congratulate you and to acknowledge the excellent work that has been accomplished during this time.

Your Society has grown, as is customary, from small beginnings; that is, from a seminary in Paris, established in 1663 solely for the purpose of training preachers to spread the Gospel among the pagans. At that time, the Sacred Council favored this new undertaking by promoting the spread of the Christian name, issuing regulations concerning missionary work, which experience has proven to be most wise; and therefore, you are considered by that Sacred Congregation to have sprung forth from it.

Later, after overcoming constant difficulties, this Society has joyfully increased in size, whether in the number of members or in the works that are carried out. It has been given the grace, through God's benevolent providence, to gather a most abundant harvest during these three centuries, since you have striven to bring and strengthen the Faith in distant lands, especially in Asia. This, above all, is worthy of praise for you, because from the very beginnings of the Society and according to its constitution, you have been dedicated to selecting members from among the native populations.

1 Mark 16:15.

[*Latin ed. p. 24*]

Acts of the Apostolic See - Official Commentary. We commend to you twenty-four men whom you have found to be suitable for the sacred office of the priesthood, and whom you have prepared for it. The sagacity, diligence, and fruitfulness with which you have pursued such a work are testified to by later times, especially by these times in which you now live. Furthermore, as true sons of the Church and heralds of the Gospel, you have striven to demonstrate the proper way of establishing a sacred hierarchy for the cultivation of missionary regions. We are also aware that the hearts of the faithful in your homeland were inflamed by you for the noble cause of proclaiming the divine word to the nations, and that the association for missions, which you established to provide aid to those who offer prayers and support, was approved by Our Predecessor, Pope Pius XII, and with your help, other similar societies have flourished. We bestow upon you the

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highest praise, for many of your members have affirmed the Faith with their shed blood, of whom nine have been honored with the titles of the Blessed in Heaven. Therefore, it is not undeserved that we apply to them the words of St. Augustine: "The martyrs are dead, but the Church has grown greater; the name of Christ increases throughout all nations." Embracing you with paternal charity, and rejoicing in the joys of this anniversary, we ask that you preserve the excellent heritage transmitted to you by your predecessors, and, taking into account the needs of these times, you may increase it as much as possible. We shall always be concerned that you remain faithfully attached to the See of Peter, to whom the Lord entrusted the care of the sheep, and that you strive for the benefit of the Holy Church and the flock of Christ, even setting aside your own advantages. We know that the Bishops of France, gathered in a public assembly, have brought you very great assistance until the time when a transformation of affairs has taken place in that region. Therefore, it seems fitting that you cooperate with the present assembly of sacred prelates of France, who also devote their thoughts and efforts to the missionary cause, so that you may more effectively fulfill your pastoral office, without, however, diminishing the obedience with which you are bound to the Council for the propagation of the Christian name. We have no doubt that you will serve the sacred pastors of those regions, where you will labor for the advancement of the Kingdom of Christ, with unwavering zeal, seeking the good of others and neglecting your own. As we have already indicated, your pious endeavors extend to Asia, the largest of all continents. The importance of this is not unknown to anyone, considering its vast population, which is constantly increasing, and its ancient civilization and its intellectual capacity for divine things.

[*Latin ed. p. 25*]

The Acts of Pope Paul VI, section 25, are noteworthy, and now, with a certain new impetus, they are more forcefully directed towards hidden disciplines, technical arts, and other utilities of life. In order that these immense regions be added to the Church of God, every effort must be made, even though very serious difficulties seem to stand in the way. May the ardor of your apostolate therefore inflame these secular celebrations, and may it lead you to dedicate your entire life to this matter of such great importance. By acting in this way, you will preserve the integrity of your institute, and you will prove yourselves to be true disciples and ministers of the Church, which has begotten you, nurtured you, has great faith in you, and hopes much from you. Honor, love, and preach to this your mother, as to the heavenly Jerusalem, the holy city of God. Finally, we, who through this letter have wished to participate in some way in this blessed celebration, gladly bestow upon you, beloved son, and upon the members of the Society which you direct, and upon all your helpers, and indeed upon all those who are participating in these solemn ceremonies commemorating

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this anniversary, the Apostolic Blessing, a witness of Our paternal will and a pledge of heavenly favors, in the Lord. Given in Rome, at St. Peter's, on the third day of December, in the year 1963, in the first year of Our pontificate.

PAUL PP. VI

ADDRESSES

I. Delivered in the Vatican Basilica, to the clergy and the faithful, especially to those who have come to Rome from the region of Aprutina and Campania, in order that they might participate in the solemn rite of the beatification of the Venerable Servant of God, Nunzio Sulprizio.

* Today, a cause of beatification, which has been ongoing for over a century, is happily concluded, but the fame of holiness with which the new Blessed, Nunzio Sulprizio, was immediately surrounded, both in life and in death, had already positively resolved it. Nunzio Sulprizio piously concluded his mortal life in Naples, on August 3rd, Sermon 214, 11; P. L. 38, 1071.

* December 1st, in the year 1963.

[*Latin ed. p. 26*]

26 Acta Apostolicae Sedis - Commentarium Officiale, die 5 Maii 1836, cum vix annos decem novem natus esset. Iam ab anno 1859 mensis Julii, Pius IX eum venerabile proclamabat, edictumque emanabat, quod processum introduxit, nunc ad finem pervenientem; dum anno 1891, Leo XIII virtutes heroicas iuvenis Abruzzensis agnovit, et imaginem eius cum Sancti Ludovici Gonzaga coniungit, in memoria centesimi tertii anni mortis hujus Sancti, propter devotionem Nuncii Sulprii erga eum, et propter breve tempus, in quo uterque finivit cursum suum terrenum: quamvis historice et socialiter valde diversi, hi duo iuvenes Ecclesiae praebent gaudium et gloriam similis virtutis, eae virtutis sanctitatis iuvenili. Terra originis novi Beati, Abruzzo, gaudet hoc, terra fructifera Sanctorum, illustris et venerabilis propter pietatem traditionalem populi sui, parata ad exprimendam in carminibus, in ritibus, in moribus, emotionem commotam et austeram animae suae religiosa. Praesertim gaudet diocesis, in qua Nuncius Sulprius natus est, illa Pene-Pescara, quam gaudemus hic dignissime repraesentatam videre ab eorum zelante Pastore, circumdato a Dignitariis, Clero, associationibus ipsius diocesis, et ab aliquot millibus fidelium, deinde venientibus, ut cum fido et cum gaudio novum fratrem caelestem proclamarent. Gaudet etiam Neapolis, ubi Beatus breve iter suum terrestre finivit, et ubi festum Beati Vincentii Romani, quem nuper ad honores altaria elevassemus, festo huius novi "filii acquisitionis" coniungitur. Salutamus cordialmente hos caros Abruzzenses et Neapolitanos, et vota facimus ut ea felicitas naturalis affinitas cum tam dignis regionum eorum praesentatoribus, in affinitatem spiritualem se vertat, in imitationem virtutum Christianarum eorum. Hoc

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nostrum desiderium nos obstringit ad alludendum ad aspectus characteristici vitae, quae beatificatio, hodie decreta, Ecclesiae offerit ad cultum et imitationem. Et, ut scitis, haec aspecta praecipue duo sunt: illud quod offertur a brevitate vitae Beati Nuncii Sulprii, et illud quod videtur delineari ex eo quod ille, per quaedam tristia et dura annos adolescentiae, opifex erat, pauper et simplex discipulus in sordida officina fabri ferrarii. Iuvenis et opifex, hoc binomium videtur definire novum Beatum; et binomium tale est splendens et tale momenti, ut sufficit ad implendum curae et vitae eius brevem et pallidam historiam. Nunc nihil dicimus de hac historia, etiam quia putamus quod, propter brevitatem et simplicitatem eius, si iam non omnes eam scire vident,

[*Latin ed. p. 27*]

The Acts of Pope Paul VI, chapter 27, are well known, and can be easily understood. Instead, with this comprehensive and fleeting overview, we wish to ensure that those two characteristics of Nunzio Sulprizio – his youth and his status as a worker – are associated with holiness. Can a young person be a saint? Indeed, it will be even more interesting if we can discover that this beloved brother of ours was not only worthy of beatification, despite his youth and his being a worker, but precisely *because* he was young and because he was a worker. Here, it is necessary, once again, to recall what our current spiritual condition is when we presume (and may God grant that this is habitual for us, and not blameworthy!) to understand, that is, to measure, those singular, indeed exceptional, types of people that we call the Blessed or the Saints. If we observe carefully, when we study their lives with the interest of modern psychology, we are unconsciously studying ourselves. The Blessed, the Saints, the Heroes, the Perfect, today serve as a mirror for us to know ourselves. Their veneration educates us in a study of man, of history, of the human conscience, of such effectiveness and depth that it is sufficient in itself to recommend it as providentially wise. The study of lived holiness leads us to the discovery of the highest and most characteristic manifestations of humanity, and therefore, those most worthy of attention and assimilation. And it is a wonderful study, because, on the one hand, it reveals in those chosen individuals proposed for our veneration and imitation a fundamental identity: human nature. "If these and those are [saints], why not I?" we spontaneously exclaim with St. Augustine; and this study highlights a single principle of perfection, which can be common to all, namely grace, which directs our lives towards a single archetype, Jesus Christ, as St. Paul teaches us, where he says that the Saints, those called by God to salvation, must "be conformed to the image of his Son" (Romans 8:29). And on the other hand, the study of hagiography shows us that all the Saints are different from one another. Each one is distinct, and each has his own unmistakable character; each demonstrates a particular development, in a certain sense free and original,

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of his own personality; it is St. Paul again who reminds us of this: "(One) star differs from another star in glory" (1 Corinthians 15:41). And therefore, it is why today we are so inclined to give the chosen one a name that brings him closer to us and distinguishes him from the other Saints; a qualification that makes him enter into our social or psychological categories.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - Official Commentary. We wish to distinguish the Saints of our colleges, so to speak, and to set them apart from other aspects of human life. We seek in the Saints qualities that are concrete, specific, and readily identifiable. An abstract and generic holiness is less appealing to us today; we wish to define it with terms that are concrete, our own, and unmistakable. Therefore, it seemed easy and fitting for the biographers of Nunzio Sulprizio to call him a young man and to call him a worker. This nomenclature assures him of two close connections with the life of our time, in which young people and workers occupy positions of primary importance, both representative and operational. And the praise of the new Blessed could end here; and it would have undeniable and wonderful reasons for being heard by you, young people, by you, workers. Nunzio Sulprizio will tell you, young people, how your youth was illuminated and sanctified by him; he is a glory to you. He will tell you that youth should not be considered the age of unrestrained passions, of inevitable falls, of insurmountable crises, of decadent pessimisms, of admirable egoisms; rather, he will tell you how being young is a grace, a fortune. St. Philip repeated: "Blessed are you, young people, who have time to do good." It is a grace, it is a fortune to be innocent, to be pure, to be joyful, to be strong, to be full of ardor and life, as are, and should be, those who receive the gift of fresh and new existence, regenerated and sanctified by Baptism; they receive a treasure that should not be squandered foolishly, but known, guarded, educated, developed, and directed to produce vital fruits, beneficial to themselves and to others. He will tell you that no age is as suitable as yours, young people, for great ideals, for generous heroism, for consistent demands of thought and action. He will teach you how you, young people, can regenerate within yourselves the world in which Providence has called you to live, and how it is incumbent upon you, first of all, to dedicate yourselves to the salvation of a society that is in need of strong and fearless souls. He will teach you the supreme word of Christ: to be sacrifice, the cross, our salvation and the salvation of the world. Young people understand this supreme vocation. And to you, workers, this poor and suffering colleague of yours brings a message of many chapters. The message of Nunzio Sulprizio, now beatified, says, first of all, how the Church thinks of you, how it has esteem and trust in you, how it sees in your condition the dignity of man and of the Christian, how the very weight of your labor is a title for your social advancement and for

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your moral greatness. He also says that labor has suffered, and how...

[*Latin ed. p. 29*]

Acta Pauli Pp. VI 29: Even now, it still needs protection, assistance, and help to be free and human, and to allow life its legitimate development. He will tell you again how work cannot be separated from that great complement which is religion: it is religion that gives light, that is, the supreme reasons for life, and which therefore determines the scale of true values in life itself; it is religion that gives breath, that is, interiority, purification, nobility, comfort to physical toil and professional activity; it is religion that humanizes technique, economy, and social life; it is religion that makes men industrious, great, good, just, free, and holy. And then, Nunzio Sulprizio will tell you how unjust it is to deprive the life of the worker of its superior spiritual nourishment and expression, which is prayer; he will tell you how nothing is more harmful to your spirit, to your family and social life, than to ignore Christ, nothing more improper, dangerous, and fatal than to declare yourselves indifferent or hostile to Him, the great Friend; and how, finally, no one is called to be closer to Him, to embrace His Gospel, and to enjoy His salvation more than a worker with a strong and honest heart. We could, we said, stop our praise of the new Blessed, stop at this twofold recognition, which associates holiness with the fact that he was young and a worker. His biographers have, for the most part, been content with this fine apology. Let us be permitted to note, with those who have studied the life of this humble servant of God more deeply, how this apology is susceptible to further exploration, which would lead us to recognize in Nunzio Sulprizio aspects that are new, barely perceived in the ordinary narratives of his brief existence, but perhaps more profound, more mysterious, and more real; also because someone might observe that the qualification of "young" applies to Nunzio Sulprizio more for the brevity of his life than for the spirit proper to a young person; and that the designation of "worker" presents only partial elements of the psychology and the problems of the modern worker. And it will not be difficult to discover in the Blessed, whom the Church today proposes for our consideration, themes that are fertile and profound for study and sympathy. His childhood, for example, orphaned and poor, marked by so much sadness, does it not invite us to immense and disturbing meditation, for those not of the school of Christ, on the mystery of innocent suffering? And how, from a childhood upon which the heavy sense of solitude, misery, and brutality must have accumulated, has not sprung forth, as is usually the case...

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis - Commentarium Officiale: Does this arise from a diseased and rebellious psychology, an insolent and corrupt adolescence? Why does all this unhappy and unfulfilled youth blossom so early

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in innocent, patient, and smiling goodness? Then there is the fundamental problem of his religiosity: whence this piety so lively, so secure, so persevering, so personal? Can a small amount of religious education, which a remote Abruzzese parish could provide at that time, explain it? Or is there a folk religiosity, innate and unconscious, which manifests itself in Nunzio Sulprizio with naive fullness? Or was the humble peasant grandmother, who cared for the orphan for a time, a great teacher, and, perhaps without knowing it, revealed to that suffering and sensitive soul the first notes of divine colloquy? It is truly worth examining the religious formation of this young, unlettered man; and it may be that the examination will lead us to recognize the spiritual richness of the local religious tradition, which is that of much of the Italian people, a tradition so worthy of respect, even if sometimes manifested in forms that are now questionable popular cults. And it may happen, and this will be the best discovery, that we may perceive the action of the divine, invisible Master, who, as in many other lives of Saints, makes the soul pure, and initiated by suffering to contemplation, the privileged pupil, who, not from books, not from the voice of an external teacher, but from a certain nascent inner knowledge, learns the truths of the faith and the mysteries of the Kingdom of God. Thus, there is the problem of this sickly and unhappy young man's ability to understand not only his own needs, but also those of others, not only his own pain, but also the pain of others. The patience, gentleness, and thoughtful, helpful charity of this incurable and lame adolescent can, indeed, be narrated and described; the appearance of a Colonel with a heart of gold makes a great impression in his short story; but, humanly speaking, this goodness remains inexplicable; that is, we are faced here with the secret of the excellent Nunzio, the secret that we ourselves were seeking, the secret of his sanctity. Therefore, if the glorification of this singular virtue, which we celebrate today, truly seems deserved and to us an example and a benefit, it is well to make friends with this dear Blessed One, and to humbly consider how we can approach his heavenly conversation and how we can also follow his earthly path. With these sentiments, invoking the intercession of Nunzio Sulprizio and paying him homage with our devotion, we, venerated Brothers and beloved sons, from the heart, bless you all.

[*Latin ed. p. 31*]

Acts of Pope Paul VI, Session III, November 31, Addressed to the Conciliar Fathers, at the second session of the Second Vatican Ecumenical Council.

*Venerable Brothers, The time has now arrived for bringing this second session of the Second Vatican Ecumenical Council to a close. For a long time, you, most vigilant Pastors, have been absent from your respective sees, where the exercise of your sacred ministry demands your presence, your counsel, and your zeal; a grave, constant, and lengthy labor has been

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undertaken by you, whether through religious ceremonies, studies, or the gatherings of this Council during this time; now we approach the sacred days through which our minds are prepared to worthily commemorate, each year returning, always solemn, always wondrous, always most pious, the Nativity of Our Lord Jesus Christ; nor can any of us, during this time of the year, devote ourselves to other thoughts, however elevated and holy, besides the celebration of that ineffable mystery, by which the Word of God became flesh; nor can any of us, in another place, however noble and venerable, perform these sacred rites, except in that place where the Provident God has entrusted each of us with a particular Church, or a particular community, or a particular office, whether sacerdotal or pastoral. Therefore, let us, once again, interrupt the course of these most serious synodal gatherings; let us offer each other fraternal and peaceful greetings; let us once again experience the approach and departure of things that time brings forth and also takes away; let us depart from each other, after having, as it were, conversing with each other in a fraternal manner about matters of the highest importance, and having enjoyed happy days and events. But we do not wish this to be done before we give thanks to God for the benefits conferred upon us during this time and through such an opportunity. Nor can we fail to express our heartfelt gratitude to those who have participated in this session of the Vatican Council, and in every way have contributed to its happy outcome. But we especially wish to express our deep gratitude to the Fathers of the Ecumenical Council; to the Presiding Council; to the Commission "for coordinating the Council's work"; to the Moderators; and in a particular way to [Se*].

*December 4, 1963.

[*Latin ed. p. 32*]

Acts of the Apostolic See - Official Commentary 32, to the General Secretariat; to the various Commissions; to the Experts; to those who, in order to further this cause, have contributed through written communications or through the dissemination of television images; to those who have prepared and decorated the Basilica of the Vatican, in order to meet the needs of the Council; and also to those who have contributed to the welcoming and assisting of the Fathers of the Council with hospitality and various services. It is fitting to render a special tribute to those Fathers who, either through their contributions have helped to ensure the proper organization of this event, or who have come to the aid of brothers in the episcopate in need, or who have assisted the Church in her great needs, or who have helped those afflicted by recent calamities. Before bringing these labors of ours to a close, it would not be amiss to briefly summarize and to note the course and the results of those involved. But this, at the same time, is too lengthy, and it does not allow us to present everything absolutely; indeed, many aspects of this Council pertain to that realm of grace, to

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that innermost kingdom of the soul, to which access is not always easily gained. Furthermore, many of the fruits of these labors have not yet reached maturity, but, just as seeds committed to the furrows, they await, in the future, and with divine assistance, a truly fruitful and salutary blossoming. Nevertheless, lest we seem to depart from this sacred hall of the Ecumenical Council unmindful of the divine benefits that have sprung forth from such an event, it seems fitting first of all to clearly affirm that the Council has, at least in part, successfully achieved some of the goals to which it aspired. For, since the Church had set for itself the goal of attaining a fuller awareness and knowledge of itself, truly, a great undertaking has been undertaken by all the pastors and doctors of the Church, namely, the investigation of the mystery from which the Church derives its origin and its form. This investigation has not yet been brought to a conclusion; but the very difficulty of concluding this investigation already demonstrates the depth and breadth of this doctrine, and it urges us all to join together in effort and strength to understand and express it properly. This effort, indeed, has the advantage of directing the minds of ourselves and of our faithful, who have followed our gatherings with attentive spirit, to Christ, from whom all things come to us and to whom all things are to be referred, according to the words of Saint Paul: "to reconcile all things in Him" (Col. 1:20), and also to increase...

[*Latin ed. p. 33*]

The Acts of Pope Paul VI, Session 33, express joy both for our participation in the mystical Body of Christ, but also so that our mutual charity may be fostered, by which the entire life of the Church is sustained and governed. Therefore, let us rejoice, Venerable Brothers! For when has the Church, as it is now, attained such full awareness of itself; when has it loved Christ with such ardent love; when has it striven with such joy, such harmony, such eagerness to imitate Christ; and when, finally, has it been so diligently devoted to the mission entrusted to it? Let us rejoice, Venerable Brothers! For we have learned to know one another and to converse with one another. Those of us who, not so long ago, arrived here as strangers, are now united by the bonds of friendship. Do we not know, by experience, how true are those excellent words of Saint Paul, by which the Church itself is described: "You are no longer strangers and sojourners, but fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone" (Ephesians 2:19-20). Do we not foresee the future progress of the canons of law, by which the Church is governed? And we believe that this progress can only be such that greater dignity is recognized and greater ability to act is granted to each member of the Church and to each office; and then that the sacred power, by which the entire structure of the Catholic society is firmly established through the various degrees of

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the hierarchy, may be strengthened more and more, and indeed as if from a virtue received from within: that is, from the increase of love, mutual harmony, and mutual respect. Therefore, this Council is certainly a momentous event, and a most excellent gift given by God to His Church, since our minds are so inflamed by these considerations, by these aims.

2. If we turn our minds to the labors of the Council itself, a new cause for joy is offered, because you have taken such a frequent, such diligent, such active part in carrying them out. Again, this Basilica of the Vatican presented a wondrous sight, to which a vast and venerable multitude of all of us flocked; a sight that deeply moved our hearts with admiration, piety, and supreme joy. We are also very glad that we have seen here the honorable Observers, who so humanely accepted our invitation and were present at the labors of the Council. Also, the Auditors were a source of paternal comfort to us, who, although silent, followed the sessions of the Council with the utmost attention; for they represent the countless multitude of Catholics and lay people.

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis - The official record, with the assistance of ecclesiastical authorities, diligently promotes the work of the Church. Therefore, in this hall, at this solemn hour, everything signifies a certain mystery; everything, in effect, speaks; everything, finally, elevates the minds of those present to contemplate heavenly things and to conceive of a hope beyond this world. We are no less delighted when we consider the reason and the path by which this our Council has progressed to this day. Moreover, it seems fitting to consider here the twofold nature of the Council's work, noting that it has been both laborious and entirely free in its various deliberations. Indeed, we believe that this twofold merit is of the greatest importance, for it has been the singular characteristic of this Ecumenical Synod, and it will be a lasting monument for posterity. For it is in this way that the Church operates in our day, when its birth has reached its full power and its greatest importance: a birth that is most vigorous and progresses spontaneously. If many, varied, and even diverse opinions were heard in the Council, this certainly does not diminish our joy; rather, it clearly demonstrates that the topics of the sessions were profound and of the greatest importance, and that they were discussed with incredible diligence and with the freedom, as we have said, that was appropriate. Furthermore, this arduous and complex discussion has not been without its fruit: for the matter that was treated above all others, and which is in a certain sense the most important, either by its nature or by the dignity with which it is endowed in the Church – namely, the Holy Sacrifice of the Mass – has happily reached a successful conclusion, and today it is solemnly promulgated by us. For this reason, our heart rejoices sincerely. For we observe that in this matter, the order of things and of duties has

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been preserved; for we profess that God must be given the highest place; that we are first bound by the duty of offering prayers to God; that the Holy Sacrifice of the Mass is the source of that divine communion by which the very life of God is communicated to us; that it is the first school of our minds; that it is the first gift to be given by us to the Christian people, united with us in faith and prayer; and finally, that it is the first invitation to the human race to break its silent tongue in blessed and truthful prayers, and to experience that ineffable power that refreshes the soul, which is found in singing with us the praises of God and the hopes of men, through Jesus Christ and in the Holy Spirit. We do not wish to pass over in silence, how much honor is given among Christians to...

[*Latin ed. p. 35*]

The Acts of Pope Paul VI, paragraph 35, state that the divine worship of the Eastern Church should be maintained, and that the sacred rites should be observed with the utmost care; and that the sacred Liturgy has always been a school of truth and a flame of Christian charity for these faithful. Therefore, it will be worthwhile to preserve this fruit of our Council, since it ought to stimulate and, in a certain way, mark the life of the holy Church; for the Church is, above all, a religious society, a community of prayer, a people flourishing with the splendor of conscience and the study of religion, which is nourished by faith and by heavenly grace. If we now reduce some forms of worship to a simpler arrangement, so that they may be more easily understood by the faithful, and so that they may be more in harmony with the language of our time, our Council certainly does not intend that the importance of prayer should be diminished, nor that other sacred duties and pastoral innovations should be postponed, nor that anything should be taken away from its most significant power and ancient artistic elegance; but rather that the sacred Liturgy should be made purer, that it should be more in harmony with its own proper characteristics, that it should be closer to its sources of truth and grace, and that, finally, it should more easily turn the spiritual treasure of the people to itself. In order that this may happen successfully, we do not wish that any rule of public Church prayer should be violated, nor that any private changes or individual rites should be introduced; we do not wish that anyone should take the power to use at their own discretion the Constitution on the Sacred Liturgy, which we promulgate today, before appropriate and certain norms are established on this matter, and before legitimate changes are approved, which Councils established for this purpose after the Council will bring forth. Therefore, let this excellent prayer of the Church resound harmoniously throughout the entire world: let no one disturb it, let no one violate it. Another fruit, and one of no small importance, of our Council is the Decree on the instruments of social communication; which clearly demonstrates the Church's ability to unite internal and external life, contempla-

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tion and action, prayer and apostolate. In this matter also, our Synod will ensure that many methods and forms of action are properly directed and promoted, which, whether as instruments or as documents, already serve the function of pastoral ministry and the enthusiasm of Catholics throughout the world. Furthermore, among the fruits of the Council, there are also several faculties which, following the pastoral purpose of this Synod, we have wished to pertain to the office of Bishops, especially those who exercise ordinary jurisdiction. But this is far from enough. The Council has diligently begun its work, and, as...

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis - Official Commentary. You know well that many questions have been raised, the explanations of which must be contained in weighty pronouncements, which, after the discussion of the matter to which they pertain, will be definitively proposed and legitimately promulgated in due time. Furthermore, there remain questions that must be further examined and again brought up for discussion, which, we hope, can be brought to a successful conclusion in the next third session, that is, next autumn. We do not begrudge the time during which our minds have been occupied with such important matters, for we are confident that during this interval, the Commissions to which these matters pertain, and in whose present assistance we place great hope, will be able, taking into account the opinions expressed by the Fathers of the Council, especially in the general congregations, to prepare for the future sessions of the Council highly considered formulas, expressed in precise terms, suitably condensed and arranged, so that the discussions, which we always wish to be free, may be easier and more expeditious.

Of this kind is, for example, the question of Divine Revelation, which the Council will resolve in such a way that it will thus safeguard the sacred deposit of truths transmitted by God against errors, abuses, and doubts, by which its objective force is undermined, and that it will properly direct the study of the Holy Scriptures, the works of the Fathers, and theological discipline, so that learned Catholic men, faithfully adhering to the magisterium of the Church and making use of all suitable aids of this age, may diligently, prudently, and confidently promote them. Also of this kind is the great and complex question of the Episcopate, which, whether because of the appropriate arrangement of matters to be considered, or because of the importance of the matter itself, first takes its place in this Second Vatican Ecumenical Council, which we do not wish to be considered as a natural continuation and complement of the First Vatican Ecumenical Council. Therefore, this our Synod, not denying but confirming the prerogatives flowing from Christ and recognized in the Supreme Pontiff, and endowed with all authority for the necessary governance of the universal Church, will strive to set forth, according to the sincere doctrine of Our

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Lord Jesus Christ and the true tradition of the Church, the nature and function of the Episcopate, instituted by God; and to determine what are its powers and their use, with regard to prelates, whether individually or jointly considered; so that the exalted office of the episcopate in the Church of God may be worthily illuminated, not as if it were an institute of its own right, disseminated by the Supreme Pontificate of Peter, and much less opposed to it.

[*Latin ed. p. 37*]

The acts of Pope Paul VI, paragraph 37, state that this [matter] should be considered with him and under him, for the common good and for the ultimate end of the Church, in concord. Thus, it will indeed be the case that the hierarchical structure of the Church will be strengthened, not diminished; that intimate cooperation will be increased, not weakened; that apostolic effectiveness will be amplified, not diminished; and that mutual charity will flourish, not diminish. Therefore, we are confident that the Council – this is our hope – will clearly explain and expedite this matter of such importance. Finally, we hope that the same Synod will have a thorough discussion of the question concerning the schema regarding the Blessed Virgin Mary, and that the best possible solution will be found: namely, that the most distinguished place, which properly belongs to the Mother of God in the Holy Church, about which the principal discourse is in this Council, will be recognized with one accord and with the utmost piety; a place, after Christ, that is the highest and closest to us, so that we may adorn her with the name "Mother of the Church"; and that this will be done for her honor and for our comfort. Besides these questions, which the Council has briefly touched upon, there are still others that remain to be discussed by the Council, although they have already been thoroughly investigated. We will again take care to examine these matters more deeply, so that shorter schemas can be presented at the next session of the Council, as we have said above, and so that the Council may easily express its opinion on the main points, and then these can be explained and brought into the form of norms, and referred to Commissions, to be established after the Council; from which Commissions, those responsible for drafting new codes for both the Latin and Oriental Churches will undoubtedly undertake a more substantial amount of work. Therefore, in undertaking these labors of the Council, the help of the Bishops will be most valuable to us, and this will be done in new ways, as necessity or the nature of the ecclesiastical structure may require. It will therefore be just and pleasing to us to select the best and most expert brothers from all the world's Bishops and from the religious Orders, as was done for the preparatory commissions of the Council; so that, together with suitable Fathers of the Sacred College, they may assist us with their counsel and help in bringing the general decrees of the Council into appropriate and specific norms. And so, with the authority

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of the Roman Pontiff, always remaining firm, as defined by the First Vatican Ecumenical Council, we will, with prudence and with the help of God, determine how the pious and diligent work of the Bishops can be made more effective for the promotion of the good of the whole Church. Therefore, as we bring this session of the Ecumenical Council to a close...

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - We readily observe that this session has, after careful consideration, attained a most outstanding importance. It has accomplished a great work; it has fulfilled one and another of its proposed objectives; it has begun the investigation of other questions; it has shown that various opinions can be freely declared; it has demonstrated that, concerning matters of the greatest importance, disagreement can be both desired and resolved; it has made it clear that it adheres completely, firmly, and openly to the dogmatic truths that belong to the treasure of Catholic doctrine; it has fostered in us all that charity which must never be separated from the pursuit and profession of truth; it has always kept in view the purpose of the Council, concerning the duties of the sacred pastors; it has chosen, at no time, the paths and words by which the minds of our divided brethren might be reconciled with us; finally, in all its works, it has supplicated God in prayer, the source and principle of all that is *bona spei*.

But now that this session has been successfully concluded, we look forward even more keenly to what remains to be done, and we feel even more deeply that we cannot fail to make the Church more fit to bring the message of truth and salvation to the people of this age. For our concern is not abstract from the conditions of the present time, nor has the flame of our charity diminished, with which we embrace the human race. And indeed, each one will devoutly foster the study of this more effective charity, when he returns to his own see and to his customary duties. Before this most august assembly addresses the current questions of the sacred apostolate, we have already, in a certain way, discovered how these same questions are to be resolved; for whether it be the doctrine of the Church, which excels in abundance and brilliance, or the examples of the best of our brethren, they have already shown us the path to be followed.

Therefore, when you return to your homelands, can you not now offer examples of more active pastoral virtue, bringing exhortations and consolations to your Christian faithful, and to all those whom your sacred ministry reaches? Can you not now, as if to prepare ourselves worthily for the next session of the Council, cultivate our spiritual life with greater zeal and offer more attentive ears to the voice of God? Can you not bring to your clergy the message of a more ardent charity? Can you not impart greetings and encouragement full of faith to the laity? Can you not inflame the youth with a desire for higher things? Can you not offer some light of truth to

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those instructed in doctrine? Can you not exhibit to workers and artisans a testimony of hope and love? Can you not teach the poor and the needy, to whom, above all, belongs the first beatitude of the Gospel?

[*Latin ed. p. 39*]

Acts of Pope Paul VI, Year 39: We are persuaded that such diligent performance of the sacred office can render us fit to ensure that, God willing, this great Council may conclude with salutary fruits for Christian life. Now, it pleases us to add that we wish to announce to you a purpose which we have long held in mind and which we have now decided to make known in this most distinguished and important assembly. We are so deeply convinced that pious supplications must be offered to achieve a happy outcome for the Council, that we have resolved, after mature consideration of the matter and many prayers offered to God, to undertake, as it were, a pilgrimage to that region, the homeland of our Lord Jesus Christ. Therefore, with God's help, it is our intention to visit Palestine next January, with the purpose of recalling in the sacred places, where Christ was born, lived, died, and rose from the dead and ascended into heaven, the principal mysteries of our salvation: namely, the Incarnation and the Redemption. We shall visit that venerable land from which the blessed Apostle Peter departed, to which no successor of his has returned since. We, for a brief and humble time, through study of pious prayer, penance, and spiritual renewal, shall return there, so that we may offer Christ His Church; so that we may restore to her those brothers who are separated from her; so that we may implore divine mercy for the fostering of peace, which these days still seems fragile and almost trembling; so that we may beseech our Lord Christ for the salvation of the entire human race. We beseech the most blessed Virgin Mary to be our guide on this journey; and may the Apostles Peter and Paul, and all the Saints, watch over us with heavenly benevolence. Just as we will remember you in that most pious pilgrimage, so too we ask you, Venerable Brothers, to remember us with your prayers, so that this Council may achieve a happy outcome, to the glory of Christ and for the good of His Church. Finally, we thank all, and we command them to be well; we also express our grateful and respectful sentiments to the officials on their departure, and we extend the same to our beloved Auditors, and to all those who have prayed to God for the Council and who have worked for it. Moreover, our loving, yet sorrowful, thoughts especially turn to our brothers in the episcopate, those who are absent and afflicted, whom we would have so gladly embraced, and whose prayers, made more precious by their suffering, will contribute to the happy progress of this second session.

[*Latin ed. p. 41*]

Acts of Pope Paul VI, VI, 41: They mortify and destroy the fecundity of life, for the Creator commanded His first creatures to "Be fruitful and

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multiply, and fill the earth." We congratulate you on your notable accomplishments in this regard. We pray that your efforts to help the human race by increasing its food supply may be ever more successful, and to you, your collaborators, and your families, We gladly impart a special Apostolic Blessing.

Gentlemen, it is a joy for Us to welcome here the President and members of the Twelfth Biennial Conference of the United Nations Organization for Food and Agriculture. More than a hundred countries are represented, including nearly forty by their own Ministers of Agriculture. These figures are sufficient to demonstrate the solid foundation of your meritorious institution within the ranks of international organizations born during the second world conflict. We acknowledge this all the more readily, since it has been given to Us, and We can say it, to witness the birth of the FAO, to know it in its first and modest residence at the Villa Borghese, and then to see it traverse the entire path that has led it to the magnificent developments it enjoys today. A path sown with generous and selfless initiatives, with the sole aim of the happiness of humanity, and the means to ensure a primordial element: to push back the dreaded scourge of malnutrition, which still today, despite the astonishing progress of technology, keeps so large a part of the human race in a state of painful physical inferiority, and – consequently – intellectual and moral inferiority. It is not surprising that the Church was the first to applaud such activities, which are so directly oriented towards the good of men. It is not surprising that, from the beginning, your Organization has maintained cordial relations with the Holy See, as your President alluded to a moment ago. You remember, as We do, the welcome that Our two predecessors reserved for you here. Pope Pius XII wanted the Holy See to have permanent accredited observers at the FAO. Pope John XXIII considered your activities as the practical application, on an international level, of the first of those "works of mercy" which were often on his lips, and he had nothing but good will towards you. (Genesis 9:1)

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis - Commentarium Officiale: Benevolence and encouragement. He wished to give official support from the Church to your campaigns, and to make an explicit mention of your Organization in his memorable encyclical *Mater et Magistra*. Therefore, we were not surprised to see, through press reports, that from the very beginning of your current session, your General Director had invoked the memory of that unforgettable Pontiff and had wished to pay him a public tribute. Now, having ourselves assumed the weighty office of the Supreme Pontificate, we are certainly not forgetting that our solicitude must extend far beyond the visible boundaries of the Catholic Church, to encompass all that concerns the true well-being of men. And we feel, with painful intensity, the call for

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help that rises from those vast regions of the globe where the peoples in the process of development await from their more fortunate brethren the aid that will save them. You have heard this call, and you have put in place the means to respond to it. During this session of your Organization, as your very worthy representative has noted, you are primarily focused on the key problem of all progress in this area: that of agriculture. Our wishes and our prayers, be assured, accompany your work. And if, looking to the future, we were to express a wish for your benefit, it would be this: that the effectiveness of your Organization be increasingly affirmed in practice; that its practical and concrete interventions multiply in all underdeveloped regions, and that they bring to so many of our brothers in misfortune, with the long-awaited and desired help, the proof that humanity constitutes one great family, where the suffering of some is felt by others. May they thus have the clear evidence that charity, at last, triumphs over selfishness, and that good prevails over evil. In this way, beyond the direct purpose of your Organization, you will achieve goals of a human and moral order, to which we understand that we are particularly sensitive, since they concern the progress not only of the material, but also of the spiritual, well-being of the human race. God, we are sure, will make your efforts bear fruit. We ask this of Him with all our heart, while we invoke upon the Director-General of the FAO, upon the President of this Conference, and upon all of you, your families, and your respective countries, the abundance of His divine blessings.

[*Latin ed. p. 43*]

Acts of Pope Paul VI, Book IV, Section 43. To the Most Reverend Fathers, Cardinals, and Prelates of the Roman Curia, through the Most Reverend Dean of the Sacred College, greetings to the Supreme Pontiff, on the feast of the Nativity of Our Lord Jesus Christ.

"Your Eminence, Cardinal! To you, to the Sacred College, to the Members of the Prelature, and to the Roman Curia, Our heartfelt thanks for the devoted tribute, of which this numerous and distinguished presence is a sign, and for the kind wishes, of which the authoritative voice, so well known and dear to Us, of the Dean of the Sacred College itself, has become such a noble interpreter. We deeply appreciate the ecclesiastical significance of the adherence, the loyalty, and the collaboration that this act acquires for Us, still amazed by Our assumption to the apostolic office, and today, for the first time, destined to receive the expression of such high sentiments, while, always conscious of how Our duties exceed Our humble strength, We seek and find in it a strong comfort, as that which gives to solitude, to trepidation, to responsibility, to which the burden of the keys exposes Us, the assurance and almost the experience of a conversation, of a communion not less courteous than it is supportive. And We appreciate even more the spiritual value of the prayers that are presented to Us, deriving inspira-

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tion and virtue from the ever radiant, ever moving celebration of the holy mysteries of Christmas, and aiming to obtain from the divine Goodness, manifested in the coming of Our Lord to this earth so immensely generous with mercy, that which is most valuable: the help and the grace of God. She has wished, Your Eminence, to associate her wishes with a summary but concrete and admonishing recollection of the most important events that have interested and moved the Roman Church in the year that is drawing to a close, a protagonist in some of them, a witness to others, and always, as is its custom and its duty, attentive and deeply sensitive. We share the reasons of interest and piety that suggested this summary review to you; and We share equally the high and religious sentiments that she wished to express. Among the events recalled, one cannot remain without Our agreement, and for Us, the more serious: *On December 24th of the year 1963.*

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis - With due and respectful mention, we recall the pious death of our venerated and lamented Predecessor, John XXIII, concerning whom Divine Providence willed that it should fall to us to gather his spiritual legacy and continue the great and arduous work. Therefore, once again, we offer our reverent homage and offer a pious suffrage for his beloved memory; but not so that we may linger in the contemplation of his brief, yet illustrious Pontificate, but rather that from his very memory we may receive the invitation, the warning, the commitment to continue on the path he has traced, looking forward, at least in the immediate future, leaving to the divine helmsman of the barque of Peter, who carries us all, to steer it towards distant shores, which our eyes cannot discern, except through presage and hope.

As you, Lord Cardinal, looking back, so now we, looking forward, wish in turn to offer greetings to all who comprise this magnificent assembly, and, we may say, to the entire Church of Romana. Our navigation, adhering to our well-known and beautiful image of the apostolic ship, is engaged in the recurring twofold problem: of preserving the precious and intangible cargo of its religious heritage, and of advancing in the stormy sea of this world. To float and to navigate is the simultaneous task of the Church of Romana, which in the twofold symbol of the stone and the ship splendidly expresses the dialectic of its duties and its destinies.

Now, who does not know that the sea of our present history is filled with winds and storms? That our century is undergoing a profound and dangerous transformation? We will certainly pray to the divine Master, who navigates with us and seems mysteriously to sleep, while in us grows the anxiety of practical uncertainty and impending danger, that He may not abandon us; and He will not abandon us. But so as not to deserve the reproach, which He made to the disciples in the Gospel episode of

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the calmed storm, of being men of little faith, we must not pray Him to give us greater faith, and with it greater ability, both to defend the sacred "depositum" that we carry with us, and, on the other hand, to engage with the sea that surrounds us; that is to say, to know the historical moment that we are traversing, to approach the treacherous, yet noble, world in which we live? We wish today to wish ourselves and to all who collaborate with us – and of us, many, humanly speaking, are far more experienced and more virtuous! – to have as attentive, as discerning, as loving knowledge as possible of our time, in order to overcome its dangers, and to co-

[*Latin ed. p. 45*]

The Acts of Pope Paul VI, section VI, paragraph 45, highlight the opportunities to discover suffering, and to draw forth hidden virtues from it. To establish this connection between the immutable element of our faith and the ever-changing environment of our time is a difficult art, a wisdom that requires divine light, and a charity that presupposes detachment from everything that is not a genuine interest of the Kingdom of God. And this is the object of our hope for the upcoming feast and for the coming year, and which we especially address to you, who are not only close to us in the perilous governance of the Church, but also trusted and willing collaborators. For it is precisely this present time that demands such virtue. It is necessary, venerable Brothers and beloved sons, that we bring to a successful conclusion the great Ecumenical Council, which has just completed its second session. And this final phase of the universal Synod seems to us to be the most laborious, the most important. And so, while we owe you all sincere thanks for the diligent effort expended during the two sessions already held of the Council itself, we must now invite you to a new effort for its third phase, which is, in many respects, serious and decisive. Much still remains to be done. And if the Council has established its own structure, of considerable size and complexity, the Roman Curia is not thereby absolved from bearing the weight of its fruitful functioning, both because the activity of the Conciliar Commissions takes place within the realm of religious problems with which the Roman Dicasteries are substantially concerned, and because not a few of you have personal functions of responsibility and work within these Commissions themselves. The outcome of the coming conciliar period depends in large part on your active participation. It is necessary that the Council be aided by your zealous efforts to quickly reach conclusions that enjoy the supreme approval of the Pope, together with that of the assembly of the Conciliar Fathers. The celebration of the Council is not (as some ignorant and careless publicists have insinuated) a demonstration of strength between conflicting powers, but rather an expression of a single supreme power, which speaks with one voice, a voice that results from the combined voices of the conciliar members, together with the sovereign voice of the Pope; that is, it is a moment of the highest

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communion of minds and judgments, which the Roman Church must first prepare, doing everything so that the moment of the greatest manifestation of authority coincides in appearance and in spirit with that of the greatest charity.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Commentarium Officiale. Et ut hoc adsit, sicut Vostra Eminenza, Domine Cardinal, nuper alludistis, et ut consequantur se magna quae Concilium Œcumenicum proponit, intra paucos dies incipiemus humilem et rapidum peregrinationem ad terram Iesu, ad Palaestinam, locum qui fuit scaena historiae biblicae, illius Patarcharum, Prophetarum, Apostolorum, et Christi Nostri Domini, quasi ut ex radicibus accipiamus certitudinem et fortitudinem, quae Ecclesia hodie, in tanta sua manifestatione vitalitatis perpetuae, et in tanto contrastu et necessitate mundi erga illam, sentit magis necessitatem. Ipsi profecturi sumus in gaudio et tremore, ut primum percurramus viam quam primus Apostolus Petrus percurrit, et quae hic eum adduxit, ut in Roma testationem suam firmam et immutabilem collocaret et sanguine suo sigillaret. Quid est haec peregrinatio? Excursio turistica? Artificium politicum? Evasio ab officiis, quae hic nos requirunt et ad nos iungunt? Non. Si ita esset, timeamus quod, ab primis passibus, nobis accideret quod aliquando – historice fortasse, sed certe symbolicè – Petro accidit. Sanctus Ambrosius narrat, in celebri oratione contra Auxentium, quod Apostolus Petrus in Roma gravem periculum in initio persecutionis primae erat. Narrat: "Animae bonae Christianorum eum rogaverunt ut se abstineret. Et quamquam ille avidus esset mortem affutari, tamen, consideratione populi qui eum supplicabat, se flexit; nam orabatur enim ut se servaret ad docendum et confirmandum communitatem. Sed quid factum est? Una nocte ambulavit foris murorum, sed cum Christum videret prope portam advenientem, dixit: 'Domine, quo vadis?" Respondedit Christus: 'Veni iterum crucifigi.' Et Petrus intellexit quod illud responsum divinum ad suam ipsam crucem pertinebat. Et sponte reversus est." Nos quoque, speramus Christum in itinere nostro invenire, quod nobis videtur, per novitatem suam, significationem suam, resonantiam suam, magnam momenti habere, magnitudinem cui nunc non possumus aestimare; sed intuimur immensam, aliter per symbolum, aliter per praesagium, aliter per intentiones; nam est enim peregrinatio historica, fortasse fructifera gratiae et pacis, pro Ecclesia et mundo. Et cum Christum Iesum invenerimus, speramus ut non nos detineat, sed gradus nostros dirigat; et non rogabimus ubi Ipse it, sed dicemus Nos.

[*Latin ed. p. 47*]

Acts, Paul VI, VI, 47: He to whom we come; and with humble and supreme courage, as Peter on the lake in the storm, – we will ask Him:

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"Lord, if it is You, command me to come to You upon the waters." And we hope to hear, in the vast expanse, in the deep night of this our mysterious present history, His secret, powerful, divine voice cry out: "Come, come!" And we will go to Him; and we will ask forgiveness for every one of our faults, we will tell Him of our faith, which the Father inspires and makes invincible, our humble and total love: "You know that I love You;" we will offer Him "His Church," that which is built upon the stone chosen by Him, and solidified and established as the foundation of His mysterious building; we will beseech Him to grant us the greatest blessing of welcoming all brothers in Christ, even those who are perhaps still on the threshold, and all the nations, even those who are fierce and distant; for the perfect unity of His Church itself, and for our peace.

2. Then, brothers, if it pleases Him, we will return to you, with the Church of the City and the World, to resume the work of today, which is the Council, and the work of the ages, which is the redemption of the world. And trusting in your prayers, in your collaboration, in your obedience, we offer from the bottom of our hearts, in the spirit of the Holy Nativity, all the best wishes to you, to each and every one of you, to every good work of yours, and we reciprocate and confirm with our Apostolic Blessing.

To the Most Excellent Lords, Legates of the Cities to the Apostolic See, may the new year beginning bring you blessed and prosperous events.

* Excellencies, dear gentlemen, The night of Christmas brought us together around the altar in an atmosphere of religious intimacy characteristic of this incomparable feast. Today, it is the prospect of the renewal of the year that invites a new meeting for the exchange of traditional wishes: a meeting of the Pope with the Representatives of the Nations – during the time of the Council – on the eve of a pilgrimage to the Holy Places: so many...

* Cf. Matthew 14, 28-29.

* December 28, 1963.

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis - Commentarium Officiale. Circumstances which your most worthy interpreter has just evoked in delicate terms, and in which We, too, delight to discern the providential traits that mark this dawn of the year 1964.

1. The Pope and the nations: the religious and moral authority, surrounded by representatives of temporal authority, engaged with them not in a competition of power and prestige, but in a dialogue imbued with benevolence and cordiality, animated by the common and sincere desire to promote loyalty, justice, mutual love, and peace more perfectly among the peoples: truly, this is a most suggestive spectacle. And how many more reflections one could make on the number and variety of

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nations represented here, on the place always ready to welcome others, on the assurance given to all – to those newly arrived as well as to the more established – that each will see its dignity fully recognized, respected, and honored... Time fails Us, but these brief notations suffice to make you feel, Gentlemen, how deeply We are aware of the high significance that your presence holds in Our eyes on this day, here, around Our humble person.

2. The nations and the Council. You have been witnesses, as so many others, but more closely and in a privileged manner, of this immense gathering of Bishops from your countries and from the entire world. One might have expected that an assembly of this kind, where points of doctrine or ecclesiastical discipline are discussed in Latin, would not particularly attract the attention of the general public. Quite the contrary has occurred, as you have seen, as We have. Never before, it can be said, has a religious event occupied such a place on the world stage of information. This interest in the Council, both by authorities and by the people, appears to Us as an encouraging sign, which allows for reasonable optimism. Certainly, the chronicles often dwell on the description of the external, secondary aspects of the event; they emphasize, rather, its more or less spectacular side. But it is nonetheless true that, at bottom, and despite appearances, modern man proves to be sensitive to religious matters, that he shows himself interested, perhaps even against his will, in the spiritual, that he appears curious to see what attitude the Catholic Church will take towards certain great human and moral problems. The Church desires nothing more than to respond to this expectation of souls;

[*Latin ed. p. 49*]

Acts of Pope Paul VI, Vol. VI, p. 49, and it is in order to be, as an example of its divine Founder, a light to the nations – *lumen gentium* – that it undertakes this great revision, this *aggiornamento*, the various phases of which are unfolding before our eyes. By inviting all its sons, throughout the world, to enter into this great movement of renewal, it is aware that it is preparing for your countries, gentlemen, citizens of a higher moral and spiritual value, of a more enlightened patriotism, of a more generous and sustained zeal in the service of the great causes that concern the common good of humanity. It is aware that in this way it is working to eliminate misunderstandings and sterile oppositions between races and peoples, and to contribute to leading men, through the paths of true and cordial fraternity, towards that unity and that peace which your Dean mentioned just now, and of which our predecessor of venerable memory, Pope John XXIII, with unparalleled eloquence, indicated the paths in his famous Encyclical *Pacem in terris*.

3. It is with this same spirit that the great decision that We have made and announced at the Council on December 4th last matured in Our soul: that of personally making a pilgrimage to the places forever sacred where

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God revealed Himself to men. We said this in Our Christmas radio message: this journey will be for Us one of profession of faith, as was the case with Peter; one of offering, as was the case with the Magi; but also one of seeking and of hope. Therefore, it will be a journey of prayer and humility, a purely religious act, absolutely foreign to any kind of consideration of a political or temporal order. We wish to reaffirm this here, before an audience as particularly qualified as yours. For We are sure that you will use your influence, if necessary, to contribute to maintaining in its pure spiritual light this undertaking that We are embarking upon in the name of the Lord – *in nomine Domini* – and to prevent, to the extent of your means and those of your Governments, that it should be given interpretations that would distort its true perspectives. God is Our witness: We have before Our eyes only the good of the Church and of the great human family as We set out on the path to these august places where Christ took on human flesh and gave His life for the sanctification, happiness, and salvation of all men. It remains for Us, Excellencies and dear gentlemen, to offer.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - Official Commentary on the wishes that We express for you and your homelands at the threshold of the new year. Deeply moved by those that you have presented to Us through the voice of your Dean, We, in turn, sincerely invoke upon all of you, upon your families, your governments, and your nations, as a pledge of a peaceful and happy year for all the peoples of the world, and an abundance of divine blessings.

TO THE CHRISTIANS OF THE FRENCH NATION, VIA RADIO AND TELEVISION.

* Dear sons of France, We are pleased that the occasion is given to Us today, through French Radio and Television, to address you directly and to be able to tell you all the sentiments that We hold for your country. France! How can one express in a few words all that this single word evokes in Our mind? What a wealth of traditions in the most varied fields of thought, art, science, and technology! What an immense religious heritage, especially, constantly enriched over the centuries by new contributions. From Our youngest years, We admired the place that your thinkers, your writers, and your sacred orators hold in the world of culture. We read and meditated upon your spiritual authors, who so well know how to combine, with the depth of thought, the precision and beauty of literary expression. And what joy it was for Us to discover, alas, during too brief journeys, the varied harmony of your landscapes, the charm of your provinces, the treasures of your museums, the splendor of your cathedrals, and the fervor of your sanctuaries, in particular that of Notre Dame de Lourdes, of which We had

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the privilege of being a pilgrim! During the years of Our service at the Vatican, under two great Popes who were friends of France, Pius XI and Pius XII, the opportunities multiplied...

Die 6 Decembris mensis a. 1963.

[*Latin ed. p. 51*]

The Acts of Pope Paul VI, paragraph 51, informed Us that We would have the opportunity to come into contact with representatives of the major currents of thought and action of which your nation is so rich and justly proud. And as these contacts progressed, We were given the opportunity to better appreciate the role of your country in the history and religious activity of the world, the originality, the boldness, the fruitfulness of its initiatives, and their influence far beyond your borders. One thing, among others, has always struck Us: the missionary spirit of France, its generosity, its eagerness to benefit other peoples with its own spiritual and material resources. And We are thinking in particular of those nations today independent in Africa and Asia, which, to a very great extent—they readily acknowledge this themselves—owe their current level of civilization to your missionaries and your administrators. In a world undergoing profound transformations, in which We are living, We desire that France, faithful to its age-old vocation, continue to fulfill the role that Providence has assigned to it in the concert of nations, and that it fulfill it with an ever-acute awareness of its responsibilities towards other peoples whose gaze is turned towards it. To Our sons, the priests and Catholics of France, in particular, We say with confidence: continue to be, in the ways of modern apostolate, the valiant pioneers of whom the Church is in need. Pursue the magnificent momentum of your religious and theological research, of your Catholic Action, of your liturgical and pastoral initiatives. Continue to contribute in many ways to the thought and life of the Church, and generously place your own discoveries and your own experiences at the service of others. But may the thought of the possible repercussions of your initiatives constantly encourage you to join zeal with wisdom, enterprise with a reasonable fidelity to the traditions of the past, and boldness of conception with a loving submission to those who bear the primary responsibility for the apostolate. For only in this way will you be able to fully and fruitfully respond to the expectations of the Church and work effectively for the good of your country. While the various phases of an ecumenical Council are unfolding before the eyes of Christendom, to which the contributions of French Fathers and theologians have been valuable, allow Us, finally, to invite you all to an increased effort of prayer, of humble docility, of generous practice of works of piety, of penance, and of mercy,

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through which...

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis - Commentarium Officiale. Nos postulamus vobis, sequentes vestrum insigne Praedecessorem Ioannem XXIII, opera Conventūs et Commissionum conciliariorum sustentare. Ad vos, carissimi filii Franciae, ad familias vestras, — praesertim illas quae temptatae sunt a eventis vel a hominibus — ad duces vestros spirituales et temporales, ad compatriotas vestros, denique, qui non omnes fidem vestram partuntur, sed quorum attentionem, sicut scimus, generalmente plenam est reverentiae et honoris erga Ecclesiam, largiter et affectuose Benedictionem Apostolicam concedimus, in testamento benevolentiae nostrae et ut signum gratiarum quas invocaverimus super patriam vestram caram et grandem.

II. Universis nationis Belgicae christifidelibus. Carissimi filii Belgii, cum gaudio accipimus occasionem quae nobis offertur ut per televisionem inter vos simus praesentes, et ut vobis directim sentimenta admirationis et affectus exprimamus quae nos longo tempore ad patriam vestram jungunt. Ab ipso tempore annorum studiorum nostrorum, attentio nostra saepissime attrahebatur a paginis gloriosis historiae nationalis vestrae, a splendore Universitatum vestrarum, praesertim illius Louvain, a momenti contributionis vestrorum philosophorum, theologorum, sociologorum, missionariorum, ad auctendum patrimonium Ecclesiae. Dignissima veneratio nos animabat erga nobilem personam magni vestri Cardinalis Mercier, et contactus quos officia nostra nobis adhibuerunt cum multis praesentibus vitae culturalis, politicae et religiosa vestrae, nobis permiserunt semper magis aestimare virtutes quae populum Belgae dignantur admiratione generalis: serietatem eius, amorem operis, generositatem, fortitudinem in defensione terrae natalis. Bis, intra minus dimidium saeculi, patria vestra, in circumstantiis partim dolorosissimis, passiones ineffabiles belli moderni experta est: bis quoque ostendit mundo usque ad quae altitudines heroismus ascendere potest ardor patriotismi illustrati, perseverentia invincibilis, spes cui flamma recusat suffocari.

Die 12 Decembris mensis a. 1963.

[*Latin ed. p. 53*]

Acts of Pope Paul VI, paragraph 53: Those virtues which, under the trial, manifested themselves with such brilliance, you have also known how to apply to the works of peace. And we still have present in our mind the astonishing success of that International Exposition in Brussels, of which you were the principal promoters, and where the pavilion of the Holy See testified to the presence of the Church and its interest in this grand manifestation of modern culture and technology. The Church, as you see, loves and esteems your country. It knows the services rendered by your monasteries to the great causes of the Liturgy and of Ecumenism. It does not forget that

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it is in the heart of one of your lands that this vast and splendid apostolic movement of Christian Workers has been born, spread today throughout the five continents. It cannot forget, either, that, to the farthest reaches of the earth, Belgium sends the elite of its missionaries and religious women. Traditions of human and Christian culture, of generous apostolic zeal, of fidelity to the homeland and to the Holy See: this is the most precious part of the rich heritage of which you are the happy custodians. We said this to your Bishops during a recent audience: "Let nothing be lost of this precious capital, and let it not only not be compromised by sterile quarrels, but let it be better and better exploited and enhanced." We are confident, dear sons of Belgium, that you will accept from our lips this same exhortation, inspired – we say this in the sincerity of our heart – by the love of your country and by the sole concern for its true good. You will not forget that it is in the unity of all its sons that Belgium will be able to continue to respond to its historical vocation, to bring its beneficial contribution to the concert of nations, and to give full expression to its desired influence in Europe and throughout the world. This is the grace that we ask of God for your beloved country, while we invoke with all our heart upon its worthy Sovereigns – who represented it, we have not forgotten, at the ceremony of our coronation – upon its Governors, upon its Hierarchy, and upon all its industrious and faithful people, the most abundant divine blessings. We impart to you all, dear sons and daughters, our paternal blessing from the bottom of our hearts.

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Commentarium Officiale NUNTII RADIOPHONICI I. To the faithful of the Federative Republic of Brazil, in order to encourage the recitation of the Holy Rosary of Mary. * Beloved sons of the Brazilian Nation! This year, for the first time, you will celebrate, on the festive day of the Immaculate Conception of Our Lady, the "National Day of the Family"; and you will celebrate it with the recitation of the Holy Rosary, united through all the stations of the Radio-Television of your Country, through the blessed initiative of the "Crusade of the Rosary in the Family." It is so sweet to think that, in every house in Brazil, your hearts, united in a single beat of faith and prayer, will blend into a hymn of veneration and love for the Most Holy Virgin, proclaiming Her, in this way, Queen of your Families. Therefore, you can imagine with what moving joy the Pope, who loves you so much, accepted the invitation of the esteemed Archbishop of São Sebastiano do Rio de Janeiro, Cardinal Don Jaime de Barros Câmara, and addresses you with His words of pleasure and encouragement. We are with you, beloved sons of Brazil. We know your faith, of which you give such sincere and edifying proof today. We know your genuinely human and Christian qualities, the vivacity of your character, the fervor of the newness and life that permeates all Nations,

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the courage with which you face and overcome even serious difficulties. These are the indelible impressions that we hold in Our heart, since we had the good fortune to visit your enchanting country, deeply connecting with your fervent diocesan and parish communities. And today, as it seems to us that we are again among you, entering into each one of your homes, it is so pleasing to see you gathered in prayer, with the rosary in your hand at the feet of your Queen. May this always be the true and blessed image of the families of Brazil, of all families, for where there is love, where there is prayer, where there is hope, where there is prayer even in the trial of suffering, there flourishes the chaste love of the parents and the living and prompt obedience of the children; there are the young prepared for the... * December 8, 1963.

[*Latin ed. p. 55*]

Acts of Pope Paul VI, page 55: Live with concentrated serenity and confidence; thus the roughness of labor and fatigue are sweetened; thus the decline of existence is tempered by the solid and firm hope of the life beyond the grave. May this be the portrait of your families, beloved children, and then the Most Holy Virgin will always be at your side, restoring you to good, strengthening you in tribulation, wiping away your silent tears, assisting you in trials and temptations. For our part, we implore this good and sweet Mother to grant you, at every moment, the richness of her intercession, to obtain for you the gifts of heavenly grace, of mutual fraternal union, of docility to the teachings of the Church, of prosperity and peace, here on earth, and of the reward of life, which never fades, there on high, in Heaven. As a pledge of our most ardent wishes, we grant to the Governors, to your Bishops and priests, to all authorities, to all your families, a particular Apostolic Blessing, that the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit may be with you. So be it!

To all the Christian faithful and to the nations of the entire world, as the solemnities of the Nativity of our Lord Jesus Christ are soon to be celebrated.

Brothers and children who hear us! May our wish for a blessed Christmas be for you all! May it first enter into your hearts, and may it bring you that sense of joy, of peace, of serenity, of confidence, which emanates precisely from this holy feast, and which constitutes one of the most consoling experiences of life. May each one who receives this affectionate wish of ours, feel its sweetness and comfort within; today, men, who have so many means of what is called external happiness, often lack internal happiness, that true, personal, profound, and sincere happiness; and it is that which we desire for each of you. We wish it to you, suffering ones, first of all, who need it most. 2 Corinthians 13:13.

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December 23, 1963.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Commentarium Officiale. Ad vos, aegrotos, ad vos, senes, ad vos, tristes, ad vos, plorantes, ad vos, esurientes de remissione, ad vos, siti iustitia. Vollemus esse prope unumquemque ex vobis, ut possimus vobis offerre verbum consolatorium Christi, dulcem et sincerum. Deinde, ad vos, carissimi liberi, ad vos, iuvenes, qui in Nativitate videtis festam vestram; festam vitae novae, festam affectuum bonorum, festam laetitiae vivendi: ut Dominus conservet et floreat, etiam in annis venientibus, hanc laetitiam, et vobis doceat secretum eius, quod inclusum est in innocentia. Ad vos, familias, quae congregatae estis circum mensam et dona, circum praesepium plenum poesi nativa et renovante. Ad vos, categoriae sociales, quae in hac commemoratione facitis examen virium vestrarum et necessitatum vestrarum, ut sensus iustitiae in vobis coniungatur cum eo ordinis et amoris. Ad vos, exules et profugos, cuius anxietates et dolores nobis sunt noti; ad vos, fideles, qui destituti estis debitae libertatis, ad vos, qui pati estis pro Christo et Ecclesia eius, et qui hodie plus quam umquam estis prope cor nostrum. Ad vos, populos, ad vos, nationes huius terrae, ad quos nuntius pacis hodie de caelo cadit et mundum implet fiducia et bona voluntate. Felix Nativitas omnibus! Sumus capaces dispensare haec vota, quia Nativitas est festum religiosum et Christianum; et scimus bene qualem relationem illud habeat ad res vitae humanae. Sed hoc accidit. In desiderio nostro extendendi omnibus votum nostrum fraternum et paternurn, oculus noster conatur percipere, ex altitudine qua missio nostra nos stat, sicut ex observatione universali, aspectum mundi. Tunc animadvertimus vota nostra non solum accommodari debere desideriis communibus et modestis festae laetae et popularis, qualis hodie ordinarius est Nativitas, sed praesertim dirigenda esse ad vera et magnae hominum necessitates. Affectio nostra non potest ignorare grandes dolores, profundas aspirationes, dolorosas deficientias, quae tangunt amplos strata societatis, vel quae pertinent ad populos integros. In hoc intento observationis realista scenae humanae, animus noster, a laetitia, fit pensivus, quia interrogatur: quae sunt hodie magnae necessitates mundi, ad quas vota nostra, ut vere providentia et sapientia praebeat, coordinari debent? Necessitates mundi! Haec quaestio vertiginem inducit, tam vastae, multiformes, incommensurabiles sunt hae necessitates. Sed aliquae ex illis tam manifestae et impellentes sunt, ut omnes, aliquatenus, eas cognoscamus.

[*Latin ed. p. 57*]

The Acts of Pope Paul VI, Book VI, Chapter 57. The first is famine. It was known that it existed; but today, it has been discovered. It is now a scientific discovery, which warns us that more than half of the human race does not have sufficient bread. Entire generations of children still die and

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languish from indescribable poverty. Famine produces disease and misery; and these, in turn, increase the famine. It is not only prosperity that is lacking in decimated populations, but sufficiency. The divine law of righteousness and charity against the scourge of famine. This sad phenomenon, if not aided by appropriate remedies, must be foreseen to not diminish, but to increase. The demographic growth of famine-stricken regions is not yet compensated by the economic growth of means of sustenance, while it is accompanied by the spread of means of information and culture, which give this state of suffering a restless and rebellious consciousness. Famine can become a subversive force with incalculable consequences. Those who study this impressive and threatening problem are sometimes tempted to resort to remedies that must be considered worse than the evil itself, if they consist in attacking the very fecundity of life with means that human and Christian ethics must qualify as illicit: instead of increasing the bread on the table of the hungry human race, as modern productive development can do today, some think of diminishing, through dishonest procedures, the number of those who partake. This is not worthy of civilization. We know that the problem of the demographic increase of peoples, lacking sufficient means of sustenance, is very grave and complex; but it cannot be admitted that its solution consists in the use of methods contrary to the law of God and to the sacred respect due to marriage and to nascent life. This is a new reason why We look with immense compassion upon the multitude of human beings who suffer from hunger, and We observe with anxious attention the manner in which the enormous problems connected with this state of affairs are studied and treated. Although We are not given the miraculous power of Christ to multiply materially the bread for the hunger of the world, We are nevertheless given the power to receive in Our heart the plea that rises from the crowds still languishing and oppressed by misery, and to feel it vibrate within Us with the same piety as the divine and most human heart of Christ: *Miseror super turbam...* "I have compassion on this people... who have nothing to eat." The suffering of the poor is Ours! and *Vox* (Matthew 8:2).

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Commentarium Officiale. We earnestly hope that this Our sympathy may, of itself, be capable of inspiring that new love which, through a provident and novel arrangement dedicated to its service, will multiply the necessities of bread required to nourish the world. Therefore, We are openly favorable to all that is being done today to assist populations lacking the necessities essential to life. We observe with admiration that great works of international aid have arisen in these years, testifying, after the ravages of war, to a flourishing nobility of the human heart, and generously offering to entire masses of unknown populations the spontaneous and ordered gift of indispensable sustenance. We wish

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to encourage and bless this magnificent, multifaceted, and provident effort; and We are pleased to see Christian principles inspiring, pervading, and promoting such commendable and beneficial initiatives. We also note that some of these initiatives originate from the Catholic sphere, thanks to individuals endowed with Christian genius, worthy pastors who support these noble endeavors, numerous faithful who contribute their hearts and money, valiant leaders who organize them, and excellent executors who render admirable service: a greeting to all these valiant individuals! And therefore, here is Our first Christmas wish: that charity may reign in the world! May the love brought by Christ, who came as a child to our land, and by Him kindled among men, burn ever more brightly, until it becomes capable of removing from our civilization the dishonor of poverty, which burdens our fellow men, and in Christ, our brothers! Christian civilization: aid and bulwark of new nations. This wish recalls another, not dissimilar from the first in its humanitarian aims, but different in the methods by which it must be realized. It is the wish for peoples in the process of development. Our universal mission as Shepherd of the nations leads Us to regard with immense sympathy and loving interest the new nations that are emerging in these years, conscious of their dignity and fulfilling the function of free and civilized states. We especially observe those of Africa and Asia, and We wish to greet them, on this Christmas of Christ, on the occasion of their birth to independence and to the concert of international life. We would seek with them the highest origin of their vocation to freedom and to human maturity in the Christian message, and We wish them to always discover in it the sources of true humanism, to always find in it those reserves of moral energy with which a people acquires the correct concept of human life and finds wisdom and strength.

[*Latin ed. p. 59*]

The Acts of Pope Paul VI, paragraph 59, express in its laws and customs both the great principles of civilization and the particular characteristics of its native nature. We know that these new Nations are justly proud of their sovereign freedom and that they can no longer accept the dominion of another State over them; but we also know that they have not yet attained the self-sufficiency necessary to enjoy all the cultural and economic benefits of a modern and complete civilization. Therefore, our Christmas charity, in seeking to address the great needs of the world, sees in these young States the need, not for a mortifying and self-interested charity, but for scientific and technical assistance, and for the friendly solidarity of the international community: let brotherhood succeed paternalism. And this is the wish that we express for these new peoples: that they enter as brothers into the family of civilized Nations; that they enter bringing the contribution of their original civilizations and of their recent cultural and social development, with a spirit of solidarity, concord, and peace; and that they find within the

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same international family the respect due to them and the help of which they still need. We cannot forget how the Catholic Church itself, through its Missions among these new peoples, has always worked, without any ulterior motive of temporal interest, to awaken in them their best capacities, always honoring every human and honest expression of theirs, always proclaiming their calling to the true and supreme destinies of the redeemed man, and always striving, with every sacrifice and with pure love, to offer them the benefits of education, healthcare, and social development; and all this not as a relationship between superior and inferior, or between stranger and stranger, but as an education to Christian brotherhood and civil autonomy. Therefore, we wish that Catholic Missions always find a welcoming reception in the new Nations, and that they always know how to offer them devoted and loyal collaboration for their best spiritual, moral, and material development.

Peace, the supreme good, in tranquility and security. Our gaze, which has surveyed the panorama of peoples, cannot but also pause upon another supreme need of humanity: peace. The very feast of Christmas reminds us of this, which, as we all know, presents itself to us as a message of peace, sent down from heaven to earth for all men of good will.

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - Commentarium Officiale. Así, nos ofrece una alusión la gran Encíclica de Nuestro venerado y ya fallecido Predecesor, Juan XXIII, la cual tuvo por tema fundamental la cuestión de la paz en este nuestro mundo moderno, cuyas transformaciones y cuyas controversias obligan continuamente a meditar su naturaleza, sus formas, sus debilidades, sus necesidades y sus desarrollos. Esta Encíclica nos ha enseñado, si así podemos decirlo, la problemática nueva de la paz y el dinamismo que invade los términos de la cual debe resultar: su clásica definición agustiniana, "tranquilidad del orden," nos parece hoy resultar más del ordenado movimiento de los factores que componen la tranquilidad y la seguridad de la paz, que de una estática fijidad: el equilibrio en el movimiento. Pero nos sentimos aún más obligados a hacer objeto de Nuestros votos navideños la paz, por el doble hecho de que, en primer lugar, la sentimos ahora como una necesidad insospechable en la conciencia de las generaciones nuevas: ¡los jóvenes quieren la paz! Y, en segundo lugar, porque vemos como la paz aún es débil, la paz aún es frágil, la paz aún es amenazada, y, en no pocos puntos de la tierra, por fortuna circunscritos, ¡es violada! Nuestra observación se hace apremiante por otras obvias consideraciones: la paz, hoy, está más fundada en el miedo que en la amistad; ¡está más defendida por el terror de armas micidiales que por la mutua alianza y confianza entre los pueblos! Y si la paz fuera, Dios no quiera, mañana interrumpida, la ruina de toda la humanidad es posible. ¿Cómo podemos celebrar una Navidad serena con tal amenaza suspendida sobre las esperanzas del mundo? Por lo

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tanto, Nuestro deseo se convierte en una ferviente oración a todos los hombres de buena voluntad, "sí, a todos los hombres responsables en el campo de la cultura y la política, de poner como fundamental el problema de la paz. De la paz verdadera, no de aquella exaltada por una hipócrita propaganda para adormecer al adversario y ocultar la propia preparación bélica; no de aquella inútil y retórica, que rehúye las indispensables, pacientes, extenuantes, pero solo eficaces negociaciones; no de aquella fundada solamente en el precario equilibrio de intereses económicos contrastantes, o en el sueño de orgullosas hegemonías. De la paz verdadera, decimos, que funda su seguridad en la sabia abolición, en la templanza al menos de las causas de las cuales puede ser comprometida, como el orgullo nacionalista o ideológico, la carrera armamentista, la desconfianza en los métodos y en los organismos instituidos para hacer ordenada y fraterna la convivencia entre los pueblos. ¡Paz, paz en la verdad, en la justicia, en la libertad y en el amor, deseamos!

[*Latin ed. p. 61*]

Acts of Pope Paul VI, 61. At this point, Our Christmas greetings recognize another need, connected with that of peace; and they are expressed in the following fundamental question: Why are men not at peace with one another? Why are their minds not united? The unity of minds is a great aspiration of the modern world. The unity of minds is the great contemporary human need. Culture, which fosters and largely serves this need, ultimately does not satisfy it; rather, it exacerbates it, through the indiscriminate proliferation of ideas that it introduces. Men lack unity in principles, in ideas, in conceptions of life and of the world. And as long as they are divided, they ignore, hate, and fight one another. From this, it is evident what importance the doctrinal factor has in the destiny of humanity. It is evident what our fortune is in the coming of Jesus Christ into the world. He came to establish a unique and universal relationship of men with God, the Heavenly Father. This religious relationship is the most solid and most fruitful foundation of unity among men, respecting, indeed, awakening, their individual and respective personalities. The true sociology of human peace is born from Christian religious unity. And this unity, established by Christ in thought and in history, is also what We desire above all, for peace, for concord, for love, for understanding, for the happiness of men of good will. We proclaim it to the world with the bells of Holy Christmas. We direct it especially to those whom We believe to be better disposed than others to receive it: the Christians still separated from Us, the Catholics happily united with Us: *ut unum sint*, that all may be one; this was the sublime and ultimate wish of Christ before His Passion. May it be for us on the day celebrating His coming into the world. Sons and Brothers, and all men of good will! These are the wishes that Christmas puts in Our heart; and, in this first period of Our Pontificate and during the celebration of the Second Vatican

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Ecumenical Council, they are so fervent and so overflowing, that We have thought, as you know, to go soon to Palestine, to the land where Christ, the Son of God, descended from heaven, lived, taught, suffered, died, and rose again, and ascended again to heaven, because it seems to Us that this is an expressive and new act of Our faith and Our love.

[*Latin ed. p. 62*]

Acts of the Apostolic See - Official Commentary 62, through Him, and it seems to us that, almost united to Him in an evangelical manner, we can then better give to His mission, entrusted to us for the salvation of the world, a sincere and blessed radiance. The Pope's pilgrimage to the Holy Land. We say again clearly that our pilgrimage intends to have only religious aspects and purposes. Our journey will be that of Peter's confession: we wish to gather in ourselves the faith of the entire Church and to say to Jesus, as Peter did in Caesarea of Philippi: "You are the Christ, the Son of the living God." It will be a journey of offering. As the Magi from the East, symbolic precursors of the peoples of the earth, we from the West wish to bring to Jesus the offering of His Church and to recognize in Him His Founder, His Master, His Lord, His Savior. It will also be a journey of seeking and of hope: the seeking of those who are in Christ, sons and brothers. We cannot, in the evangelical centrality, evoked by that blessed land, fail to ask ourselves: where is the integrity of Christ's flock? Where are the lambs and sheep of His fold? Are they all here? And those who are missing? And therefore, we cannot fail to implore the Good Shepherd, Jesus, with His own words: "That there may be one flock and one Shepherd!" And our heart will extend even beyond the fold of Christ, and we will have good and great thoughts for every people of the earth, for the near and the far, with a sense of reverence and love, and with a wish for good and peace. Those of every race whom we will encounter on our journey, especially authorities, populations, pilgrims, and tourists, we will respectfully and cordially greet, but without stopping our hurried steps and without being distracted from the sole religious purpose of our journey. Therefore, it will be a journey of prayer, undertaken with humility and with love. The whole world will be in our heart; no one will be forgotten. Asking forgiveness from the Lord, to Him, the Merciful One, for every fault of ours, for every weakness of ours, we will have the courage to invoke mercy, peace, and salvation for all. And the wishes that we have expressed this blessed Christmas for the Church and for all men of good will, will be there more alive and more effective; while even now we confirm them, invoking the intercession of the Most Holy Virgin and of the Holy Apostles Peter and Paul, with our Apostolic Blessing.

[*Latin ed. p. 63*]

ACTS OF POPE JOHN XXIII, 63. DECREE LETTERS. To the Blessed

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Francis Mary of Camporubeo, Confessor, the honors of the Saints are conferred. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE. The God who loves humility, who "resisteth the proud, but giveth greater grace. Wherefore he saith." (James 4:6), whose prayers He hears with the greatest benevolence (cf. Psalm 100:18), and who loves and exalts the humble above all (cf. Luke 1:52), in His infinite mercy, looked down from Heaven upon Francis Mary of Camporubeo, so that He made of him, even in this life, a most chaste temple of heavenly grace, and so illuminated him with fame and glory, that he, who in life had earned the praises of all good men, after his death might attain the highest honors of the celestial Saints, to whom the Church, the Bride of Christ, raises up those mortals whom she judges to be the foremost in virtue. The blessed and fertile land which produced such a man is Camporubeo, a district located in the borders of Liguria; he was born on the seventh day of the month of December, in the year one thousand eight hundred and forty-four, two days after the feast of the Nativity of Christ. And since the boy was born on the feast of Saint John the Evangelist, he was given the name John. His parents, good and fortunate, who brought him forth into the Church, were Anselm Croese and Mary Antonia Garzo, born in humble circumstances and of modest means, yet distinguished by sincere piety and Christian faith; and in this virtue, the mother especially excelled, a devoted mother of her children, who not only taught them the elements of virtue, but also encouraged them to holiness itself. Guided by his mother, John made great progress in Christian piety. How pleasantly he participated in the sacred services, and how frequently he attended the prayers of the good! And if mention was made of Jesus crucified, little John, with a changed expression and color, seemed already to be making a pilgrimage to the Mount of Calvary, together with the most beloved Mother of Christ. When the time came, he began to study letters; and he did so with no less...

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - He diligently attended the schools of Christian doctrine, from which he derived a certain and incredible joy. What he heard there, he not only retained keenly, but also imparted to his companions, with whom, in a simple and unassuming manner, as is common among boys, he spoke of the confession of sins, of the Sacrament of the Eucharist to be adored, of the supreme goodness of God towards men, of his own and each one's duties, of the love of the boys for one another, and of similar topics. Therefore, it is not surprising that, feeling God so deeply, he prepared himself with ardent love and almost suspended breath to receive the bread at Angelorum, which he finally received for the first time on the feast of Corpus Christi, in the year one thousand eight hundred and sixteen, at the age of twelve, as was then the common custom. And from that day, drawn by the love of Christ, he approached the same venerable Sacrament

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very often, always with the same joy, devotion, and piety. During this time, Francis was also working on his father's farm: which, of course, allowed him to observe the wonders of nature. Furthermore, his association with the Brothers of St. Francis of Assisi gradually led him to adopt the idea of dedicating himself to God through prayer, labor, and silence. But when he was uncertain as to how to do this, it happened that one day a certain Religious Brother from the Conventual family of St. Francis of Campirubei met him and encouraged him to say goodbye to his family and to seek admission to a monastery, in order to follow the Conventual way of life. But when he soon realized that this was not the way of life he had envisioned for himself, he considered joining the Capuchin Order. Therefore, after offering prayers to God and seeking advice from those who should, he left the Conventual house, already resolved, and went to the home of the Capuchins, under the bright sky, and held it as a safe harbor. Here, finally, his spirit found peace; and a few days after his arrival, he put on the monastic habit of the Capuchins and began a new way of life. The Brothers were amazed by his innocent and lovable character, his piety, his obedience, and especially his charity, which is the enemy of envy and the prodigal giver of himself. He demonstrated this integrity and innocence even then, when, in the year one thousand eight hundred and twenty-five, he was sent from the monastery of St. Francis in Vulturiensi to the religious house of St. Barnabas in Ianuam, to complete his novitiate. During this time, he diligently studied the rules of the Franciscan Brothers and meditated on them, striving with all his might and the industry of his youth to translate what he understood into action and to put it into practice with the utmost care. He also derived much joy and pleasure from the annals of his Order, from the sacred house in which he lived, from reading the constitutions, and from the life of St. Francis of Assisi.

[*Latin ed. p. 65*]

The Acts of Pope John XXIII, 65, whom he held in great esteem and affection. In these matters, he excelled so much that, although still young, he surpassed others in virtue and served as an example to all, so that everyone, because of his outstanding reputation for virtue, both observed him and eagerly sought his company. To him, who ardently desired to unite himself with God in an eternal bond of love and to relinquish himself and all things, as if burdened by a troublesome load, it was finally permitted, on the seventeenth day of the month of December, in the year one thousand eight hundred and twenty-six, to pronounce his solemn vows, receiving the name Francis. These events seemed to add fuel to the fire. Sent to the Franciscan house of the Holy Conception, which was in Genoa, to assist the cook, John, who was also known as Francis Mary, accepted this task with such a spirit and intention that what many consider a lowly service, he not only did not deem base, but considered honorable and the foundation of

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merit. This was also the reason why the young man was always cheerful, and he performed the tasks that were to be done with great piety, until the cook was promoted to care for the sick. In a new province where he was to work, he demonstrated the usual examples of his virtue, especially charity towards his brothers who were ill. For, as soon as it was permitted, after having seen Christ Jesus present in the Sacrament of the Eucharist, he visited them, was present with them, and consoled them; for, being inclined by nature to feelings of humanity, he loved the sick all the more because he considered them members of Christ, according to the evangelical teaching (cf. Mt. 25:31 ff.). Furthermore, Francis added to these labors and virtues afflictions of the body that were not light; which some brothers followed with praise, others with imitation, while still others criticized, believing them to be greater than anyone could endure without danger. To these, the most blessed man replied that it was right to expend care, effort, and even life itself for Him who had deigned to give His life for us on the Cross. After some time, a brother of greater age was assigned to him to assist him in the fields and in other tasks. Francis, however, knowing from experience the dangers and difficulties inherent in this task, decided to begin with prayer to God and to His Mother, praying that they might protect him with the present shield of grace. And these hopes were not in vain. For he always acted so prudently in all things, so humbly, so diligently, and so attentively towards everyone, that it seemed as if he was acting not without the will of God and the protection of the Virgin Mother. And so it soon happened that his fame for holiness spread throughout the region, and he was called a saint by all, whether common people or nobles. His virtue was clearly confirmed by the following event: when, on one occasion, he was struck on the head inhumanely by some dissolute young men - ACTA, vol. VI, n. 1, - 31-1-1964.

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - Official Commentary. He displayed such fortitude that, though wounded and bleeding, he kissed the stone he had been struck with, and was so gentle that he refused to be taken to those who were to testify against him. Indeed, he who had always in his entire life taken the Divine Master as his example, followed Him especially on that day, when He commanded forgiveness to be given in the Gospel, and with a merciful heart, forgave the murderers. But two years later, he was ordered to collect alms near the port of the same city of Genoa. And as was his custom, he replied to the Provincial Superior nothing other than: "As you wish, Father, so it shall be. You know that I am a simple man, unskilled in all things." Much labor remained in that place, in the oldest part of the city, and close to the very depths of all miseries, where sailors, merchants, porters, mercenaries, sailors, and vagrants especially gathered. This servant of God performed these duties with such piety that, first, the people

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followed him with admiration, then with praise, and soon his sanctity was on the lips of everyone. Not only did boys and women approach Francis, but also all workers and craftsmen, whether good or those whom greater error or prejudiced opinions had alienated from the Church. Therefore, you would see him every day walking the streets, houses, and squares, seeking alms for the poor, and otherwise showing great kindness to everyone, giving sound advice, so that he soon became the confidant and advisor of all the needy, who, coming to him, opened their hearts, as if he could heal their troubles. He gave more than he received: he received from the wealthy, and gave to the needy. And if anyone sometimes accused him of excessive generosity, or of giving to the undeserving, he would reply: "It is necessary to help young people so that they do not live dissolutely, to help girls so that they are not corrupted in their morals, to help the elderly so that they do not blaspheme against God and speak ill of Him." He delighted in visiting the sick and staying with them, often bringing a doctor, and providing other things that, with their strength and health restored, would also uplift their spirits. And to those for whom there was no hope of recovery, he spoke in such a way that, fortified with the most holy sacraments, they died with a more peaceful spirit. A friend of the sweetest peace, he spared nothing to, according to the words of Christ (cf. Mt. 5, 9), heal discord and banish hateful animosities. And since poverty is often the root and seed of greater evils, he endeavored to alleviate all kinds of needs, sometimes by arranging for those who were idle to be sent to work, sometimes by providing names for those who could not pay, sometimes by providing the necessary clothing for boys or girls who were about to receive the Eucharist for the first time, and sometimes, if circumstances or conditions permitted, by providing healthier lodgings for the sick at his own expense.

[*Latin ed. p. 67*]

From the Acts of Pope John XXIII, 67: And indeed, as far as was in his power, he did not neglect the religious instruction of the children; for he held it to be a most certain thing that he who was ignorant and unskilled in matters of religion was placed in danger of eternal salvation, and therefore he almost despaired of preserving the youth with the utmost diligence. Moreover, he considered himself to be touching the heavens when, on occasion, he could assist a boy inclined towards the priesthood with his industry, generosity, and charity. When, however, wearied by travel and labors, he returned home to Genoa, he encountered groups of others in the courtyard, which was before the monastery, whom he aided as far as was necessary and appropriate for the time and the matter at hand, yet he also urged them to live a Christian life with greater zeal and diligence, and to approach the sacraments more frequently. Thus, Francis was entirely devoted to serving his brothers, so much so that he sometimes entirely neglected food, or took it with the greatest frugality. Given that this was the way of

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life of this most upright man, it is not surprising that God illuminated his servant with signs, miracles, and foreknowledge of things to come. Among the countless miracles, it is not to be overlooked that the most blessed man restored to health a young girl who was suffering from a grave skin disease, by embracing her head with his loving hands. Indeed, these things were spread abroad to the glory of his praise; but he, averse to the rumors of the common people, spared no effort to instruct the people correctly about the things that were thought to be done by him, and he made it clear that all these things were accomplished by one God, to whom all virtue should be attributed. For this reason, filled with faith in God, and in the Most Holy Virgin, and in the Saints, he would send the sick away with these words: "Go to the Most Blessed Virgin, and say that you are sent by Francis, his servant." Since, however, it cannot be denied that the light of a bright lamp does not shine on all who are in the house, therefore, the light of his virtues illuminated both the people and his companions in the most brilliant way. For he possessed all the ornaments of a religious man: outstanding piety, the highest charity towards his brothers, humility of spirit, love of concord, a keen zeal for penance, and especially, diligence in observing the rules. Meanwhile, the days and years passed, and the inconveniences and infirmities increased: his stomach was ill and raw, his legs and thighs, and his entire body were weak and feeble. Therefore, he returned home more and more weary from his efforts; sometimes he even seemed to falter, his feet failing him. Soon his health deteriorated and declined, almost to the point of ruin. And indeed, he was aware of his fate, having provided for others. For on the two days of the thirtieth of the month of August, in the year one thousand eight hundred and sixty-six, when Father Hilary, who was accustomed to hear his confessions and who was about to leave the house to attend prayers, asked him when he would return home, and he replied that he would not return before the

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - Commentarium Officiale, the seventeenth day of September, "If this is so," he said, "we shall no longer see you in this land." But a true follower of Christ neglected nothing of his duties, although, as if repeating the same song, he often murmured, "Paradise! Paradise!" While awaiting the expected death, he visited beloved places and sacred sites. But when the disease of cholera suddenly broke out in Ianuae, his sense of duty immediately compelled him to return to the city, seeking to be present to those afflicted by the disease and to serve them. However, due to his advanced age and poor health, this was denied to him. Therefore, he remained in his cell, and in the temple of the sacred house, he offered fervent prayers for the cholera victims, until, afflicted by excruciating pain in his limbs and throughout his body, he was taken to the monastery infirmary, where, such is the fortune of human affairs, he had

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previously, in the prime of his youth, cheerfully served the brothers with his labor, animated by the one love of Christ, the delight of his soul; and there, for the good of the community and the salvation of all, he devoted himself to the immortal God. And God did not reject this pleasing offering. Therefore, Francis, fortified by the sacraments of the Church, which he used as sustenance on the remaining journey of his life, peacefully expired on the seventeenth day of September, in the year one thousand eight hundred and sixty-six, the day he had appointed. Scarcely had the most blessed father departed, and the heavy news of his death struck the hearts of all; and all mourned his loss, with longing and tears. His venerable body, while the city was ravaged by the plague, was covered with white lime and placed in a double coffin, made of wood and lead, and secretly, at night, was carried to the public cemetery, and there returned to the earth. Not long afterward, it was enshrined by the piety of the citizens. And on the fourteenth day of November, in the year one thousand nine hundred and thirty-one, in accordance with his most true predictions of future events, it was brought forth, and with the highest reverence and ceremony, was transferred to the sacred Franciscan church, with a singular gathering and celebration of the people, where it rests, awaiting the resurrection. If anyone now asks what excellent virtues shone forth in him, it must be affirmed that he excelled above all in humility, or in a just estimation and judgment of himself. For since he always considered all things to be from God and for eternity, he therefore rightly considered himself to be nothing. Therefore, with the greatest simplicity, he declared himself fit for no suitable task, and ignorant of all things. Moreover, he very often repeated this prayer: "We must become holy; but let no one notice it." His piety was primarily directed towards the crucified Christ. He was...

[*Latin ed. p. 69*]

From the Acts of Pope John XXIII, 69, it sometimes happened that, while he was hearing the sacred proclamation of God's love for us, he would be compelled to leave the temple, his face flushed with great emotion and his eyes shining with joy, because he could not bear to remain. Furthermore, he strove with the utmost zeal to imitate Christ, whether through the use of the whip, or through the wearing of a hair shirt, enduring much pain and shedding much blood. But Francis possessed an equal love for Mary, the Mother of God. For Christ, present in the Sacrament of the Altar, was always a source of strength for the struggling athlete, a help to the laborer, and a comfort to the sorrowful. And that most pure piety, which he had shown from his youth, which had inspired such admiration in all, both his superiors and his equals and the people, grew within him like a flame. So that, even as a religious, he had no greater desire than to spend his days, and especially his nights, in prayer before the august sanctuary of the Sacrament. To this, his profound faith and piety towards the most

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blessed Mother of Christ were added, free from any shadow of sin; and he knew all her sacred images in the churches of Genoa, and he would stand before them, as if resting in great joy. Therefore, the same people who had acclaimed him as a living saint, followed him in death with the same reverence and love, constantly filling his tomb with flowers and prayers, as if it were an altar. And this sentiment of the people was not unfounded, nor was it in vain. For, after his death, various miracles were said to have been wrought through his intercession, and this led to the consideration of bestowing the honors of the blessed in Heaven upon him. Therefore, after the investigations into the sanctity of his life had been properly conducted by the authority of the archiepiscopal Curia in Genoa, and after the Sacred Congregation had approved them, Pope Leo XIII, our predecessor, granting the petitions presented to him, permitted the introduction of the cause in the year 1896. And so, according to the norms of law, the apostolic investigations were held concerning the theological and cardinal virtues of the venerable servant of God, and Pope Pius XI, our predecessor, solemnly declared him to be perfect and of heroic virtue on December 17, 1922. Then, the question was raised of the miracles which were said to have been wrought by God through the intercession of the same servant of God. After these were examined, Pope Pius XI decreed on May 20, 1929, that two miracles had indeed occurred through the intercession of the venerable Francis of Camporotondo: namely, the sudden and complete healing of Maria Riel-

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - Official Commentary: A five-year-old girl, whose head had been fractured after falling from a height, and whose remaining body was severely injured; and a young man, James Oalba, from an acute inflammation of the vermiform appendix. Furthermore, after these matters, it was to be considered: whether, with the approval of virtues and two miracles, the venerable Servant of God, Franciscus Maria of Camporubeo, could safely be advanced to the honors of the blessed. After this matter had been considered, Pope Pius XI, on the seventh day of June, in that same year, decided: that the venerable Servant of God, Franciscus Maria of Camporubeo, could safely be raised to the honors of the blessed. This was done with solemn rites on the thirtieth day of the same month and year. And when, after the decrees regarding the honors of the blessed, the cult of the same had increased, and, with his own intercession, other miracles were said to have been wrought by God, supplications were presented to this Apostolic See, so that the matter of bestowing the graces of sanctity upon the same blessed might be resumed. To these requests, assent was also given. Therefore, when the miracles had been judged by the College of Physicians of the same Holy Congregation to have exceeded the powers of nature, and when the Cardinals, Officials,

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and Consultors of the Holy Council of Sacred Rites, in a general meeting, on the twentieth day of March, in the year nineteen hundred and sixty-two, before Us, had come to the same judgment, We, on the third and twentieth day of March, in the same year, decreed that two miracles had indeed occurred, wrought by God through the intercession of the blessed Franciscus Maria of Camporubeo, namely: the instantaneous and perfect healing of the boy Angelus Parpaglione from a fracture of the lower jaw, with various injuries and a concussion of the brain; and the healing of the Lady Teresia Guido de Negri from a purulent wound in the middle finger of her right hand, with the avulsion of the nail and septic infection of the same limb. With all of these things concluded, on the seventh day of July, in the year nineteen hundred and sixty-two, We decreed: that the blessed Franciscus Maria of Camporubeo could safely be adorned with the honors of the saints. After these things had been done, We convened a Consistory on the fifteenth day of November of the same year, so that the Cardinals, Patriarchs, Archbishops, and Bishops might express their opinion regarding the canonization of the blessed Franciscus Maria of Camporubeo, having sent to each of them a separate commentary, in which the life, virtues, miracles, and, indeed, the cause, as far as it has proceeded, of the same blessed were set forth. In that Consistory, Our beloved Son, Arcadius, Cardinal Lárraona of the Holy Roman Church, Prefect of the Congregation of Sacred Rites, requested Us to proceed as soon as possible to the most desired rite of canonization. And when all had given their votes on this matter, We, blessed...

[*Latin ed. p. 71*]

The acts of Pope John XXIII, 71. We decreed that the canonization of Francis Mary of Camporubeo should take place on the ninth day of the coming month of December. Concerning all of these matters, we ordered that the Apostolic Protonotaries should proceed in a legally proper manner. But when the appointed day arrived, and the blessed one was to be adorned with the crown of the Saints, We descended into the Basilica of Saint Peter, where a very large number of the faithful and of sacred dignitaries, from all parts of the world, were present for the celebration of the Second Vatican Council. Then Our beloved Son, Arcadius, Cardinal Larraona of the Holy Roman Church, with the eloquent words of Our beloved Son, Camillo Corsanego, Advocate of the Consistorial Hall, earnestly, most earnestly, and with the greatest urgency, requested that the blessed Francis Mary of Camporubeo, together with Anthony Mary Pucci and Peter Julian Eymard, be declared Saints. To the Consistorial Advocate, through Our beloved Son, Hamlet Tondini, Secretary of Our Briefs to Princes, We replied that We had already decided to grant such a request. Therefore, after we sang the hymn "Veni, Creator Spiritus" with a very large throng of Christians, then, seated upon the Chair of Saint Peter, as the supreme teacher

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of the entire Church, We solemnly proclaimed: For the honor of the most holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian religion, by the authority of Our Lord Jesus Christ, by the authority of the blessed Apostles Peter and Paul, and by Our own authority, after mature deliberation and frequently imploring divine assistance, and with the counsel of Our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the City, We decree and define that Peter Julian Eymard, Anthony Mary Pucci, and Francis Mary of Camporubeo are Saints, and We add them to the catalogue of the Saints: decreeing that their memory should be observed each year on the day of their birth, namely, August 1st for Peter Julian, January 12th for Anthony Mary, and September 17th for Francis Mary, among the Saints, with pious devotion. In the name of the Father, and the Son, and the Holy Spirit. Amen. Having spoken these words, We ordered that these decrees be drawn up and dispatched under seal, and We instructed the Apostolic Protonotaries present to prepare a public document concerning this canonization. Then, after We spoke about the virtues of these new Saints, in order to give thanks to Almighty God, We sang the hymn "Te Deum laudamus" with those present, and We invoked the patronage of these Saints for the first time. Furthermore, We announce all of the above to the entire Church, ordering that copies of these documents, and also printed copies, be distributed in all places.

[*Latin ed. p. 72*]

Acts of the Apostolic See – Official Commentary 72, provided that they are signed by some notary, the same credence shall be given to them as would be given to the same documents if they were written twice, if they were shown. Given in Rome, at St. Peter's, on the ninth day of the month of December, in the year of Our Lord nineteen hundred and sixty-two, in the fifth year of Our Pontificate. I, JOHN, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Porto, and of St. Rufina, Cardinal. TISSERANT, Dean of the Sacred College. 83. I, CLEMENS, Bishop of Velletri, Cardinal. MICARA. 83. I, JOSEPH, Bishop of Albano, Cardinal. PIZZARDO. 83. I, BENEDICT, Bishop of Praeneste, Cardinal. ALOISI MASELLA, Chamberlain of the Holy Roman Church. 83. I, HAMLET JOHN, Bishop in the title of Tusculum, Cardinal. CICOGNANI. 83. I, JOSEPH, Bishop in the title of Sabina and Mandelensis, Cardinal. FERRETTO. I, JAMES ALOISIUS, in the title of St. Lawrence in Damasus, Priest, Cardinal. COPELLO. I, GREGORY PETER, in the title of St. Bartholomew in the Island, Priest, Cardinal. AGAGIANIAN. I, VALERIUS, in the title of St. Sylvester in the Head, Priest, Cardinal. VALERI. I, PETER, in the title of St. Praxedis, Priest, Cardinal. CIRIACI. I, JOSEPH, in the title of St. Mary of Victoria, Priest, Cardinal. SIRI, Archbishop of Genoa. I, PAUL, in the title of St. Mary in Vallicella, Priest,

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Cardinal. GIOBBE, Datary of the Holy Roman Church. I, FERDINAND, in the title of St. Eustachius, Priest, Cardinal. CENTO. I, CHARLES, in the title of St. Mary in Porticu, Priest, Cardinal. CHIARLO.

[*Latin ed. p. 73*]

73. The acts of Pope John XXIII. I, Charles, Cardinal Priest of the title of Saint Agnes outside the walls, CONPALONIBRI. I, Paul, Cardinal Priest of the title of Saint Andrew the Apostle at the Gardens, MARELLA. I, Gustavus, Cardinal Priest of the title of Saint Jerome of Illyria, TESTA. I, Aloysius, Cardinal Priest of the title of Saint Andrew of the Valley, TRAGLIA. I, Joseph, Cardinal Priest of the title of Saint Prisca, DA COSTA NUNES. I, Ildebrandus, Cardinal Priest of the title of Saint Sebastian at the Catacombs, ANTONIUTTI. I, Ephraem, Cardinal Priest of the title of the Holy Cross in Jerusalem, FORNI. I, Alapridus, Cardinal Deacon of the title of Saint Mary in Domnica, OTTAVIANI. I, Albertus, Cardinal Deacon of the title of Saint Pudens, DI IORIO. I, Franciscus, Cardinal Deacon of the title of Saint Caesarius in the Palace, BRACCI. I, Franciscus, Cardinal Deacon of the title of Saint Mary in Cosmedin, ROBERTI. I, Andreas, Cardinal Deacon of the title of Saint George in the Velabrum, JULLIEN. I, Arcadius, Cardinal Deacon of the titles of the Most Holy Saints Blaise and Charles at the Catacombs, LARRAONA. I, Franciscus, Cardinal Deacon of the titles of Saints Cosmos and Damian, MORANO. I, William Theodore, Cardinal Deacon of the title of Saint Theodore in the Palace, HEARD. I, Augustine, Cardinal Deacon of the title of Saint Saba, BEA. I, Anthony, Cardinal Deacon of the title of Saint Eugene the Pope, BACCI. I, Joachim Anselm, Cardinal Deacon of the title of Saint Apollinaris, ALBAREDA. I, Michael, Cardinal Deacon of the title of Saint Paul in the Harenula, BROWNE. James A., Cardinal. Arcadius, Cardinal. 8. R. E. [Sacred Royal Eminence]. Cancellarius [Chancellor]. 8. R. C. [Sacred Royal College]. Praefectus [Prefect]. Franciscus Tinello, Regent of the Apostolic Chancery. Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. John Calieri, Apostolic Protonotary. In the Apostolic Chancery, volume CXI, number 89.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER concerning the Most Blessed Virgin Mary, Immaculate, of "Lourdes," and Saint Raphael the Archangel, as principal patrons, and Saint Joseph, the Spouse of the same Virgin Mother, as secondary patron, for the entire diocese of San Rafael. JOHN PP. XXIII. For the perpetual memory of this event. The Virgin Mother, free from all stain, turns the minds and hearts of the faithful towards herself, and offers herself as their guide on this earthly journey. Those who follow her do not stray from the path, they find refuge in adversity, and attain the haven of eternal salvation. As was brought to Our attention, the clergy and the faithful of the diocese of San Rafael,

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established by Us last year, are devoted to the Immaculate Conception of the same Divine Mother, who once made herself visible in the Pyrenean mountains. They are also devoted to Saint Raphael the Archangel, the powerful comforter of men, from whom the same Church derives its name. Therefore, with the most prudent counsel of the Venerable Brother Radulfus Primatesta, Bishop of San Rafael, and also expressing the sentiments of all pious societies and public authorities, he requested that We declare the Most Blessed Virgin Mary, free from the first sin, and Saint Raphael the Archangel to be the principal patrons of his diocese, and that We also entrust the aforementioned jurisdiction to the protection of Saint Joseph, the Spouse of the Divine Mother. These requests, gladly received, We, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby establish and declare, in perpetuity, the Most Blessed Virgin Mary, of "Lourdes," and Saint Raphael the Archangel to be the principal patrons before God, and Saint Joseph, the Spouse of the Divine Mother, to be the secondary patron of the entire diocese of San Rafael, with all the honors and liturgical privileges that rightly belong to principal and secondary patrons of a place. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that they shall fully and completely benefit those to whom they pertain, now and in the future; thus.

[*Latin ed. p. 75*]

The Acts of Pope John XXIII, number 75, are to be rightly judged and defined; and they are to be declared void from this moment and of no effect, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of October, in the year 1962, in the fourth year of Our Pontificate.

© HAMLETUS I. Card. CICOGNANI.

It is declared that Saint Francis of Assisi is the principal heavenly Patron of the diocese of Franciscopol, which was established by Us in the territory of Argentina in the year 1951. It is fitting, indeed, that, from the moment that the name was taken, protection and guardianship should be sought from him. For the Venerable Father Peter Lira, also representing the wishes of the clergy and all pious associations, which are entrusted to his care, made supplications to Us, that We would declare Saint Francis as the heavenly Patron of his jurisdiction. To these requests, We willingly acceded, being confident that, through his heavenly protection and intercession, that Catholic affair in that region would increase with joyful and abundant

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growth.

Therefore, after consultation with the Congregation for Sacred Rites, and with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We, by these letters, in perpetuity, establish and declare Saint Francis of Assisi, the Confessor, as the principal Patron before God of the entire diocese of Franciscopol, with all the honors and liturgical privileges that rightly belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions.

These things We decree, We establish, We decide, and We declare that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and in the future fully avail themselves of them; and that they shall be rightly judged and defined; and shall be declared void.

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Official Commentary, which from now on and forever will be valid, should anything contrary to these matters be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, on the seventeenth day of the month of October, in the year 1962, in the fourth year of Our Pontificate.

93 HAMLETUS I. Cardinal CICOGNANI, by virtue of his office and privileges, decorates the church of the Blessed Virgin Mary of the Rosary and Saint Dominic, a Minor Basilica, which is located in the city of Mendoza.

IOANNES PP. XXIII. For the perpetual memory of this event. — The names of the Rosary of Mary and Saint Dominic, as they are completely inseparable from history, are also happily combined in relation to the temple, which, with its imposing size and great antiquity, rises in the city of Mendoza. In ancient times, a few years after the city itself was founded, the Dominican brethren erected a church in honor of their Holy Founder, for the use of monastic life. It soon became the principal seat of that great work, through which the light of the Gospel spread throughout the region. It should also be noted that, from the year 1590, both religious men and women, at their own initiative, cultivated devotion to Our Lady, called the Rosary, with great piety; for which reason, two centuries ago, she was declared the Patroness of the city of Mendoza, and has recently been redeemed with a golden diadem by the decree of the Holy See. Therefore, the temple is greatly commended by these memories and honors, and, moreover, in our times, it is perfectly suited to the precepts of sacred liturgy and aesthetics, and inspires much admiration; it stands with solid stability and bears the form of the Roman style.

Having considered all these things, our beloved son, who administers the affairs of the same church and also governs the family of the brethren

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of Saint Dominic, humbly requested our prayers, so that we might deign to bestow upon the temple the title of Minor Basilica. This request, supported by the recommendation of the Most Reverend Alfonso Maria Buteler, Archbishop of Mendoza, we have gladly accepted. Therefore, from the Congregation of Sacred Rites,

[*Latin ed. p. 77*]

Acting with the counsel of Pope John XXIII, with certain knowledge and mature deliberation, and concerning the fullness of the Apostolic power, by the force of these letters and perpetually, we elevate the parish and conventual church, dedicated to God in honor of the Blessed Virgin Mary, called of the Rosary, and of Saint Dominic, existing in the city of Mendoza, to the dignity and honor of a Minor Basilica, with all the privileges and rights that rightfully belong to temples bearing the same name. Notwithstanding any contrary things. We decree, we establish, we determine that these present letters shall remain firm, valid, and efficacious forever; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, or who may pertain to them, shall fully and completely be supported by them, now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these, by anyone, knowingly or unknowingly, should occur. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of October, in the year 1962, in the fourth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI.

The Most Blessed Virgin Mary, called of Mount Carmel, is declared the principal Patroness of the diocese of Formosa.

POPE JOHN XXIII.

For the perpetual memory of this matter.

— The decoration of Carmel, from which the prophet Elijah beheld the miraculous image of the cloud rising from the sea (1 Kings 18:44), rightly merits that the Mother of the Divine Savior be proclaimed by the Church. The honorable appellation of Carmel is openly and abundantly found in cells and temples, in Christian sodalities and institutions, which demonstrate the devotion and piety shown to the Virgin of Carmel. This very same praise of Mary, as it seems to Us, ought to be granted to Our beloved sons of the diocese of Formosa, who, through the Venerable Brother Pacificus Scozzina, their Bishop, have signified to the Apostolic See that they have the Most Holy Virgin, saluted by the name of Carmel, as their protective Patroness. We do not doubt that we shall receive these prayers with a benev-

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olent spirit, since we are certain that...

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - The official commentary states that this patronage is like a source of heavenly benefits for that new diocese. Therefore, after careful consideration, with the advice of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and with the fullness of Apostolic power, by the force of these letters and perpetually, We establish and declare the Most Blessed Virgin Mary, called from Mount Carmel, to be the principal heavenly Patroness of the entire diocese of Formosa, with all the honors and liturgical privileges that rightfully belong to the principal Patrons of places. Contrary provisions notwithstanding. We decree, establish, and decide that these letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these, by anyone, with any authority, knowingly or unknowingly, should happen. Given at Rome, at St. Peter's, under the Fisherman's ring, on the ninth day of the month of November, in the year 1962, in the fifth year of Our pontificate. © HAMLETUS I. Card. CICOGNANI for public affairs of the Church. The Most Holy Francis Salesius, Bishop, Confessor, and Doctor of the Church, is chosen as the principal Patron of the entire diocese of Neuquen. JOHN PP. XXIII For the perpetual memory of this matter. — As is known, the alumni of the Salesian Family in the extreme southern region of America have contributed tirelessly to the missionary work of the Catholic Church. Where, in the past year, moved by pastoral concern, We established the diocese of Neuquen, whose Christian people diligently cultivate and hold dear St. Francis Salesius, the most gentle master of piety, from whom that religious Congregation derives its name and strength. Wishing to promote the progress of the flock entrusted to him and to express the sentiments of the clergy and the faithful, the Venerable Brother James Francis,

[*Latin ed. p. 79*]

The Acts of Pope John XXIII, number 79: The Bishop of Neuquen, Don Nevares, requested that We declare Saint Francis of Sales the heavenly Patron of his diocese. We willingly granted this request, confident that with the protection of that most illustrious heavenly intercessor, the Christian affairs in that region would experience great growth. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, by these letters, perpetually, Saint Francis of Sales, Bishop, Confessor, and Doctor of the Church, as the principal

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heavenly Patron of the entire Diocese of Neuquen, with all the honors and liturgical privileges that rightly belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. We decree, We establish, We decide that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-second day of the month of November, in the year 1962, in the fifth year of Our pontificate. © HAMLETUS I. Cardinal CICOGNANI, concerning public affairs of the Church.

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

I. PROVISIONS CONCERNING CHURCHES

Most Holy Father Paul, by Divine Providence, has, through successive decrees of the Sacred Consistory Congregation, provided for the following churches with new pastors, namely:

on August 15, 1963: — To the titular archiepiscopal Church of Nicaea in Haemimonto, he appointed the Reverend Father Paul Limongi, from the archdiocese of Capua, as Archbishop, Urban.

on October 27: — To the archiepiscopal Church of Saint Severus, he appointed the Reverend Monsignor Michael Federici, who had previously been the titular Bishop of Sidymensis and Coadjutor with right of succession to the Most Reverend Monsignor Dominic Petroni, Bishop of Melphi, Rapolla, and Venusia.

on October 29: — To the titular bishopric of the Church of Berrhoea, he appointed the Reverend Father Frederick Kaiser, a member of the Congregation of Missionaries of the Most Sacred Heart of Jesus, and the nullius Prelate of Caravelí.

— To the titular bishopric of the Church of Ariassus, he appointed the Reverend Father Ignatius Mary De Orbegozo y Goicoechea, a member of the Society of the Holy Cross and Opus Dei, and the nullius Prelate of Yauyos.

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— To the titular bishopric of the Church of Antioch ad Meandrum, he appointed the Reverend Father Edward L. Fedders, a member of the Society of Maryknoll for foreign missions, and the nullius Prelate of Juli.

on October 31: — To the cathedral Church of Montis Regalis in Pedemonte, he appointed the Reverend Monsignor Charles Maccari, who had previously been the titular Bishop of Emmaus, to whom he conferred the archiepiscopal title "ad personam."

on November 2: — To the cathedral Church of Loja, he appointed the Reverend Father Aloysius Alphonsus Crespo, a Canon of the cathedral chapter and Vicarious Capitular of the diocese of Loja.

— To the newly erected nullius Prelature of Bocas del Toro, he appointed the Reverend Father Martin Legarra Tellechea, a member of the Order of Recollects, of Saint Augustine.

[*Latin ed. p. 81*]

The Sacred Consistorial Congregation, on the 81st day, November 9th. — To the titular Archbishop of the Church of Daman, His Excellency, the Most Reverend Joseph Bonfiglioli, formerly Bishop of Miotra and Tropea, who is appointed Coadjutor with the right of succession to His Excellency, the Most Reverend Hector Baranzini, Archbishop of Syracuse.

November 12th. — To the titular Archbishop of the Church of Perge, His Excellency, the Most Reverend Mariam Casariego, formerly titular Bishop of Pudentiana, who is appointed Coadjutor with the right of succession to His Excellency, the Most Reverend Mariano Rossell y Arellano, Archbishop of Guatemala.

November 17th. — To the titular Bishop of the Church of Thevestina, the Reverend Eliam Prado Tello, Chamberlain of the Holy See, Canon of the cathedral chapter, and Chancellor of the episcopal curia of the diocese of Ayacucho, who is appointed Auxiliary to His Excellency, the Most Reverend Charles Maria Jürgens Byrne, Archbishop of Cusco.

November 18th. — To the titular Bishop of the Church of Tipasitana in Mauritania, the Reverend Father Francis Xavier da Piedade Rebello, Apostolic Protonotary "as if participating," and General Vicar of the metropolitan see of Goa and Daman, who is appointed Auxiliary to His Excellency, the Most Reverend Joseph Vieira Alvernaz, Archbishop of Goa and Daman.

November 23rd. — To the titular Bishop of the Church of Benda, His Excellency, the Most Reverend James Edward McManus, formerly Bishop of Ponce, who is appointed Auxiliary to His Eminence, the Most Reverend Francis S. R. E. Cardinal Spellman, Archbishop of New York.

November 25th. — To the titular Bishop of the Church of Eudoxias, the Reverend Radulfum Silva Silva, parish priest of the parish of the Blessed Virgin Mary of Mount Carmel, commonly known as ÍTuñoa, who is appointed Auxiliary to His Excellency, the Most Reverend Edward Larrain

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Cordóvez, Bishop of Rancagua.

November 25th. — To the titular Bishop of the Church of Sabrata, the Reverend Father Ioannem I. Graham, from the archdiocese of Philadelphia, who is appointed Auxiliary to His Excellency, the Most Reverend Ioannis Iosephus Krol, Archbishop of Philadelphia.

November 25th. — To the titular Bishop of the Church of Barcaea, the Reverend Joseph T. Daley, from the archdiocese of Philadelphia, who is appointed Auxiliary to His Excellency, the Most Reverend George Leon Leech, Bishop of Harrisburg.

November 26th. — To the cathedral church of Mazara del Vallo, His Excellency, the Most Reverend Joseph Mancuso, formerly titular Bishop of Pyrgos.

6 - ACTA, vol. VI, n. 1. — 31-1-1964.

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis - Official Commentary, November 29th — To the titular bishop of the Church of Pudencia, Reverend Father Divine Victor Garaygordobil Berrizbeitia, from the diocese of Vitoria, who had previously been the Apostolic Administrator "by the mandate of the Holy See" of the territorial prefecture of Fluminas, he was appointed Prelate Nullius of the same territorial prefecture of Fluminas. — To the titular bishop of the Church of Comana Pontica, Reverend Father Divine Vincent Maya, from the diocese of Ibarra, who had previously been the Apostolic Administrator "by the mandate of the Holy See" of the territorial prefecture of El Oro, he was appointed Prelate Nullius of the same territorial prefecture of El Oro. December 2nd. — As coadjutor with right of succession to the Most Reverend Father Divine William Lawrence Adrian, Bishop of Nashville, the Most Reverend Father Divine Joseph Aloysius Durick, titular Bishop of Cerbalitanum. December 5th. — To the cathedral church of Latacunga, newly erected, the Most Reverend Father Divine Benigno Chiriboga, who had previously been the titular Bishop of Acalissus. December 12th. — To the metropolitan church of Braga, the Most Reverend Father Divine Francis Mary da Silva, who had previously been the titular Bishop of Telmissus. December 17th. — To the titular bishop of the Church of Arnaeta, the Most Reverend Father Divine Patrick Flynn, who had previously been the Bishop of Mvern. December 18th. — To the cathedral church of Bayonne, Reverend Father Divine John Paul Vincent, Urban Antistite, the General Vicar of the archdiocese of Lyons. II CHIHUAHUENSIS - DECREE OF THE CITY OF JUAREZ Concerning the alteration of boundaries. Deeply concerned for the spiritual well-being of the entrusted flock, the Most Reverend Fathers Divine Emmanuel Talamás Camandari, Bishop of the City of Juarez, and Aloysius Mena Arroyo, titular Bishop of Danaba, coadjutor "given to the see" and Administrator "sede plena" of the archdiocese of Chihuahua, unanimously requested the Apostolic See to somewhat alter

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the boundaries of the ecclesiastical circumscriptions entrusted to them, so that they might be more suitably arranged.

[*Latin ed. p. 83*]

The Sacred Consistorial Congregation, with the favorable vote of the Most Reverend Aloysius Raimondi, titular Archbishop of Tarsus, Apostolic Delegate in the Mexican Prefecture, having considered the requested change, which is for the eternal salvation of the Christian faithful, and with the power specially granted to it by the Most Holy Pope Paul VI, by Divine Providence, has decided to favorably grant the request. Therefore, with the consent of those who are, or are presumed to be, interested, the territory of the municipalities commonly called Ojinaga, Coyame, Manuel Benavides, and Guerrero is detached from the diocese of the City of Juarez and attached to the Archdiocese of Chihuahua, by this Consistorial Decree. Furthermore, the Sacred Consistorial Congregation orders that the documents and records pertaining to the clergy, the faithful, and the temporal goods of the aforementioned territory be transmitted, as soon as possible, from the archive of the Curia of the City of Juarez to the archive of the Curia of Chihuahua. With regard to the clergy, it is decided that, as soon as this Consistorial Decree is put into effect, the priests of the Church shall be considered assigned to the territory in which they legitimately hold an ecclesiastical benefice or office; and that other priests, clerics, and seminarians who are incardinated in that diocese shall remain incardinated in that territory if they have a legitimate domicile there. To carry out all of these matters, the aforementioned Most Reverend Aloysius Raimondi is appointed by the Sacred Consistorial Congregation, and is granted the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, the task of submitting to the same Sacred Congregation, as soon as it is permissible, an authentic copy of the act of execution. Concerning all of the above, this Consistorial Decree shall be valid as if it were issued with Apostolic Letters sealed with the papal seal. All contrary provisions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 15th day of the month of October, in the year 1963.

CAROLUS Card. CONFALONIERI, Secretary.

L. S.

Franciscan Carpino, Archbishop titular of Serdica, Assistant.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Official Commentary III

MISNENSIS DECREE Concerning the erection of a co-cathedral.

Since the cathedral church dedicated to Saint Peter, in the diocese of Meißen, located in the city commonly called "Bautzen," is used both by Catholics and Lutherans for religious purposes, and therefore has proven

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to be somewhat unsuitable for the proper performance of divine worship with due magnificence, the Most Reverend Otho Spülbeck, Bishop of Meißen, recently requested from the Apostolic See that the "Hofkirche" (court church), located in the city of Dresden, a building of considerable size and adorned with works of art, be elevated to the rank and dignity of a co-cathedral.

Furthermore, this Holy Consistorial Congregation, exercising the special faculties granted to it by His Holiness Pope Paul VI, after mature deliberation and with the favorable opinion of the Most Reverend Conrad Bafile, Archbishop ad honorem of Antiochena in Pisidia, and Apostolic Nuncio to the German Federal Republic, considering that this would contribute to the splendor of divine worship and to the good of souls, decided to grant the request.

Therefore, by the present Consistorial Decree, which shall have the same validity as if it were issued by Apostolic Letters with the papal seal, the aforementioned church in the city of Dresden is elevated to the rank and dignity of a co-cathedral, so that a bishop's chair may be erected therein, and the cathedral chapter may be able to perform the divine services, according to the norms of law.

For all these matters to be carried out, the Holy Consistorial Congregation appoints the aforementioned Most Reverend Conrad Bafile, granting him the necessary and appropriate powers, and also authorizing him to delegate to any person holding an ecclesiastical office, the task of submitting to the same Holy Congregation a certified copy of the executed act as soon as possible.

All contrary provisions to the contrary notwithstanding.

Given in Rome, from the offices of the Holy Consistorial Congregation, on the 20th of October, 1963.

CAROLUS Card. CONPALONIERI, Secretary.

L. S.

Franciscan Carpino, Archbishop ad honorem of Serdicen., Assistant.

[*Latin ed. p. 85*]

The Sacred Congregation for the Propagation of the Faith 85. THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. ASTRID AËNSIS (BUTARENSIS) DECREE Concerning the Change of Name. Whereas the Most Reverend and Venerable Lord Vitus Roberti, Archbishop with the title of Tomitañus and Apostolic Delegate in Ruanda, had proposed that the present denomination of the diocese of Astrid Aënsis be changed, so that it might henceforth be called Butarensis, according to the new name recently given to the city of Astrid Aënsis, namely "Butare," the Sacred Congregation for the Propagation of the Faith, having carefully considered the matter, decided that the desired

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opinion of the Apostolic Delegate should be followed. Therefore, the same Sacred Congregation, by virtue of the powers granted to it by our Most Holy Father Paul VI, Pope, approved the aforementioned proposal and ordered the drafting of the present Decree concerning this matter. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 12th day of the month of November, in the year of Our Lord 1963. G. P. Card. AGAGIANIAN, Prefect. L. © S. f. Petrus Sigismondi, Archbishop with the title of Neapolitan in Pisidia, Secretary II.

PORT ELIZABETHENSIS - DE AARENSIS DECREE Concerning the Change of Boundaries. Whereas the ecclesiastical boundaries between the diocese of Port Elizabeth, which is under the care of the secular clergy, and the Apostolic Prefecture of De Aar, are to be determined, the Congregation for Clergy, by order of the Holy See, has decided to proceed as follows:

[*Latin ed. p. 86*]

The Acts of the Apostolic See – Official Commentary 86: Because the devotion to the Sacred Heart was no longer adequately responding to the needs of the missionary apostolate, it was deemed fitting to proceed with a partial modification of the boundaries between the aforementioned ecclesiastical jurisdictions. Therefore, this Sacred Congregation for the Propagation of the Faith, after mature deliberation, with the consent of the Ordinaries concerned, and after hearing the favorable opinion of the Most Reverend and Reverend Lord Joseph McGeough, titular Archbishop of Hemesa and Apostolic Delegate in Southern Africa, exercising the powers granted to it by the Most Holy Pope Paul VI, by Divine Providence, has decided to amend the boundaries between the aforementioned ecclesiastical jurisdictions in such a way that the civil districts commonly known as Graaff Reinet, Murraysburg, and Aberdeen, which hitherto belonged to the Diocese of Port Elizabeth, should be separated from said diocese and attached to the Apostolic Prefecture of De Aarensem, and has ordered that the present Decree be issued for this purpose. Notwithstanding any objections. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 7th day of the month of January, in the year of Our Lord 1964. G. P. Card. AGAGIANIAN, Prefect. L. © S. f. Petrus Sigismondi, titular Archbishop of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 87*]

87 Sacred Roman Rota. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA. Citations and edicts. I. Concerning the nullity of marriage (Twomey - Barry). Since the actual place of residence of the aforementioned Lady Mary Barry, in the matter of the suit, is unknown, we cite her to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on the 28th of February,

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1964, at half-past ten o'clock, for the resolution of the doubt written below: Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned Lady Mary Barry's place of residence, must take care to ensure that she is duly informed of this edictal citation. * Henry Ewers, Clerk. From the Chancery of the Tribunal of the Sacred Roman Rota, on the 30th of November, in the year 1963. Marius F. Pompedda, Notary. * The place of current residence of Madame Marie Barry, defendant in this cause, being unknown, we cite her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 28, 1964, at 10:30 AM, to resolve the doubt reported below: Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Marie Barry, must, insofar as possible, inform her of this citation.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Official Commentary II of ROMA Regarding the Nullity of Marriage (Cova - Cagnoni) Since the actual place of residence of Mr. Peter Cagnoni is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), at the twelfth hour of the day of March 7, 1964, to resolve the doubt, or to subscribe to the following doubt: Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the parish priests, and all those who have knowledge of the aforementioned residence of Mr. Peter Cagnoni, must take care to ensure that he is duly informed of this edictal citation.

* Charles Lefebvre, Prefect From the Chancery of the Tribunal of the S. Roman Rota, on December 5, 1963. Marius F. Pompedda, Notary

* The place of current residence of Mr. Pierre Cagnoni, defendant in this cause, is unknown; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the S. Rota of Rome (Rome, Palazzo della Cancelleria) on March 7, 1964, at 12 o'clock, to resolve or subscribe to the doubt mentioned below: Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the curés, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Pierre Cagnoni, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 89*]

Tribunal Vicariatus Urbis 89

TRIBUNAL VICARIATUS URBIS

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Citations editales

I ROMA

Nullitatis matrimonii (Pompei - Passeri)

Cum ignoretur locus actualis commorationis dominae Theresiae Passeri, in causa de qua supra conventae, eamdem citamus ad comparendum coram Tribunali Primae Instantiae Vicariatus Urbis (Piazza S. Callisto, 16 - Roma), aut per se aut per procuratorem legitime constitutum, in diem 28 Februarii 1964, hora duodecima, pro concordatione sequentis dubii : An constet de nullitate matrimonii, in casu.

Ordinarii locorum, parochi, fideles quicumque notitiam habentes actualis commorationis praedictae dominae Theresiae Passeri, curare debent ut ipsa de hac edictali citatione rite moneatur.

* Aemilius Boccalini, Iudex Instructor

Ex Aedibus Tribunalis Vicariatus Urbis, die 6 Decembris 1963.

V. Frazzano, Cancellarius

Since the actual place of residence of Madame Thérèse Passeri, defendant in this case, is unknown, we summon her to appear, either in person or through a duly appointed attorney, at the seat of the Tribunal of the Vicariate of Rome (Roma, Piazza S. Callisto, 16) on February 28, 1964, at 12 o'clock, to resolve the following doubt: Does the marriage in question exist as null?

The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of said Madame Thérèse Passeri, must, insofar as possible, ensure that she is duly informed of this edictal citation.

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis - Official Commentary II of ROMA Regarding the Nullity of Marriage (Gerard - Thornton). Since the actual place of residence of Mr. Alan Adam Thornton is unknown, in the matter of which we have spoken above, we summon him to appear before the Tribunal of First Instance of the Vicariate of the City (Piazza S. Callisto, 16 - ROMA), either in person or through a lawfully constituted proxy, on March 21, 1964, at the twelfth hour, for the purpose of resolving the following doubt: Does it appear that the marriage is null, in this case? The Ordinaries of the places, the parish priests, the faithful, and all those who have knowledge of the actual residence of the aforementioned Mr. Alan Adam Thornton, are to take care to ensure that he is duly informed of this official summons.

* Aemilius Boccalini, Examining Judge, from the offices of the Tribunal of the Vicariate of the City, December 21, 1963. V. Frazzano, Chancellor.

* The place of current residence of Mr. Alain Adam Thornton, the defen-

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dant in this cause, being unknown, we summon him to appear, either in person or through a lawfully constituted proxy, at the seat of the Tribunal of the Vicariate of Rome (ROMA, Piazza S. Callisto, 16) on March 21, 1964, at 12 o'clock, to resolve the doubt reported below: Does it appear that the marriage is null, in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of said Mr. Alain Adam Thornton, must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 91*]

Diarium Romanae Curiae 91

DIARIUM ROMANAE CURIAE

Friday, December 20, 1963. The Holy Father, Paul VI, received in a solemn Audience, for the presentation of Letters of Credence, His Excellency, Professor Mohamed El Tabei Mohamed, Extraordinary and Plenipotentiary Ambassador of the United Arab Republic.

SACRED CONGREGATION OF RITES

Tuesday, December 17, 1963, in the Vatican Apostolic Palace, the Ordinary Session of the Holy Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelates Officials discussed the introduction of the Cause of Beatification of the Servants of God:

1. Vittore Scheppers, founder of the Institute of the Brothers and Sisters of Our Lady of Mercy;

2. Maria del Monte Carmelo del Bambin Gesù (González Ramos), foundress of the Congregation of the Franciscan Tertiaries of the Sacred Hearts of Jesus and Mary.

Furthermore, the reports of the theological censors regarding the writings of the Servants of God were examined:

1. Luigi Variara, professed priest of the Pious Society of St. Francis de Sales, founder of the Institute of the Sisters Daughters of the Sacred Hearts of Jesus and Mary;

2. Guglielmo Eberschweiler, professed priest of the Society of Jesus;

3. Maria Lucrezia Zileri, co-foundress and General Superior of the Congregation of the Ursuline Sisters of Parma of the Most Sacred Heart.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father John XXIII, of venerable memory,

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deigned to appoint:

May 9, 1961.

The Eminent and Reverend Cardinal Caggiano Antonio, Protector of the "Religiosas Adoratrices del Santísimo Sacramento" (Buenos Aires).

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - Official Commentary, June 18, 1962. The Most Reverend and Venerable Lord Cardinal Marella Paolo, Protector of the "Filles de Notre-Dame du Sacré Cœur" (Issoudun, Bourges). May 18, 1963. The Most Reverend and Venerable Lord Cardinal Cicognani Amleto Giovanni, Protector of the Carmelite Nuns of the Sacred Heart of Jesus (Madrid). By Apostolic Briefs, the Holy Father John XXIII, of venerable memory, deigned to appoint:

As Protonotaries Apostolic, with the same privileges as those who participate:

November 20, 1962. Monsignor Delgado Pires Giuseppe (Beja).

Monsignor Marques Torrâo Francesco (Beja).

December 4. Monsignor Marceno Vincenzo (Azul).

By Apostolic Briefs, the Holy Father Paul VI, happily reigning, deigned to appoint:

October 2, 1963. The Most Reverend and Venerable Lord Cardinal Larraona Arcadio M., Protector of the "Rijas de Maria Religiosas de las Escuelas Pias" (Figueras, Barcelona).

The Most Reverend and Venerable Lord Cardinal Tisserant Eugenio, Protector of the "Filles de la Compassion Servantes du Seigneur" (Domfront, Beauvais).

The Most Reverend and Venerable Lord Cardinal Giobbe Paolo, Protector of the "Povere Ancelle della Madre di Dio" (Rome).

November 6. The Most Reverend and Venerable Lord Cardinal Urbani Giovanni, Protector of the "Suore Francescane di Cristo Re" (Venice).

The Most Reverend and Venerable Lord Cardinal Marella Paolo, Protector of the "Sœurs du Très Saint Sauveur" (Oberbronn, Strasbourg).

The Most Reverend and Venerable Lord Cardinal Antoniutti Ildebrando, Protector of the "Sisters of Charity of the Immaculate Conception" (Saint John, N. B., Canada).

The Most Reverend and Venerable Lord Cardinal Antoniutti Ildebrando, Protector of the Sisters of Saint Joseph of Chambery (Rome).

The Reverend Father Toth Giulio, Chaplain of the Pontifical Prefecture, extraordinary (Rome).

His Excellency, the Most Reverend Monsignor Martini Carlo, titular Archbishop of Abari, Apostolic Nuncio in the Philippines.

The Most Reverend and Venerable Lord Cardinal Tisserant Eugenio, Pro-

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tector of the "Suore Carmelitane Missionarie di Santa Teresa del Bambino Gesù" (Santa Marinella, Porto and Santa Rufina).

His Excellency, the Most Reverend Monsignor Romani Silvio, Protonotary Apostolic in order.

[*Latin ed. p. 93*]

From the Roman Curia Diary, No. 93, with an Apostolic Brief, the Holy Father Paul VI, may He happily reign, has deigned to appoint:

Apostolic Protonotaries, as if participating:

July 17, 1963.

Most Reverend John M. Groot (Haarlem).

July 24.

Most Reverend Alfred Gilbey Newman (Brentwood).

July 29.

Most Reverend Martin Palmira La Valle (Campeche).

August 5.

Most Reverend John Kennedy (Hartford).

August 13.

Most Reverend Porfirio Cornidez (Hermosillo).

September 6.

Most Reverend Joseph Tierney (Ogdensburg).

September 30.

Most Reverend Giulio Gajo (Feltre and Belluno).

Most Reverend Joseph Orrù (Cagliari).

Most Reverend Bernard Peters (Tubarão).

Most Reverend George Guilfoyle (New York).

Most Reverend Andrea Quinn (New York).

Most Reverend James Kelly (New York).

Most Reverend James Boyle (New York).

Most Reverend Francis Cagnina (New York).

Most Reverend Michael Toner (New York).

Most Reverend Stephen Krasula (New York).

October 7.

Most Reverend Charles Eomersi (Turin).

Most Reverend Joseph Pereira da Silva (Angra).

Most Reverend Joseph Gomez (Angra).

Most Reverend Settimio Todisco (Brindisi).

Most Reverend Umberto Banci (Orvieto).

October 29.

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Most Reverend Eraldo Pistoiesi (Montalcino).
Most Reverend Leonida Bernedo Malaga (Arequipa).
November 5.
Most Reverend Isaia Marcello Cauneau (La Rochelle).
November 7.
Most Reverend Francis Kelly (Townsville).
November 16.
Most Reverend Nolan B. McKevitt (Marquette).
Most Reverend James Sheahan (Bathurst).
November 18.
Most Reverend Paul Beslic (Yugoslavian Bačka).
Most Reverend Francis Csipak (Yugoslavian Bačka).
Most Reverend Stephen Perna (Naples).
November 19.
Most Reverend Joseph Koegl (Trento).
November 20.
Most Reverend Walter Connell (Springfield, Massachusetts).
Most Reverend Joseph Fenton (Springfield, Massachusetts).
Most Reverend William Leclaire (Springfield, Massachusetts).
Most Reverend John Wieloch (Springfield, Massachusetts).
November 26.
Most Reverend Edward Flórez Ruiz (Chiapas).
Most Reverend Apollinare Lesniewski (Włocławek).
Most Reverend John Widlak (Kielce).
December 2.
Most Reverend Mark Scalco (Vicenza).
December 3.
Most Reverend Patrick Gillespie (Baton Rouge).
Most Reverend Hermann Lohmann (Baton Rouge).
December 9.
Most Reverend Joseph Johnson (Springfield, Massachusetts).

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Official Commentary. With letters from the Secretariat of State, the Holy Father Paul VI, may He happily reign, deigned to appoint: 28 November 1963. The Most Eminent and Reverend Cardinal Da Costa Nunes Ginseppe, Member of the Sacred Congregation of the Discipline of the Sacraments. 2 January 1964. The Most Reverend Monsignor Giuseppe Massimi, His Under-Secretary. 3 [Same date]. His Excellency, Reverend Monsignor Vittorio Bartoccetti, Consultor of the Supreme Sa-

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cred Congregation of the Holy Office. With letters from the Secretariat of State, the Holy Father Paul VI, may He happily reign, deigned to appoint: Honorary Supernumerary Knights of Sword and Cape of His Holiness: 28 September 1963. Mr. Renato Lemaigre du Breuil (Limoges). [Same date]. Mr. Virgilio Fucile (Rome). [Same date]. Mr. Adolfo Salabé (Rome). HONORS. With letters from the Secretariat of State, the Holy Father John XXIII, of venerable memory, deigned to bestow: The Order of the Holy Sepulchre: 3 November 1962. Upon Mr. Giuseppe Caron. [Same date]. Upon Mr. Sen Binai Ranjan. The Order of Saint Gregory the Great, civil class, with plaque: 3 November 1962. Upon Mr. Wiei-Tse-Chang (China). [Same date]. Upon Mr. Marino Benedetto Belluzzi (San Marino). [Same date]. Upon Mr. Lodovico Benvenuti. [Same date]. Upon Mr. Giuseppe Correa A. [Same date]. Upon Mr. Luciano Giretti (Republic). The Order of Saint Gregory the Great, civil class, with plaque: 29 October 1962. Upon Mr. Corrado Spaens (Finnland). 3 November [Same date]. Upon Mr. Piero Malvestiti (Italia). [Same date]. Upon Mr. Enrico Medi (Italia). 20 April 1963. Upon Mr. Giovanni Dall'Orso (Chiavari). 27 [Same date]. Upon Mr. Edoardo Brazâo (Portugal). 4 May [Same date]. Upon Mr. Giuseppe Padellaro (Rome).

[*Latin ed. p. 95*]

Diarium Romanae Curiae 95. The Commandery of the Order of Saint Gregory the Great, civil class: November 3, 1962. To Mr. Jin Seng Ahn (Korea).

To Mr. Karaburçak Bedei (Turkey).

To Mr. Baerlocher Angusto (Basel and Lugano). March 9, 1963.

To Mr. Hopmann Enrico (Germany).

To Mr. Perrin-Waldemer Boger (Paris).

To Mr. Bouzé Paolo (Lille).

To Mr. Lestienne Michele (Lille).

To Mr. Cardaci Vittorio (Rome). April 16.

To Mr. Geagea Emilio (Antiochia of the Maronites).

To Mr. Buttini Erminio (Rome).

To Mr. Ciotta Paolo (Agrigento).

To Mr. Anderlini Boezio (Rome).

To Mr. Ra vano Francesco (Genoa).

To Mr. Manieri Gregorio (Parma).

To Mr. Lenti Enrico (Rome).

To Mr. Valeri Caldesi Valerio (Sarsina).

To Mr. Cinti-Luciani Antonio (Urbania and Sant'Angelo in Vado). May 4.

To Mr. Petrucci Amerigo (Rome).

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The Commandery of the Order of Saint Gregory the Great, military class: April 1963.

To Mr. Freiré Vasconcellos Ruas Oscar (Lourenço Marques).

The Knighthood of the Order of Saint Gregory the Great, civil class: December 8, 1962.

To Mr. Staff ord Giacomo (Feras). February 24, 1963.

To Mr. Stoppa Giorgio (Rome).

To Mr. Van Doorn Lamberto G. A. (Rotterdam).

To Mr. Van Zaalen Cornelio Giuseppe (Rotterdam).

To Mr. Bernard Giovanni (Lille).

To Mr. Boone Giovanni (Lille).

To Mr. Borei Andrea (Lille).

To Mr. Cau Giovanni (Lille).

To Mr. Defaux Giulio (Lille).

To Mr. Desombre Edoardo (Lille).

To Mr. Dufour Giovanni (Lille).

To Mr. Masson Pietro (Lille).

To Mr. Prouvost Edoardo (Lille).

To Mr. Tiberghien Giovanni (Lille).

To Mr. Voreux Alberto (Lille).

To Mr. Wallaert Enrico (Lille).

To Mr. Wattinne Gerardo (Lille).

To Mr. Wibaux Giorgio (Lille). April 20.

To Mr. Ponticelli Lorenzo (Grosseto).

To Mr. Ciloian Boghos (Ispahan of the Armenians).

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Official Commentary 1963. To the Most Reverend Mr. Petrossian Oarapet (of Ispahan, in Armenia). To the Most Reverend Mr. Zuccarini Aurelio (of Parma). On May 4th, to the Most Reverend Mr. Fossati Danilo (of Milan). On April 27th, the Order of Saint Sylvester Pope: On November 3rd, 1962, to the Most Reverend Mr. Alwan Mohamed Hassan (of Iraq). On January 19th, 1963, to the Most Reverend Mr. Boyd Barrett John Robert (of Gork and Ross). On April 16th, to the Most Reverend Mr. De Mauro Cassio (of Brindisi). On April 20th, to the Most Reverend Mr. Grado Domenico (of Agrigento). To the Most Reverend Mr. Carbone Domenico (of Italy). To the Most Reverend Mr. De Ferrari John Paul (of Italy). To the Most Reverend Mr. Lenzi Robert (of Italy). To the Most Reverend Mr. Licata John (of Italy). To the Most Reverend Mr. Marcucci Armando (of Italy). To the Most Reverend Mr. Ricci Guy (of Italy). To the Most Reverend Mr. Sessa Luigi (of Italy). To the Most Rev-

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erend Mr. Torelli Aurelio (of Italy). On April 27th, to the Most Reverend Mr. Giorgio Andrea (of Altamura). To the Most Reverend Mr. D'Alessandro Francesco (of Rome). To the Most Reverend Mr. Crepaz Mario (of Trieste). On May 4th, to the Most Reverend Mr. Scarpa Francesco (of Rome). On May 10th, to the Most Reverend Mr. La Manna Michele (of Taranto). The Knighthood of the Order of Saint Sylvester Pope: On January 19th, 1963, to the Most Reverend Mr. Ron Vilas Evaristo (of Spain). On February 9th, to the Most Reverend Mr. Sabet Edward (of Paris). On February 16th, to the Most Reverend Mr. Ainesi Emilio (of the Principality of Monaco). On April 20th, to the Most Reverend Mr. Coumans Joseph (of Roermond). On April 27th, to the Most Reverend Mr. Rinaldi Francesco (of Frascati). To the Most Reverend Mr. Rinaldi Mario (of Frascati). To the Most Reverend Mr. Ramaioli Felix (of Pavia). To the Most Reverend Mr. Motta John (of Rome). To the Most Reverend Mr. Rigotti Luigi (of Rome). Necrology: On December 11th, 1963, Bishop William Mac Neely, Bishop of Raphoe. On December 28th, Bishop Karel Justien Calewaert, Bishop of Gent. In January 1964, Archbishop Francesco de Filippis, Archbishop titular of Gangra. On January 10th, Bishop Patrick Collier, Bishop of Ossory. On January 11th, His Eminence Cardinal Andrea Jullien, Deacon of Saint George in Velabro. On January 13th, Bishop Camille Paul A. Stappers, Bishop titular of Ceramo. On January 21st, His Eminence Cardinal Carlo Chiarlo, of the title of Santa Maria in Portico.

[*Latin ed. p. 97*]

Year and Volume LVI (Series III, Volume VI) - No. 2, February 15, 1964.
ACTA APOSTOLICAE SEDIS, Official Commentary.
Direction: Apostolic Palace, Vatican City.
Administration: Libreria Editrice Vaticana.

SACRED ECUMENICAL COUNCIL OF THE VATICAN II.

CONSTITUTION ON THE SACRED LITURGY.

PAUL, Bishop, Servant of the Servants of God, together with the Fathers of the Sacred Council, for the perpetual memory of this event:

1. The Sacred Council, proposing to increase the Christian life among the faithful each day; to adapt those institutions which are subject to changes, better to the needs of our age; to foster whatever may contribute to the union of all who believe in Christ; and to strengthen whatever leads all to be called into the bosom of the Church; considers it its duty, in a particular way, to restore and promote the Liturgy.

2. For the Liturgy, through which, especially in the divine Sacrifice of the Eucharist, "the work of our redemption is carried out," contributes

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supremely so that the faithful may live and express, and may manifest to others, the mystery of Christ.

[*Latin ed. p. 98*]

Acta Apostolicae Sedis - Official Commentary 98, because the true nature of the Church, which is both human and divine, is visible in visible things, animated by fervent action and dedicated to contemplation, present in the world and yet a pilgrim; and thus, in it, that which is human is ordered towards the divine and is subordinate to it, that which is visible towards the invisible, that which is action towards contemplation, and that which is present towards the future citizenship which we seek. Therefore, since the Liturgy daily builds up those within the temple of God, the dwelling place of God in the Spirit, until the measure of the fullness of Christ, in a wondrous manner, it simultaneously strengthens their powers to preach Christ, and thus shows the Church to those who are outside as a banner raised up among the nations, under which the sons of God, dispersed abroad, will be gathered into one, until one flock is made and one shepherd.

3. Therefore, the Sacred Council, concerning the fostering and restoring of the Liturgy, considers that certain principles should be recalled and practical norms established. Among these principles and norms, some are applicable and should be applied to both the Roman Rite and to all other rites, although the practical norms that follow are to be understood as pertaining only to the Roman Rite, unless it is a matter of those which, by the very nature of the thing, affect other rites as well.

4. Finally, faithfully observing Tradition, the Sacred Council declares that the Holy Mother Church holds all rites legitimately recognized to be of equal right and honor, and desires that these be preserved and fostered in every way, and hopes that, where it is necessary, they may be carefully restored to the mind of sound tradition and given new vigor, according to the circumstances and needs of the present day.

2 3 4 5 6 7 Cf. Hebr. 13, 14.

Cf. Eph. 2, 21-22.

Cf. Eph. 4, 13.

Cf. Is. 11, 12.

Cf. Io. 11, 52.

Cf. Io. 10, 16.

[*Latin ed. p. 99*]

Council Vaticanum II, 99. CHAPTER I. On the General Principles for Restoring and Promoting the Sacred Liturgy.

I. ON THE NATURE OF THE SACRED LITURGY AND ITS IMPORTANCE IN THE LIFE OF THE CHURCH.

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5. God, who "wills that all men be saved and come to the knowledge of the truth" (1 Timothy 2:4), "God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all,." (Hebrews 1:1), when the fullness of time had come, sent His Son, made flesh, conceived by the Holy Spirit, to preach the Gospel to the poor, to heal the brokenhearted, 9 "to be the Physician, both of the body and of the soul," the Mediator between God and men. 8 10 His very humanity, in the unity of the person of the Word, was the instrument of our salvation. Therefore, in Christ, "proceedeth our reconciliation, and the fullness of divine worship is given to us" (A). 11 This work of human redemption and of the perfect glorification of God, to which the divine wonders in the people of the Old Testament had foreshadowed, was accomplished by Christ the Lord, especially through His blessed Passion, His Resurrection from the dead, and His glorious Ascension, the paschal mystery, by which "He destroyed our death by dying, and He restored life by rising again" (B). 12 For from the side of Christ sleeping on the cross, there arose the wondrous sacrament of the whole Church (C).

S. Ignatius Antiochenus, Ad Ephesios, 7, 2; ed. F. X. Funk, Patres Apostolici, I, Tubingae 1901, p. 218.

Cf. 1 Timothy 2:5.

Sacramentarium Veronense (Leonianum); ed. C. Moniberg, Romae 1956, n. 1265, p. 162.

Praefatio paschalis in Missali Romano.

Cf. S. Augustinus, Enarr. in Ps. CXCXXVIII, 2; Corpus Christianorum XL, Turnholti 1956, p. 1991; and the prayer after the second reading of the holy Saturday, in the Missal of Rome, before the restoration of the Holy Week.

(A) – This phrase is not found verbatim in the Douay-Rheims Bible, but reflects the overall theological understanding of reconciliation and divine worship in Christ.

(B) – This is a paraphrase of Romans 6:9.

(C) – This refers to the tradition that the Church, the sacraments, and the Virgin Mary were born from the side of Christ on the cross.

[*Latin ed. p. 100*]

Acta Apostolicae Sedis - Official Commentary 100 6. Therefore, just as Christ was sent by the Father, so too He sent the Apostles, filled with the Holy Spirit, not only to proclaim the Gospel to every creature, to announce that through His death and resurrection, the Son of God has freed us from the power of Satan and from death, and has translated us into the Kingdom of the Father, 15 but also to exercise the work of salvation, which they proclaimed, through Sacrifice and Sacraments, around which the entire liturgical life revolves. Thus, through Baptism, men are incorporated into the Paschal mystery of Christ: they die, are buried, and are raised; 16 they

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receive the spirit of adoption as sons, "For you have not received the spirit of bondage again in fear." (Romans 8:15), and thus become true worshippers, whom the Father seeks. 17 Likewise, whenever they partake of the Lord's Supper, they announce the death of the Lord until He comes. 18 Therefore, on the very day of Pentecost, when the Church appeared to the world, "those who received the word which Peter spoke were baptized." 19 And they "continued steadfastly in the doctrine of the Apostles, and in the breaking of bread, and in prayers, praising God, and having favor with all the people" (Acts 2:41-47). From then on, the Church has never ceased to gather together to celebrate the Paschal mystery: reading "all those things which were written in the law of Moses, concerning him" (Luke 24:27), celebrating the Eucharist in which "the victory and triumph of His death are represented," 20 and at the same time giving thanks "Thanks be to God for his unspeakable gift" (2 Corinthians 9:15) in Christ Jesus, "to the praise of his glory" (Ephesians 1:12), through the power of the Holy Spirit. 7. To accomplish this great work, Christ is always present in His Church, especially in the liturgical actions. He is present in the Sacrifice of the Mass, both in the person of the minister, "(who now offers, through the ministry of priests, what He Himself offered on the cross)," 21 and most especially under the species.

[*Latin ed. p. 101*]

The Second Vatican Council, in its document *Lumen Gentium*, states: "He is present through his power in the Sacraments, so that when someone is baptized, Christ himself baptizes. 21 He is present in his word, provided that he himself speaks when the sacred Scriptures are read in the Church. Finally, he is present when the Church prays and sings, he who promised: 'For where there are two or three gathered together in my name, there am I in the midst of them' (Matt. 18:20)." Indeed, in this work, in which God is perfectly glorified and men are sanctified, Christ always associates the Church, his most beloved bride, with himself, who calls upon her Lord and through her renders worship to the Eternal Father. Therefore, the Liturgy is rightly considered as the exercise of the sacerdotal office of Jesus Christ, in which, through sensible signs, sanctification is signified and, in a manner proper to each, is actually accomplished; and in which the entire public worship is exercised by the mystical Body of Christ, namely its Head and its members. Therefore, every liturgical celebration, being the work of Christ the priest and of his Body, which is the Church, is a supremely excellent sacred action, whose efficacy no other action of the Church can equal. 8. In the earthly Liturgy, we participate in that heavenly one, which is celebrated in the holy city of Jerusalem, to which we, as pilgrims, strive, where Christ sits at the right hand of God, minister of the saints and of the true tabernacle; 22 where, with all the host of the heavenly army, we sing hymns of glory to the Lord; venerating the memory of the Saints, we hope for some part

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and fellowship with them; we await our Savior, the Lord Jesus Christ, until he appears in our life, and we appear with him in glory. 23 9. The Sacred Liturgy does not complete the entire action of the Church; for before men can approach the Liturgy, it is necessary that they come to the faith..."

21 Cf. St. Augustine, *In Ioannis Evangelium tractatus VI, cap. I, n. 7*; PL 35, 1428.

22 Cf. Apoc. 21, 2; Coloss. 3, 1; Hebr. 8, 2.

23 Cf. Philipp. 3, 20; Coloss. 3, 4.

[*Latin ed. p. 102*]

Acta Apostolicae Sedis - Official Commentary 102, and the conversion of souls are called: "How shall they call on him in whom they have not believed? Or how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, unless they are sent forth?" (Romans 10, 14-15). Therefore, the Church proclaims the Gospel to those who do not believe, so that all men may come to know the true God and Jesus Christ, whom He sent, and may turn away from their ways, doing penance. 24 To those who believe, however, it is always necessary to preach faith and penance, and furthermore, to prepare them for the Sacraments, to teach them, and to instruct them in all that Christ commands, and to encourage them in all works of charity, piety, and apostolate, through which works it may be manifest that the faithful are not of this world, but are the light of the world, and that they may glorify the Father before men. 10. Nevertheless, the Liturgy is the summit to which the action of the Church is directed, and at the same time, the source from which all its power emanates. For the labors of the apostolate are ordered to this end, that all, made sons of God through faith and Baptism, may come together in unity, within the Church, to praise God, to participate in the Sacrifice, and to partake of the Lord's Supper. Conversely, the Liturgy itself impels the faithful to be filled with "the paschal mysteries," to be "united in piety," and to "receive"; 27 2 6 it prays that "they may hold fast what they have received." The renewal of the covenant between the Lord and mankind in the Eucharist draws the faithful into the urgent charity of Christ and kindles it. Therefore, from the Liturgy, especially from the Eucharist, flows the grace that is derived into us, and with the greatest efficacy, that sanctification of men in Christ and the glorification of God, to which, as to an end, all other works of the Church strive. 11. However, that this full efficacy may be attained, it is necessary that the faithful approach the sacred Liturgy with dispositions of a righteous mind; 2 4 2 a 26 27 Cf. John 17, 3; Luke 24, 27; Acts 2, 38. Cf. Matthew 28, 20. Postcommunion of the Paschal Vigil and of the Lord's Resurrection. Prayer of the Mass of the

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day, third day within the octave of Easter.

[*Latin ed. p. 103*]

103. The Second Vatican Ecumenical Council should adapt its intentions to the voice [of the Church] and cooperate with divine grace, lest it receive [grace] in vain. 28. Therefore, pastors must be vigilant to ensure that, in the liturgical action, not only are the laws observed for a valid and licit celebration, but that the faithful also participate in it knowingly, actively, and fruitfully. 12. However, spiritual life is not contained in the participation in a single Sacred Liturgy. For the Christian is called to pray in common, but he must also enter into his chamber to pray to the Father in secret. 29, 30 Indeed, as the Apostle teaches, we must pray without ceasing. And from the same Apostle, we are taught to carry always in our body the mortification of Jesus, that also the life of Jesus may be manifested in our mortal flesh. 31. Therefore, in the Sacrifice of the Mass, we pray to the Lord that, "having received the offering of a spiritual sacrifice," He may perfect "us ourselves" for "an eternal service." 32. 13. Pious exercises of the Christian people are highly recommended, provided they conform to the laws and norms of the Church, especially when they are carried out by order of the Apostolic See. Sacred exercises of particular churches also enjoy a special dignity, which are celebrated by order of the Bishops, according to customs or legitimately approved books. Thus, it is necessary that these exercises be ordered in accordance with the liturgical seasons, so that they may be in harmony with the Sacred Liturgy, derive from it in some way, and lead the people to it, since by their very nature they are far inferior to it. 28, 29, 30, 31, 32. Cf. 2 Corinthians 6:1. Cf. Matthew 6:6. Cf. 1 Thessalonians 5:17. Cf. 2 Corinthians 4:10-11. Secreta feriae II infra octavam Pentecostes.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - Official Commentary II - ON THE LITURGICAL RENEWAL AND THE PROMOTION OF ACTIVE PARTICIPATION 14. The Mother Church greatly desires that all the faithful be led to that full, conscious, and active participation in the liturgical celebrations which is demanded by the very nature of the Liturgy, and to which the Christian people, "a chosen race, a royal priesthood, a holy nation, a purchased people" (1 Peter 2:9; cf. 2:4-5), has the right and the duty through the power of Baptism. This full and active participation of the entire people is to be earnestly fostered in the renewal and promotion of the sacred Liturgy, for it is the primary and most necessary source from which the faithful draw the true Christian spirit; and therefore, in all pastoral activity, it must be diligently sought by pastors of souls through proper instruction. But since, for this to come about, no hope shines forth unless the pastors of souls themselves are first thoroughly imbued with the spirit and power of the

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Liturgy, and become masters in it, it is necessary that the liturgical instruction of the clergy be earnestly promoted. Therefore, the Sacred Council decreed the following. 15. Professors who are in charge of teaching the discipline of the sacred Liturgy in seminaries, religious houses of study, and theological faculties, must be properly instructed for their office in institutes specially designed for this purpose. 16. The discipline of the sacred Liturgy must be included among the necessary and most important disciplines in seminaries and religious houses of study, and among the principal disciplines in theological faculties, and must be taught from both a theological and historical, as well as a spiritual, pastoral, and juridical, point of view. Furthermore, teachers of other disciplines, especially dogmatic theology, sacred Scripture, spiritual theology, and pastoral theology, must take care that, from the intrinsic requirements of each of their subjects, the mystery of Christ be presented.

[*Latin ed. p. 105*]

The Second Vatican Council endeavors to enrich the understanding of the hundred and fifth century and the history of salvation, so that the connection between them and the Liturgy, as well as the unity of the priestly institution, may become clearly evident.

17. Clergy, in seminaries and religious houses, should acquire a liturgical formation of spiritual life, with suitable instruction so that they may understand and participate wholeheartedly in the sacred rites, as well as through the celebration of the sacred mysteries themselves, and through other exercises of piety imbued with the spirit of the sacred Liturgy; likewise, they should learn the observance of liturgical laws, so that life in seminaries and religious institutions may be thoroughly informed by a liturgical spirit.

18. Priests, whether secular or religious, already working in the Lord's vineyard, are encouraged by all suitable means to understand more fully everything they do in the sacred functions, to live a liturgical life, and to share it with the faithful entrusted to them.

19. Pastors of souls diligently and patiently foster the liturgical formation, as well as the active participation of the faithful, both internal and external, according to their age, condition, way of life, and degree of religious culture, fulfilling one of the principal duties of the minister of the mysteries of God; and they should lead their flock in this matter not only by word, but also by example.

20. Transmissions of sacred actions by radio and television, especially when it concerns the Holy Sacrifice, should be carried out discreetly and decorously, under the guidance and supervision of a suitable person, appointed for this purpose by the Bishops.

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III. ON THE RENEWAL OF THE SACRED LITURGY.

21. The pious Mother Church, so that the Christian people may more securely attain the abundance of graces in the sacred Liturgy, earnestly desires to promote the general renewal of the Liturgy itself. For the Liturgy consists of an immutable part, namely, that which is divinely instituted, and of parts subject to change, which...

[*Latin ed. p. 106*]

106 The acts of the Apostolic See can vary over time, or even ought to vary, if it should happen that they contain elements which are less well suited to the intimate nature of the liturgy itself, or which have become less appropriate. In this renewal, the texts and rites ought to be arranged in such a way that the sacred things which they signify may more clearly express themselves, and that the Christian people, as far as possible, may easily understand them and may participate fully, actively, and in a manner proper to the community in the celebration. Therefore, the Sacred Council has established these general norms. A) General Norms 22. § 1. The regulation of the Sacred Liturgy depends solely on the authority of the Church, which is vested in the Apostolic See and, according to law, in the Bishop. § 2. Within the limits established by law, the regulation of liturgical matters also pertains to legitimately constituted groups of Bishops of various kinds, within their respective territories. § 3. Therefore, no one at all, even if he is a priest, may add, remove, or change anything in the liturgy of his own accord. 23. In order that sound tradition may be maintained and yet the way be opened for legitimate progress, a careful theological, historical, and pastoral investigation of each part of the liturgy to be considered must always precede. Furthermore, the general structure and spirit of the liturgy, as well as experience arising from the more recent liturgical renewal and from indulgences granted in general, must be taken into consideration. Innovations, finally, should not be introduced unless true and certain utility to the Church demands it, and with due caution, so that new forms may in some way organically grow out of existing forms. Care should also be taken, as far as possible, to avoid notable differences in rites between neighboring regions. 24. The importance of the sacred Scriptures in the celebration of the liturgy is paramount. From them are read the readings, which are explained in the homily; the psalms are sung; and from its inspiration and impulse, prayers, orations, and hymns are composed.

[*Latin ed. p. 107*]

The Second Vatican Council, in its deliberations, has produced 107 documents pertaining to liturgical matters, and from these, actions and symbols derive their meaning. Therefore, in order to promote the restoration, progress, and adaptation of the sacred Liturgy, it is necessary to foster that sweet and lively sentiment of the sacred Scriptures, which is testified to by

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the venerable traditions, both of the East and of the West.

25. The liturgical books should be revised as soon as possible, with the assistance of experts and after consultation with Bishops from various regions of the world.

B) Norms derived from the nature of the Liturgy, as a hierarchical and communal action.

26. Liturgical actions are not private actions, but celebrations of the Church, which is "the sacrament of unity," that is, the holy people united and ordered under Bishops.

33. Therefore, they pertain to the entire Body of the Church and manifest and affect it; individual members, however, participate in them in a diverse manner, according to the diversity of orders, functions, and actual participation.

27. Whenever the rites, according to their own nature, involve a communal celebration, with frequent and active participation of the faithful, this should, as far as possible, be preferred to individual celebrations, as if they were private. This applies especially to the celebration of the Mass, always preserving the public and social nature of any Mass, and to the administration of the Sacraments.

28. In liturgical celebrations, each person, whether minister or layperson, performing his role, should do only and completely that which pertains to him by the nature of the matter and the liturgical norms.

29. Even those who serve, readers, commentators, and those who belong to the choir, perform a true liturgical ministry.

33. St. Cyprian, *De cath. Eccl. unitate*, 7; ed. G. Härtel, in CSEL, vol. III, 1, Vindobonae 1868, pp. 215-16. Cf. Ep. 66, n. 8, 3; ed. cit., vol. III, 2, Vindobonae 1871, pp. 732-33.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - The official commentary should be carried out with such sincere piety and order, which befits the ministry and which the people of God justly demand of them. Therefore, it is necessary that they be diligently imbued with the spirit of the Liturgy, in their own way, and be instructed in how to properly and orderly perform its parts. 30. To promote active participation, the acclamations, responses, psalms, antiphons, hymns, as well as actions or gestures and bodily postures of the people should be encouraged. Also, sacred silence should be observed at the appropriate time. 31. When examining liturgical books, diligent care should be taken to ensure that the rubrics also provide for the faithful. 32. In the Liturgy, besides the distinction arising from the liturgical office and the sacred order, and besides the honors due to civil authorities according to the norms of liturgical laws, no acceptance of private persons or conditions should be made, either in the ceremonies or in the external pomp.

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Norms arising from the didactic and pastoral nature of the Liturgy.

33. Although the sacred Liturgy is primarily the worship of the divine majesty, it also contains the instruction of the faithful people. For in the Liturgy, God speaks to His people; Christ still proclaims the Gospel. And the people respond to God, both through singing and through prayer. Indeed, the prayers offered by the priest, who presides over the assembly in the person of Christ, are addressed to God in the name of the entire holy people and all those present. Finally, the visible signs used by the sacred Liturgy to signify divine, invisible things, have been chosen by Christ or by the Church. Therefore, not only when those things are read which "were written for our instruction" (Romans 15:4), but also when the Church prays or sings or acts, the faith of the participants is nourished, their minds are raised to God so that they may offer Him reasonable service, and they may receive His grace more abundantly.

34. Cf. Council of Trent, Session XXII, September 17, 1562, Decree on the Holy Sacrifice of the Mass, chapter 8: Council of Trent, cited edition, vol. VIII, p. 961.

[*Latin ed. p. 109*]

Council Vaticanum II, 109. Henceforth, in the reform to be carried out, the following general norms must be observed.

34. The rites should shine with noble simplicity, be clear in their brevity, avoid useless repetitions, be adapted to the understanding of the faithful, and generally not require many explanations.

35. In order that it may clearly appear in the liturgy that the rite and the word are intimately joined together:

1) A more abundant, varied, and suitable reading of the sacred Scriptures should be restored in the sacred celebrations.

2) A more suitable place for the word, namely, a part of the liturgical action, as the rite permits, should also be indicated in the rubrics; and the ministry of preaching should be faithfully and properly fulfilled. These, above all, should be drawn from the source of the sacred Scriptures and from the Liturgy, as if they were an announcement of the wonderful works of God in the history of salvation, or of the mystery of Christ, which is ever present and operative in us, especially in liturgical celebrations.

3) Catechesis should also be more directly linked to the liturgy in every way; and in the rites themselves, if necessary, brief admonitions, by the priest or a competent minister, should be provided at opportune moments, using prescribed or similar words.

4) The celebration of the sacred Word of God should be fostered on the vigils of the more solemn feasts, on certain days of Advent and Lent, and on Sundays and feast days, especially in places that lack a priest: in which case, the celebration should be directed by a deacon or another person delegated

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by the Bishop.

36. § 1. The use of the Latin language, except where a particular law provides otherwise, should be maintained in the Latin rites.

§ 2. However, since, whether in the Mass, in the administration of the Sacraments, or in other parts of the liturgy, the use of the vernacular language can often be very useful for the people, a wider place should be given to it, especially in the readings and admonitions, in some of the prayers and chants, according to the norms that are laid down in the following chapters.

§ 3. With these norms observed, it is the duty of the competent ecclesiastical authority to...

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis - An Official Commentary on territorial ecclesiastical matters, as mentioned in article 22, paragraph 2, and, if circumstances permit, after consultation with the Bishops of neighboring regions of the same language, to determine the use and manner of the vernacular language, provided that the acts are approved or confirmed by the Apostolic See. § 4. The translation of the Latin text into the vernacular language for use in the Liturgy must be approved by the competent territorial ecclesiastical authority, as mentioned above. D) Norms for adapting to the genius and traditions of the peoples. 37. The Church does not seek to impose a rigid, uniform form, even in the Liturgy, in matters which do not touch upon the faith or the good of the entire community; rather, it cherishes and fosters the ornaments and gifts of the minds of various nations and peoples; whatever, however, is not indelibly bound to the customs of peoples, to superstitions and errors, it considers with benevolence and, if possible, preserves it, indeed sometimes admits it into the very Liturgy, provided that it is consistent with the reasons of truth and the authentic spirit of the liturgy. 38. While preserving the substantial unity of the Roman rite, legitimate variations and adaptations to different groups, regions, and peoples, especially in missions, should be allowed, even when liturgical books are revised; and this should be kept in mind appropriately in the structure of the rites and in the establishment of rubrics. 39. Within the limits established in the typical editions of the liturgical books, the competent territorial ecclesiastical authority, as mentioned in article 22, paragraph 2, will define adaptations, especially with regard to the administration of the Sacraments, with regard to the sacramental objects, processions, the liturgical language, sacred music and arts, always in accordance with the fundamental norms contained in this Constitution.

[*Latin ed. p. 111*]

The Second Vatican Ecumenical Council, 111, 40. However, since a deeper adaptation of the liturgy is urged in various places and circumstances, and therefore becomes more difficult: 1) The competent territorial

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ecclesiastical authority, as mentioned in article 22, § 2, should diligently and prudently consider what, in this matter, can be suitably incorporated into the divine worship from the traditions and characteristics of individual peoples. Adaptations that are deemed useful or necessary should be proposed to the Apostolic See, for its approval before being introduced. 2) In order that the adaptation be made with necessary circumspection, the same territorial ecclesiastical authority is granted by the Apostolic See, if the circumstances warrant, the faculty to permit and direct, in certain suitable groups and for a determined period, the necessary preliminary experiments. 3) Because liturgical laws often present special difficulties, regarding adaptation, especially in the Missions, let experts in the matter be available in the drafting of these laws. IV - CONCERNING THE LITURGICAL LIFE TO BE FOSTERED IN THE DIOCESE AND IN THE PARISH 41. The Bishop, as the chief priest of his flock, must be regarded as one from whom the life of his faithful in Christ is, in a certain way, derived and depends. Therefore, all should strive to promote the liturgical life of the diocese around the Bishop, especially in the cathedral church, recognizing that the principal manifestation of the Church is found in the full and active participation of the entire holy people of God in the same liturgical celebrations, especially in the same Eucharist, in one prayer, at one altar, before which the Bishop presides, surrounded by his presbyterate and ministers. 35 42. Since the Bishop in his Church cannot always, nor everywhere, preside himself over the entire flock, it is necessary for him to establish groups of the faithful. 35 Cf. St. Ignatius of Antioch, Ad Magn. 7; Ad Phil. 4; Ad Smym. 8; ed. F. X. Funk, cited, I, pp. 236, 266, 281.

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis - Official Commentary: Among us, parishes, locally arranged under the pastor acting as the Bishop's vicarious, are particularly noteworthy: for in a certain way, they represent the visible Church established throughout the world. Therefore, the liturgical life of the parish and its relationship with the Bishop must be fostered in the minds and practices of the faithful and the clergy; and efforts must be made to ensure that the sense of communal parish life, especially in the common celebration of Sunday Mass, flourishes.

DE ACTIONE PASTORALI LITURGICA PROMOVENDA

43. The pursuit of fostering and restoring the Sacred Liturgy deserves to be considered as a sign of God's providential dispositions in our age, as a passage of the Holy Spirit within His Church; and it distinguishes the very life of the Church, indeed the entire understanding and practice of religion in our time, with a unique characteristic. Therefore, in order to

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further foster this pastoral liturgical action within the Church, the Sacred Council decrees:

44. It is desirable that a liturgical commission be established by the competent territorial ecclesiastical authority, as mentioned in article 22, section 2, assisted by men skilled in liturgy, music, sacred art, and pastoral practice. This commission should, as far as possible, be supported by a Pastoral Liturgy Institute, consisting of members, including, if circumstances permit, lay people who excel in this field. This commission, under the guidance of the territorial ecclesiastical authority mentioned above, will oversee pastoral liturgical action within its jurisdiction, and will promote studies and necessary experiments, whenever matters concerning adaptations to be proposed to the Apostolic See arise.

45. Similarly, in each diocese, a Commission for the Sacred Liturgy should be maintained, to promote liturgical action, under the direction of the Bishop. It may sometimes be opportune for several dioceses to form a single...

[*Latin ed. p. 113*]

The Second Vatican Council establishes a Commission which, after deliberation, will oversee liturgical matters.

46. In addition to the Commission for the Sacred Liturgy, which is to be established, as far as possible, in every diocese, there should also be Commissions for Sacred Music and Sacred Art. It is necessary that these three Commissions work together; indeed, it will often be fitting that they coalesce into a single Commission.

CHAPTER II

Concerning the most holy Mystery of the Eucharist

47. Our Savior, in the aforesaid Last Supper, on the night in which He was betrayed, instituted the Eucharistic Sacrifice of His Body and Blood, by which the Sacrifice of the Cross is perpetuated through the ages, until His coming, and thus He established a memorial for His beloved Bride, the Church, of His Death and Resurrection: a sacrament of piety, a sign of unity, a bond of charity, a Paschal banquet in which Christ is partaken, the mind is filled with grace, and a pledge of future glory is given to us.

48. Therefore, the Church directs its solicitous care so that the faithful may not participate in this mysterious act of faith as strangers or mute spectators, but, understanding it well through rites and prayers, may consciously, piously, and actively participate in the sacred action, be strengthened by the Word of God, be refreshed at the table of the Body of the Lord, give thanks to God, and learn to offer themselves, not only through the hands of the priest, but also together with Him, offering the spotless Victim, and may be consumed day by day by Christ, the Mediator, in unity with

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God and with one another, so that finally God may be all in all.

36 Cf. St. Augustine, *In Ioannis Evangelium tractatus XXVI, cap. VI, n. 13*: PL 35, 1613.

* *Breviarium Romanum*, On the feast of the Most Holy Body of Christ, at Second Vespers, the antiphon to the Magnificat.

Cf. St. Cyril of Alexandria, *Commentarium in Ioannis Evangelium, lib. XI, capp. XI-XII*: PG 74, 557-564.

37

88

8 - ACTA, vol. VI, n. 2. — 15-2-1964.

[*Latin ed. p. 114*]

1X4 - Acta Apostolicae Sedis - Official Commentary 49. Therefore, that the Sacrifice of the Mass, as well as the form of the rites, may attain its full pastoral efficacy, the Sacred Council, having considered the Masses which are celebrated with the presence of the people, especially on Sundays and holy days of precept, decrees the following.

50. The Order of the Mass should be revised, so that the proper meaning of each part, as well as its mutual connection, may be more clearly evident, and so that the pious and active participation of the faithful may be made easier. Therefore, the rites should be made simpler; those which have been doubled through the course of time, or which have been added with less utility, should be omitted; and certain things which have fallen into disuse through the injury of time should be restored to the original norm of the holy Fathers, as may seem opportune or necessary.

51. That the table of the Word of God may be more abundantly prepared for the faithful, the treasures of Holy Scripture should be opened more widely, so that, within the prescribed period of years, a greater part of the Holy Scriptures may be read to the people.

52. The Homily, by which, throughout the course of the liturgical year, the mysteries of faith and the norms of Christian life are explained from the sacred text, is highly commended as a part of the liturgy itself; indeed, in Masses which are celebrated on Sundays and holy days of precept with the presence of the people, it should not be omitted, unless for a serious reason.

53. The "Common Prayer" or "Prayer of the Faithful," after the Gospel and the homily, especially on Sundays and holy and holy days of precept, should be restored, so that, with the people participating in it, prayers may be offered for the holy Church, for those who govern us in authority, for those who are burdened by various needs, and for the salvation of all people and the whole world.

54. A fitting place can be given to the vernacular languages in Masses celebrated with the people, especially in the readings and in the "Common

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Prayer," and, according to the circumstances of the places, also in those parts which pertain to the people, according to the norm of art. 36 of this Constitution.

39 Cf. 1 Timothy 2:1-2.

[*Latin ed. p. 115*]

The Second Vatican Ecumenical Council, 115. Provision should be made so that the faithful, even in the Latin language, may be able to say or sing together the parts of the Ordinary of the Mass that pertain to them. However, wherever a wider use of the vernacular language in the Mass seems opportune, the prescription of article 40 of this Constitution should be observed. 55. It is strongly recommended that the more perfect participation in the Mass be encouraged, in which the faithful, after the priest's Communion, receive the Body of Christ from the same Sacrifice. Communion under both kinds, according to the firm dogmatic principles established by the Council of Trent, may be granted to clerics and religious, as well as to the laity, in cases to be defined by the Apostolic See, at the judgment of the Bishops, such as to those ordained in the Mass of their sacred ordination, those who profess their religious vows in the Mass, and neophytes in the Mass that follows Baptism. 56. The two parts of which the Mass consists, namely the liturgy of the Word and the eucharistic, are so closely connected that they form a single act of worship. Therefore, the Holy Synod earnestly exhorts pastors of souls to diligently teach the faithful, in their instruction, about the complete participation in the Mass, especially on Sundays and holy days of precept. 57. § 1. Concelebration, by which the unity of the priesthood is suitably manifested, has remained in use in the Church, both in the East and in the West. Therefore, it has been decided to extend the faculty of concelebrating to the following cases: a) on Thursday of the Lord's Supper, both for the Mass of the Chrism and for the evening Mass; b) for Masses at Councils, Episcopal Conferences, and Synods; c) for the Mass at the Blessing of an Abbot. 2°. Furthermore, with the permission of the Ordinary, who is to judge the suitability of concelebration: a) for conventual Masses and for the principal Mass in churches, Session XXI, July 16, 1562. Doctrine on Communion under both kinds and of infants, chapters 1-3: Council of Trent, cited edition, vol. VIII, pp. 698-699.

[*Latin ed. p. 116*]

Acta Apostolicae Sedis - Official Commentary 116, whereby the singular celebration of all present priests does not require the special permission of the faithful; b) for Masses celebrated in convents of any kind, by both secular and religious priests. § 2. 1° It pertains to the Bishop to regulate the discipline of the concelebration within the diocese. 2° However, it must always be the case that each priest has the faculty of celebrating a Mass individually, but not at the same time in the same church, nor on a Friday

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in the Lord's Supper. 58. A new rite of concelebration is to be prepared and inserted into the Roman Pontifical and Missal. CHAPTER III Concerning the other Sacraments and the Sacramentals. 59. The Sacraments are ordained for the sanctification of men, for the edification of the Body of Christ, and finally, for rendering worship to God; and as signs, they also pertain to instruction. They not only presuppose faith, but also express, strengthen, and demonstrate it through words and actions; therefore, they are called the sacraments of faith. Indeed, they confer grace, but their celebration also prepares the faithful most excellently to receive that grace fruitfully, to worship God properly, and to practice charity. Therefore, it is of the utmost importance that the faithful easily understand the signs of the Sacraments and that they frequently participate in those Sacraments which are instituted for the sustenance of the Christian life. 60. Furthermore, the holy Church has instituted Sacramentals. These are sacred signs by which, in imitation of the Sacraments, certain effects, especially spiritual ones, are signified and obtained through the intercession of the Church. Through them, men are prepared to receive the principal effect of the Sacraments, and various aspects of life are sanctified. 61. Therefore, the liturgy of the Sacraments and Sacramentals effects that, for the faithful who are well disposed, almost every event of life is sanctified by grace.

[*Latin ed. p. 117*]

The Second Vatican Council, drawing from the divine mystery of the Paschal Passion, Death, and Resurrection of Christ, from which all the Sacraments and Sacramentals derive their power; and from which almost no use of material things can be directed to the end of sanctifying man and glorifying God.

62. However, as time passes, certain rites of the Sacraments and Sacramentals may have arisen, by which their nature and purpose are less evident in our times, and it is therefore necessary to adapt certain things to the needs of our age. The Sacred Council, therefore, decrees the following concerning their revision.

63. Since, in the administration of the Sacraments and Sacramentals, the use of the vernacular languages can often be very useful to the people, a wider place should be given to this, according to the following norms: a) In the administration of the Sacraments and Sacramentals, the vernacular language may be used, according to the norm of art. 36. b) According to the new edition of the Roman Ritual, particular Rituals, adapted to the needs of individual regions, even as regards language, should be prepared by the competent territorial ecclesiastical authority, as mentioned in art. 22 § 2 of this Constitution, and, after being approved by the Apostolic See, should be used in the regions to which they pertain. In these Rituals or special collections of rites, care should be taken to include instructions, as are provided in the Roman Ritual for each rite, whether pastoral and

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rubrical, or those which have a particular social significance.

64. Let the catechumenate for adults be established with more distinct stages, to be put into practice according to the judgment of the local Ordinary; so that the time of the catechumenate, destined for proper instruction, may be sanctified by the successive celebration of sacred rites.

65. In missionary lands, in addition to those elements which are found in Christian tradition, those elements of initiation may also be admitted which are found in use among each people, to the extent that they can be adapted to Christian rites, according to the norms of art. 37-40 of this Constitution.

[*Latin ed. p. 118*]

Acts of the Apostolic See - Official Commentary 118 66. Both rites of baptizing adults, the simpler one and the more solemn one, which takes into account the restoration of the catechumenate, shall be recognized; and the proper Mass "In Colloatione Baptismi" shall be inserted in the Roman Missal. 67. The rite of baptizing infants shall be recognized and adapted to the true condition of infants; moreover, the parts of the parents and godparents, and their offices, shall be made more evident within the rite itself. 68. In the rite of Baptism, accommodations should not be lacking, to be applied at the judgment of the Ordinary of the place, for the sake of a large number of those to be baptized. Furthermore, a shorter order shall be prepared, so that catechists, and generally, the faithful, may be able to use it, especially in mission lands, and in cases of imminent death, when a priest or deacon is absent. 69. In place of the rite which is called "Ordo supplendi omissa super infantem baptizatum," a new rite shall be prepared, in which it shall be more clearly and appropriately indicated that the infant who has been baptized by the shorter rite has already been received into the Church. Furthermore, a new rite shall be prepared for those who have already been validly baptized, and who are converted to the Catholic faith, in order to signify that they are admitted into the communion of the Church. 70. Outside of the Paschal season, the baptismal water can be blessed with a shorter formula within the rite of Baptism itself. 71. The rite of Confirmation shall also be recognized so that the intimate connection of this Sacrament with the entire Christian initiation may be more clearly illuminated; therefore, the renewal of the promises of Baptism shall appropriately precede the reception of the Sacrament itself. Confirmation, if opportune, can be conferred within the Mass; as for the rite outside of Mass, a formula similar to that used for the introduction should be followed. 72. The rites and formulas of Penance shall be revised so that the nature and effect of the Sacrament are more clearly expressed. 73. "Extreme Unction," which can also be called, and more appropriately, "Unction of the Sick," is

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not a Sacrament only for those who are at the very end of life.

[*Latin ed. p. 119*]

The Council of Vaticanum II, paragraph 119, deals with this matter. Therefore, the opportune time for its administration is certainly considered to be when the faithful is in danger of death due to infirmity or old age. 74. In addition to the separate rites of the Unction of the Sick and Holy Communion, a continuous order should be established according to which the Unction is administered to the sick person after confession and before the reception of Holy Communion. 75. The number of unctions should be adapted to the circumstances, and the prayers pertaining to the rite of the Unction of the Sick should be arranged so that they correspond to the various conditions of the sick persons who receive the Sacrament. 76. The rites of Ordination, whether concerning ceremonies or texts, should be revised. The addresses of the Bishop, at the beginning of each Ordination or Consecration, may be given in the vernacular language. In the Episcopal Consecration, the imposition of hands may be performed by all Bishops present. 77. The rite of celebrating Marriage, as it exists in the Roman Ritual, should be revised and enriched, so that the grace of the Sacrament may be more clearly signified and the duties of spouses instilled. <(The Holy Synod strongly desires that any provinces that use other commendable customs and ceremonies in celebrating the Sacrament of Marriage should retain them. » 41 Furthermore, the competent territorial ecclesiastical authority, as mentioned in article 22 § 2 of this Constitution, retains the faculty, in accordance with article 63, to draw up a proper rite suitable for the customs and traditions of the place and people, always provided that the priest assisting requires and obtains the consent of the contracting parties. 78. Marriage should be celebrated according to custom within the Mass, after the reading of the Gospel and the homily, before the "Prayer of the Faithful." Council of Tridentinum, Session XXIV, November 11, 1568, Concerning Reform, chapter 1: Council of Tridentinum, cited above, volume IX, part VI, Friburgi Brisgoviae 1924, page 969. Cf. Rituale Romanum, title VIII, chapter II, number 6.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - Commentarium Officiale. Thus, it can be said in the vernacular language, having been suitably amended so that the equal duties of mutual fidelity of both spouses are instilled. If the Sacrament of Matrimony is celebrated without the Mass, the Epistle and Gospel of the Mass should be read at the beginning of the rite, and the blessing should always be imparted to the spouses. 79. The Sacramental rites should be revised, taking into account the primary norm regarding the conscious, active, and easy participation of the faithful, and paying attention to the needs of our times. In revising the rites, in accordance with article 63, new

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Sacramental rites may also be added, as necessity demands. Reserved blessings should be few, and only for the benefit of Bishops or Ordinaries. Provision should be made so that certain Sacramental rites, at least in special circumstances and at the judgment of the Ordinary, may be administered by laypersons endowed with suitable qualities. 80. The Rite of the Consecration of Virgins, which is found in the Roman Pontifical, should be subject to revision. Furthermore, the rite of the profession of religious life and the renewal of vows, which contributes to greater unity, sobriety, and dignity, should be adopted by those who perform the profession or the renewal of vows within the Mass, saving the particular law. The religious profession will be commendably performed within the Mass. 81. The rite of the funeral should more manifestly express the Christian nature of death, and should better correspond to the conditions and traditions of particular regions, even with regard to the liturgical color. 82. The rite of burying infants should be revised, and a proper Mass should be offered.

[*Latin ed. p. 121*]

Council Vaticanum II, Chapter IV, On the Divine Office, 83. The Supreme Priest of the New and Eternal Testament, Christ Jesus, assuming human nature, brought this hymn into this earthly exile, which is sung in the heavenly abodes throughout all ages. He gathers the entire community of men to Himself, and associates them in this divine hymn of praise. This priestly office continues through His Church, which, not only by celebrating the Eucharist, but also in other ways, especially by performing the Divine Office, without ceasing praises the Lord and intercedes for the salvation of the whole world.

84. The Divine Office is established according to the ancient Christian tradition, so that the entire course of the day and night may be dedicated to the praise of God. When priests and others appointed by the Church for this purpose, or faithful Christians praying together with a priest according to an approved form, rightly perform that wonderful hymn of praise, then truly it is the voice of the Bride herself, who speaks to the Bridegroom, indeed, it is the prayer of Christ with His Body to the Father.

85. Therefore, all who perform these things fulfill the office of the Church, and participate in the highest honor of the Bride of Christ, because, while offering praises to God, they stand before the throne of God in the name of the Mother Church.

86. Priests, devoted to the sacred pastoral ministry, will perform the Hours of prayer with greater fervor, the more vividly they are aware that they must observe the exhortation of Pauli: "Pray without ceasing" (1 Thessalonians 5:17); for the work in which they labor, the Lord alone can give efficacy and increase, who said: "Without me you can do nothing" (John 15:5); therefore, the Apostles, when instituting deacons, said: "But we will give ourselves continually to prayer and to the ministry of the word" (Acts

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6:4).

87. In order that the Divine Office, whether performed by priests or by other members of the Church, may be carried out better and more perfectly in practice,

[*Latin ed. p. 122*]

Acta Apostolicae Sedis - Official Commentary 122. To the Most Holy Council, diligently pursuing the reform auspiciously begun by the Apostolic See, concerning the Office according to the Roman rite, the following decrees have been decided upon. 88. Since the sanctification of the day is the purpose of the Office, let the course of the Hours be established so that the Hours truly reflect the time of day, as far as possible, and so that account be taken of the conditions of modern life, especially for those engaged in apostolic works. 89. Therefore, in the reform of the Office, the following norms shall be observed: a) Matins, as morning prayers, and Vespers, as evening prayers, being the two principal Hours of the daily Office, according to the venerable tradition of the entire Church, shall be observed and celebrated accordingly; b) Compline shall be arranged so that it is suitably fitting for the end of the day; c) The Hour called Matins, although in the choir it retains the character of nocturnal praise, shall be adapted so that it can be recited at any hour of the day, and shall consist of fewer psalms and longer readings; d) The First Hour shall be suppressed; e) In the choir, the lesser Hours of Terce, Sext, and None shall be observed. Outside the choir, it is permissible to choose one of these three, which is more suitable for the time of day. 90. Furthermore, since the Divine Office, being the public prayer of the Church, is a source of piety and nourishment for personal prayer, We implore priests and all those who participate in the Divine Office, in the Lord, that when performing it, their minds may be in harmony with the words; and to better achieve this, they should acquire a more thorough liturgical and biblical knowledge, especially of the Psalms. In the reform to be carried out, the venerable treasure of the Roman Office of centuries past shall be adapted so that all those to whom it is entrusted may more easily and readily benefit from it. 91. In order that the course of the Hours, proposed in article 88, may truly be observed, the Psalms shall not be distributed over only one week, but over a longer period of time. The work of revising the Psalter, happily begun, shall be completed as soon as possible.

[*Latin ed. p. 123*]

The Second Vatican Ecumenical Council, number 123, should be brought to a conclusion, with due regard for the Christian Latinity, the liturgical use, even in singing, and the entire Latin tradition of the Church. 92. With regard to the readings, the following should be observed: a) the reading of the Holy Scriptures should be arranged so that the treasures of the divine

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word may be readily accessed in a fuller measure; b) readings from the works of the Fathers, Doctors, and ecclesiastical writers should be selected with greater care; c) the Passions or lives of the Saints should be presented in a historically accurate manner. 93. Hymns, as far as it seems expedient, should be restored to their original form, with those passages omitted or changed which contain mythology or are less suitable for Christian piety. Furthermore, others may be adopted, as the opportunity arises, from the treasury of hymns. 94. It is preferable, whether for truly sanctifying the day, or for reciting the Hours with spiritual benefit, that in the recitation of the Hours, the time be observed which is closest to the true time of each canonical Hour. 95. Communities bound by choir are obligated, besides the conventual Mass, to celebrate the Divine Office daily in choir, namely: a) the entire Office, for the Orders of Canons, Monks, Nuns, and other Regulars bound to the choir by law or constitutions; b) the cathedral or collegiate chapters, those parts of the Office which are imposed upon them by common or particular law; c) all members of these communities who are either established in the higher Orders or have solemnly professed, except those who have made private vows, are obligated to recite those canonical Hours which they do not complete in choir. 96. Clerics not bound by choir, if they are established in the higher Orders, are obligated daily, whether in common or alone, to complete the entire Office, according to the norm of article 89.

[*Latin ed. p. 124*]

Acta Apostolicae Sedis - Official Commentary 124 97. Suitable modifications of the Divine Office, along with the liturgical action, are defined by the rubrics. In particular cases and for just reasons, the Ordinary may dispense his subjects entirely or in part from the obligation of reciting the Office, or may alter it. 98. Members of any Institute of perfect life, who, by virtue of their constitutions, perform certain parts of the Divine Office, perform the public prayer of the Church. Likewise, they perform the public prayer of the Church if they recite a small Office, by virtue of their constitutions, provided that it is completed in the manner of the Divine Office and duly approved. 99. Since the Divine Office is the voice of the Church, or of the entire mystical Body publicly praising God, it is recommended that clerics not bound to a choir, and especially priests living together or gathering together, perform at least a part of the Divine Office in common. All, whether in choir or in common, who perform the Office, should fulfill the duty entrusted to them as perfectly as possible, both through internal devotion of the spirit and through the manner of external performance. Moreover, it is desirable that the Office be sung in choir and in common, as the opportunity arises. 100. Pastors of souls should take care that the principal Hours, especially Vespers, be celebrated publicly in the church on Sundays and on more solemn feasts. It is recommended that the laity also

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recite the Divine Office, either with priests, or gathered among themselves, or indeed each one alone. 101. § 1) According to the secular tradition of the Latin rite, the Latin language must be preserved by clerics in the Divine Office; however, the Ordinary has the power to grant, according to the norm of article 36, the use of the vernacular version to those clerics for whom the use of the Latin language is a serious impediment to the proper performance of the Office, in each case as appropriate.

[*Latin ed. p. 125*]

Council of Vatican II, 125 § 2) To nuns, as well as to members, whether men who are not clerics or women, of Institutes of consecrated life, it may be permitted by the competent Superior, in the Divine Office, even when celebrating in choir, to use the vernacular language, provided that the version is approved. § 3) Any cleric bound by the Divine Office, if he celebrates the Divine Office together with a group of the faithful, or with those mentioned in § 2, in the vernacular language, fulfills his obligation, provided that the text of the version is approved.

CHAPTER V: Concerning the Liturgical Year

102. The pious Mother Church diligently fulfills the salutary work of her Divine Spouse, celebrating sacred memories on fixed days throughout the course of the year. In each week, on the day which she calls Sunday, she remembers the Resurrection of the Lord, which she also celebrates once a year, on the most solemn feast of Easter, together with the blessed Passion itself. Moreover, throughout the year, she unfolds the entire mystery of Christ, from the Incarnation and Nativity up to the Ascension, to the day of Pentecost, and to the expectation of the blessed hope and the coming of the Lord. By recalling these mysteries of redemption, she opens to the faithful the riches of the virtues and merits of her Lord, so that they may be made present in some way at all times, that they may partake of them and be filled with the grace of salvation.

103. In celebrating this annual cycle of the mysteries of Christ, the Holy Church venerates the Blessed Virgin Mary, the Mother of God, with particular love, who is joined by an inseparable bond to the saving work of her Son; in her, she contemplates and exalts the excellent fruit of redemption, and, as in the purest image, she contemplates with joy that which she herself desires and hopes to be.

104. Furthermore, she remembers the Martyrs and other Saints, who, having been led to perfection through manifold grace of God, and having now attained eternal salvation, perfectly sing the praises of God in heaven, and intercede for us.

[*Latin ed. p. 126*]

126 The Acts of the Apostolic See – the Official Commentary – throughout the year, inserts itself into the life of the Church. For on the birthdays of

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the Saints, the Paschal mystery is proclaimed, in the Saints united and glorified with Christ, and examples of their lives are presented to the faithful, all leading through Christ to the Father, and through their merits, the benefits of God are obtained. 105. Finally, at various times of the year, according to established regulations, the Church perfects the instruction of the faithful, through pious exercises of the mind and body, instruction, prayer, works of penance and mercy. Therefore, the Holy Council has decided to decree the following. 106. The Church, according to the apostolic tradition which originates from the very day of the Resurrection of Christ, celebrates the Paschal mystery, and each octave day, which day is deservedly called the Lord's Day, or Sunday. On this day, the faithful ought to come together, that, hearing the word of God and participating in the Eucharist, they may remember the Passion, Resurrection, and glory of our Lord Jesus Christ, and give thanks to God who "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead:" (1 Pet. 1, 3). Therefore, Sunday is the primary feast day, which should be proposed and instilled in the piety of the faithful, so that it may also be a day of joy and rest from work. Other celebrations, unless they are truly of the greatest importance, should not be given precedence, since they are the foundation and nucleus of the entire liturgical year. 107. The liturgical year should be arranged so that, while preserving or restoring the traditional customs and regulations of the sacred seasons, according to the conditions of our age, their inherent nature is maintained, in order to properly foster the piety of the faithful in the celebration of the mysteries of Christian redemption, especially the Paschal mystery. However, accommodations, according to local conditions, if any should be necessary, should be made according to articles 39 and 40. 108. The minds of the faithful should be directed primarily to the feasts of the Lord, on which the mysteries of salvation are celebrated throughout the year. Therefore, the Proper of the Season should have its appropriate place above the feasts of the Saints, so that the complete cycle of the mysteries of salvation may be properly observed.

[*Latin ed. p. 127*]

The Second Vatican Ecumenical Council, 127, 109. The twofold nature of the Lenten season, which, especially through the remembrance or preparation for Baptism and through penance, prepares the faithful to more attentively hear the Word of God and to devote themselves to prayer, so that the Paschal mystery may be more fully illuminated in both the liturgy and in fuller liturgical catechesis. Therefore: a) The baptismal elements should be more abundantly employed in the liturgy of Lent; and some, from the earlier tradition, should be restored, as is fitting; b) The same should be said of the elements of penance. Furthermore, in catechesis, the minds of the faithful should be instilled with the proper nature of penance, which

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detests sin, as it is an offense against God; and the role of the Church in the act of penance should not be neglected, and prayer for sinners should be encouraged. 110. The penance of the Lenten season should not be merely internal and individual, but also external and social. The practice of penance, according to the possibilities of our age and of various regions, as well as the conditions of the faithful, should be fostered, and recommended by the authorities, as mentioned in article 22. However, the Paschal fast must be sacred, to be observed everywhere on Fridays during the Passion and Death of the Lord, and, as is fitting, also on Holy Saturday, so that, with an elevated and open spirit, one may arrive at the joys of the Lord's Resurrection. 111. The Saints are venerated according to tradition in the Church, and their authentic relics and images are held in veneration. The feasts of the Saints wonderfully proclaim Christ in his servants and provide the faithful with suitable examples to imitate. Lest the feasts of the Saints overshadow the very mysteries of salvation, more of these should be left to be celebrated by individual dioceses, nations, or religious families, while only those that commemorate Saints of universal importance are extended to the entire Church.

[*Latin ed. p. 128*]

Acta Apostolicae Sedis - Official Commentary 128 CHAPTER VI On Sacred Music 112. Sacred music has constituted for the entire Church a treasure of inestimable value, among the other forms of artistic expression, especially because, as sacred song which is joined to words, it makes a necessary or integral part of the solemn liturgy. Indeed, sacred chants have exalted praise along with Holy Scripture, and with the holy Fathers and Roman Pontiffs, who, in more recent times, under the guidance of the blessed Pope Pius X, have more clearly illustrated the ministerial function of sacred music in the Sunday service. Therefore, sacred music will be all the more holy the more closely it is connected with the liturgical action, whether it more smoothly expresses prayer, or fosters unity, or enriches the sacred rites with greater solemnity. The Church, however, approves all true forms of art, endowed with their proper gifts, and admits them into divine worship. Therefore, the Sacred Council, observing the norms and precepts of ecclesiastical tradition and discipline, and having in view the end of sacred music, which is the glory of God and the sanctification of the faithful, has established the following. 113. The liturgical action takes on a more noble form when the divine Offices are solemnly celebrated in song, with the assistance of sacred ministers and the active participation of the people. Regarding the language to be used, the precepts of art. 36 are to be observed; regarding the Mass, art. 54; regarding the Sacraments, art. 63; regarding the Divine Office, art. 101. 114. The treasure of sacred music must be preserved and fostered with the utmost care. Schools of singing should be diligently promoted, especially in cathedral churches; and bishops and other pastors

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of souls should diligently see to it that in Cf. Eph. 5, 1; Col. 3, 15.

[*Latin ed. p. 129*]

The Second Vatican Ecumenical Council 129, that every sacred action performed in song may allow the entire assembly of the faithful to offer their own active participation, according to articles 28 and 30. 115. Great importance should be attached to the institution and practice of music in seminaries, in the novitiates and houses of study of both religious orders, as well as in other Catholic institutions and schools; and in order to achieve this, teachers who are responsible for teaching sacred music should diligently conform. Furthermore, higher institutions for sacred music should be established where appropriate. Musicians, singers, especially children, should also be provided with a suitable liturgical formation. 116. The Church recognizes Gregorian chant as proper to the Roman liturgy; therefore, all other things being equal, it should hold the foremost place in liturgical actions. Other forms of sacred music, especially polyphony, are by no means excluded from the celebration of the divine Office, provided that they correspond to the spirit of the liturgical action, according to article 30. 117. The typical edition of the books of Gregorian chant should be completed; indeed, a more critical edition of the books already published after the restoration of Saint Pius X should be prepared. It is also desirable that an edition containing simpler forms be prepared for use in smaller churches. 118. Popular religious song should be fostered diligently, so that the voices of the faithful may resound in pious and sacred exercises, and in the very liturgical actions, according to the norms and prescriptions of the rubrics. 119. In certain regions, especially in mission territories, there are found peoples who have their own musical traditions, which hold great importance in their religious and social life; due consideration and a fitting place should be given to this music, so that it may be properly valued.

[*Latin ed. p. 130*]

Acts of the Apostolic See - Official Commentary 130. The month of June, in order to adapt the liturgy to its character, according to the intention of articles 39 and 40. Therefore, in the musical instruction of missionaries, care must be taken to ensure, as far as possible, that they can promote the traditional music of those nations, both in schools and in sacred actions. 120. The pipe organ is to be held in high esteem in the Latin Church, as a traditional musical instrument whose sound can add splendor to the ceremonies of the Church, and strongly elevate minds to God and heavenly things. Other instruments, according to the judgment and consent of the competent territorial authority, in accordance with articles 22 § 2, 37 and 40, may be admitted to divine worship, provided that they are suitable or can be made suitable for sacred use, are in harmony with the dignity of the temple, and truly promote the edification of the faithful. 121. Let musicians,

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imbued with the Christian spirit, feel themselves called to cultivate sacred music and to enrich its treasury. Let them compose in such a way that their compositions reflect the true nature of sacred music, and that they may not only be able to be sung by the larger schools of singing, but also be suitable for smaller schools and promote the active participation of the entire assembly of the faithful. The texts intended for sacred singing must be in conformity with Catholic doctrine, indeed, they should be drawn primarily from the Holy Scriptures and liturgical sources. CHAPTER VII On Sacred Art and Sacred Furnishings 122. Among the most noble exercises of human ingenuity, the liberal arts are rightly included, and especially the religious art among them, namely, sacred art. Which, by its very nature, refers to the infinite divine beauty, seeks in some way to express it, and to add to the glory and praise of God.

[*Latin ed. p. 131*]

The Second Vatican Council, number 131, states: "It is desired that their works contribute most effectively to turning the minds of men piously towards God." Therefore, the venerable Church has always been a friend of the liberal arts, and has continuously sought to promote their noble ministry, especially to ensure that things pertaining to sacred worship are truly worthy, decorous, and beautiful, and that they serve as signs and symbols of heavenly things, and has instructed artists accordingly. Indeed, the Church has always held artists in esteem, judging among the works of art those that are in harmony with the faith, piety, and laws religiously established, and that are suitable for sacred use. With particular diligence, the Church has taken care that sacred furnishings properly and beautifully serve the dignity of worship, admitting those changes, whether in material, in form, or in ornamentation, that have been brought about by the progress of technical arts over time. Therefore, the Fathers have decided that the following should be determined regarding these matters.

123. The Church has never possessed a particular artistic style, but has admitted the styles of every age, according to the character and conditions of the nations and the needs of various rites, thus preserving the artistic treasure of all ages with the utmost care. Let the art of our time, and of all nations and regions, be freely practiced in the Church, provided that it serves with due reverence and due honor the sacred buildings and sacred rites; so that it may contribute its voice to that wonderful harmony of glory that the great men of the past centuries of the Catholic faith have sung.

124. Let the Ordinaries take care to promote and favor true sacred art, and to cultivate noble beauty rather than mere ostentation. This also applies to sacred vestments and ornaments. Let the Bishops see to it that works of art that are contrary to the faith and morals, and that offend true religious sensibilities, either because of the corruption of forms, or because of the inadequacy of the art, its mediocrity, or its imitation, are diligently

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removed from the houses of God and other sacred places. In the construction of sacred buildings, let care be taken to ensure that they are in harmony with the liturgy...

[*Latin ed. p. 132*]

Acts of the Apostolic See – The official commentary indicates the actions to be carried out, and are suitable for obtaining the active participation of the faithful. 125. The practice should remain in force, of presenting sacred images for the veneration of the faithful in churches; however, they should be displayed in a moderate number and with proper order, so that they do not inspire admiration in the Christian people, nor indulge in a less proper devotion. 126. When judging works of art, the Ordinary of the place should consult the diocesan Commission for Sacred Art, and, if the circumstances warrant, other men highly skilled in the matter, as well as the Commissions mentioned in articles 44, 45, and 46. The Ordinaries should diligently ensure that sacred furnishings or valuable works of art, as if ornaments of the House of God, are not alienated or dispersed. 127. Bishops, either through themselves or through suitable priests who are endowed with expertise and a love of art, should take care of the arts, so that they may be imbued with the spirit of Sacred Art and the Sacred Liturgy. Furthermore, it is recommended that schools or academies of Sacred Art be established in those regions in which it is deemed necessary, for the training of artists. Artists, all of whom, guided by their talent, intend to serve the glory of God in the holy Church, should always remember that they are dealing with a certain imitation of the sacred work of the Creator, and with works destined for Catholic worship, for the edification of the faithful, and for their religious instruction. 128. The canons and statutes of the Church, which concern the external arrangements pertaining to the sacred worship, especially with regard to the worthy and appropriate construction of sacred buildings, the form and construction of the altar, the nobility, arrangement, and security of the tabernacle, the suitability and honor of the baptistery, as well as the proper arrangement of sacred images, decorations, and ornaments, together with liturgical books, should, in accordance with article 25, be reviewed as soon as possible: those that appear to be less suitable for the restored liturgy should be amended or abolished; those that are favorable to it should be retained or introduced. In this matter, especially with regard to the material and form of sacred furnishings...

[*Latin ed. p. 133*]

The Second Vatican Ecumenical Council, 133. To territorial assemblies of Bishops, the faculty is granted to adapt matters concerning liturgical vestments to the needs and customs of the places, according to the norm of article 22 of this Constitution. 129. Clergy, while engaged in philosophical and theological studies, should also be instructed in the history of

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the sacred arts and its development, as well as in the sound principles upon which the works of the sacred arts should be based, so that they may appreciate and preserve the venerable monuments of the Church, and may be able to offer appropriate advice to artists in carrying out their works. 130. It is fitting that the use of pontificals be reserved for those ecclesiastical persons who either possess the episcopal character, or enjoy some special jurisdiction. APPENDIX Declaration of the Sacred Second Vatican Ecumenical Council concerning the revision of the calendar. The Sacred Second Vatican Ecumenical Council, considering the desires of many concerning the assignment of the feast of Easter to a certain Sunday and the establishment of a fixed calendar, and having diligently considered all that might result from the introduction of a new calendar, declares the following: 1. The Sacred Council does not object to the assignment of the feast of Easter to a certain Sunday in the Gregorian Calendar, provided that those concerned agree, especially the brethren separated from the communion of the Apostolic See. 2. Furthermore, the Sacred Council declares that it does not oppose undertakings that contribute to the introduction of a perpetual calendar into civil society. However, the various systems that are devised for establishing a perpetual calendar and introducing it into civil society apply only to those...

[*Latin ed. p. 134*]

Acts of the Apostolic See - Official Commentary 134. The Church does not observe, and safeguards, the week of seven days with the Lord's Day, without any intervening days, so that the succession of weeks remains unbroken, unless very grave reasons arise concerning which the Apostolic See shall render judgment. All and each of the things which are enacted in this Constitution have pleased the Fathers of the Holy Council. And We, with the power which Christ has entrusted to Us, together with the Venerable Fathers, in the Holy Spirit, approve, decree, and establish these things, and We command that those things which have been thus established synodally be promulgated for the glory of God. At Rome, at St. Peter's, on the fourth day of December in the year 1963. I, PAUL, Bishop of the Catholic Church. And I, EUGENIUS, Bishop of Ostia and Porto, and of St. Rufina, Cardinal TISSERANT, Dean of the Sacred College. And I, JOSEPH, Bishop of Albano, Cardinal PIZZARDO. And I, BENEDICT, Bishop of Praeneste, Cardinal ALOISI MASELLA. And I, HAMLET JOHN, titular Bishop of Tusculum, Cardinal CICOĞNANI. And I, JOSEPH, titular Bishop of Sabina and of Mandelensis, Cardinal FERRETTO. And I, ACHILLES, titular Priest of St. Sixtus, Cardinal LIENART, Bishop of Insula. And I, IGNATIUS GABRIEL, titular Priest of the Basilica of the Twelve Apostles, Cardinal TAPPOUNI, Patriarch of Antioch of the Syrians. And I, JAMES ALOISIUS, titular Priest of St. Lawrence in Damasus, Cardinal COPELLO, Chancellor of the Holy Roman Church. And I, PETER, titular Priest of the Most Holy Trinity in

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Monte Pincio, Cardinal GERLIER, Archbishop of Lyons. And I, GREGORY PETER, titular Priest of St. Bartholomew in the Island, Cardinal AGAGIANIAN. And I, CHARLES CARMELUS, titular Priest of St. Pancratius, Cardinal MOTTA, Archbishop of St. Paul in Brazil.

[*Latin ed. p. 135*]

The Second Vatican Council.

I, FRANCIS, holding the title of Presbyter Cardinal of the Most Holy Name of John and Paul, SPELLMAN, Archbishop of Neo-Eboracensis.

I, JAMES, holding the title of Presbyter Cardinal of the Most Holy Names of Boniface and Alexis, DE BARROS CÁMARA, Archbishop of S. Sebastiani Fluminis Ianuarii.

I, JOSEPH, holding the title of Presbyter Cardinal of S. Ioannis ante Portam Latinam, FRINGS, Archbishop of Coloniensis.

I, ERNEST, holding the title of Presbyter Cardinal of S. Sabinae, RUFPINI, Archbishop of Panormitanus.

I, ANTHONY, holding the title of Presbyter Cardinal of S. Laurentii in Panisperna, CAGGIANO, Archbishop of Bonaërensis.

I, PETER, holding the title of Presbyter Cardinal of S. Praxedis, CIRIACI.

I, MAURITIUS, holding the title of Presbyter Cardinal of S. Mariae de Pace, FELTIN, Archbishop of Parisiensis.

I, JOSEPH, holding the title of Presbyter Cardinal of S. Mariae de Victoria, SIRI, Archbishop of Ianuensis.

I, JAMES FRANCIS, holding the title of Presbyter Cardinal of S. Anastasiae, MCINTYRE, Archbishop of Angelorum in California.

I, JAMES, holding the title of Presbyter Cardinal of S. Mariae in Transpontina, LERCARO, Archbishop of Bononiensis.

I, STEPHEN, holding the title of Presbyter Cardinal of S. Mariae Trans Tiberini, WYSZYNSKI, Archbishop of Gnesnensis and Varsaviensis, Primate of Poloniae.

I, BENJAMIN, holding the title of Presbyter Cardinal of S. Vitalis, de ARRIBA Y CASTRO, Archbishop of Tarraconensis.

I, FERDINAND, holding the title of Presbyter Cardinal of S. Augustini, QUIROGA Y PALACIOS, Archbishop of Compostellanus.

I, PAUL AEMILIUS, holding the title of Presbyter Cardinal of S. Mariae Angelorum in Thermis, LEGER, Archbishop of Marianopolitanus.

I, VALERIAN, holding the title of Presbyter Cardinal of S. Mariae in Via Lata, GRACIAS, Archbishop of Bombayensis.

I, JOHN, holding the title of Presbyter Cardinal of S. Marci, URBANI,

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Patriarch of Venetiarum.

[*Latin ed. p. 136*]

Acts of the Apostolic See - Official Commentary 136. I, PAUL, Presbyter of the title of Saint Mary in Vallicella, Cardinal GIOBBE, Secretary of State of the Holy Roman Church. I, FERDINAND, Presbyter of the title of Saint Eustachius, Cardinal CENTO. I, JOSEPH, Presbyter of the title of Saint Onuphrius on the Janiculum, Cardinal GARIBI Y RIVERA, Archbishop of Guadalajara. I, CHARLES, Presbyter of the title of Saint Agnes outside the walls, Cardinal CONPALONIERI. I, ALPHONSUS, Presbyter of the title of Saint Callixtus, Cardinal CASTALDO, Archbishop of Naples. I, PAUL, Presbyter of the title of Saints Quiricus and Julitta, Cardinal RiCHAUD, Archbishop of Bordeaux. I, FRANCIS, Presbyter of the title of Saint Eusebius, Cardinal KÖNIG, Archbishop of Vienna. I, JULIUS, Presbyter of the title of Saint Mary of the Stairs, Cardinal DÖPFNER, Archbishop of Munich and Freising. I, PAUL, Presbyter of the title of Saint Andrew the Apostle of the Gardens, Cardinal MARELLA. I, GUSTAVUS, Presbyter of the title of Saint Jerome of Illyria, Cardinal TESTA. I, ALBERT, Presbyter of the title of Saint Cecilia, Cardinal MEYER, Archbishop of Chicago. I, ALOISIUS, Presbyter of the title of Saint Andrew of the Valley, Cardinal TRAGLIA. I, PETER TATSUO, Presbyter of the title of Saint Anthony of Padua of the City, Cardinal Doi, Archbishop of Tokyo. I, JOSEPH, Presbyter of the title of Saint John the Baptist of the Florentines, Cardinal LEFEBVRE, Archbishop of Bourges. I, BERNARD, Presbyter of the title of Saint Joachim, Cardinal ALFRINK, Archbishop of Utrecht. I, RUFINUS I., Presbyter of the title of Saint Mary of the Mountains, Cardinal SANTOS, Archbishop of Manila. I, LAUREAN, Presbyter of the title of Saint Francis of Assisi of the Greater Bank, Cardinal RUGAMBWA, Bishop of Bukoba.

[*Latin ed. p. 137*]

The Second Vatican Council.

137. I, JOSEPH, Cardinal-Priest of the Most Holy Redeemer and of Saint Alphonsus in the Esquiline, Archbishop of Saint Louis, Ritter.

137. I, JOSEPH HUMBERT, Cardinal-Priest of Saints Andrew and Gregory on the Clivus Scauri, Archbishop of Caracas, Quintero.

63. I, ALOISIUS, Cardinal-Priest of Saint Mary of the New, Archbishop of BogotÃ¡, Concha.

63. I, JOSEPH, Cardinal-Priest of Saint Prisca, Da Costa Nunes.

63. I, HILDEBRAND, Cardinal-Priest of Saint Sebastian at the Catacombs, Antoniutti.

63. I, EPHRAEM, Cardinal-Priest of the Holy Cross in Jerusalem, Forni.

63. I, JOHN, Cardinal-Priest of Saint Mary of the Heavenly Stairway, Archbishop of Lima, Primate of Peru, Landazuri Ricketts.

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63. I, RADULFUS, Cardinal-Priest of Saint Bernard at the Baths, Archbishop of Saint James in Chile, Silva Henriquez.

63. I, LEO JOSEPH, Cardinal-Priest of Saint Peter in Chains, Archbishop of Mechelen-Brussels, Suenens.

63. I, ALAPHRID, Cardinal-Deacon of Saint Mary in Domnica, Ottaviani.

63. I, ALBERT, Cardinal-Deacon of Saint Pudentiana, Di Jorio.

63. I, FRANCIS, Cardinal-Deacon of Saint Caesarea in the Palace, Bracci.

63. I, FRANCIS, Cardinal-Deacon of Saint Mary in Cosmedin, Roberti.

63. I, ARCADIUS, Cardinal-Deacon of Saints Blaise and Charles at the Catinares, Larraona.

63. I, FRANCIS, Cardinal-Deacon of Saints Cosmos and Damian, Morano.

63. I, WILLIAM THEODORE, Cardinal-Deacon of Saint Theodore in the Palace, Heard.

63. I, AUGUSTINE, Cardinal-Deacon of Saint Saba, Bea.

63. I, BROTHER MICHAEL, Cardinal-Deacon of Saint Paul in the Little Grove, Browne.

63. I, JOACHIM ANSELM, Cardinal-Deacon of Saint Apollinaris, Albareda.

63. I, STEPHEN I SIDAROUSS, Patriarch of Alexandria of the Copts.

63. I, MAXIMUS IV SAIGH, Patriarch of Antioch of the Melchites.

63. I, PAUL PETER MEOUÇHI, Patriarch of Antioch of the Maronites.

[*Latin ed. p. 138*]

Acts of the Apostolic See - Official Commentary 138 83 I, ALBERT GORI, Patriarch of Jerusalem of the Latins.

83 I, PAULUS II CHEIKHO, Patriarch of Babylon of the Chaldeans.

83 I, IGNATIUS PETRUS XVI BATANIAN, Patriarch of Cilicia of the Armenians.

83 I, IOSEPHUS VIEIRA ALVERNAZ, Patriarch of the Orient of India.

83 I, IOANNES CAROLUS MCQUAID, Archbishop of Dublin, Primate of Ireland.

83 I, ANDREAS ROHRACHER, Archbishop of Salzburg, Primate of Germany.

83 I, DEMETRIUS MOSCATO, Archbishop Primate of Salerno and Perpetual Administrator of Acerno.

83 I, HUGO CAMOZZO, Archbishop of Pisa and Primate of Sardinia and Corsica.

83 I, MAURITIUS PERRIN, Archbishop of Carthage and Primate of Africa.

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83 I, ALEXANDER TOKIC, Archbishop of Bar and Primate of Serbia.

83 I, MICHAEL DARIUS MIRANDA, Archbishop of Mexico City, Primate of Mexico.

83 I, IOANNES CAROLUS HEENAN, Archbishop of Westminster, Primate of England.

83 I, GUILLELMUS CONWAY, Archbishop of Armagh, Primate of all Ireland.

83 I, FERDINANDUS PERIER, titular Archbishop of Rhoina. The following signatures follow. Thus it is.

83 I, PERICLES FELICI, titular Archbishop of Samosata, General Secretary of the Holy Council.

83 I, Iosephus Rossi, titular Bishop of Païmyrenus, Notary of the Holy Council.

83 I, Franciscus Hannibal Ferretti, Notary of the Holy Council.

[*Latin ed. p. 139*]

139 The Acts of Pope Paul VI. ACTS OF POPE PAUL VI. LETTERS. BY APOSTOLIC MOTU PROPRIO. It is decreed that certain prescriptions of the Constitution concerning the Sacred Liturgy, approved by the Second Vatican Ecumenical Council, shall take effect. The Sacred Liturgy, which has always been of the greatest concern to Our Predecessor Popes, to Ourselves, and to the Pastors of the Church, must be diligently observed, fostered, and, if necessary, restored. This is confirmed by numerous published acts, which are known to no one, and indeed by the Constitution concerning this matter, which the Second Vatican Ecumenical Council, in a solemn session, on the fourth day of December of the year 1963, approved with unanimous assent, and which We have ordered to be promulgated. For it certainly follows that, by participating in the earthly Liturgy, we taste beforehand that heavenly Liturgy which is celebrated in the holy city of Jerusalem, to which pilgrims aspire, where Christ sits at the right hand of God, the minister of the saints and the true tabernacle; where, with the entire heavenly host, we sing the hymn of glory to the Lord; where, venerating the memory of the saints, we hope for some part and fellowship with them; where we await our Savior, the Lord Jesus Christ, until He shall come to judge the living and the dead, and we shall appear with Him in glory. • 1 Constitution on the Sacred Liturgy, n. 8.

[*Latin ed. p. 140*]

Acta Apostolicae Sedis - Official Commentary 140. So that the minds of the Christian faithful, worshipping God in this way, may be drawn to and impelled towards every principle and reason of holiness, and may become, as it were, eager rivals of the blessed Sion, in this earthly pilgrimage. For these reasons, it is easily understood that in this sphere of affairs, We have

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nothing older than this: that both the faithful, and especially the priests, should first devote themselves thoroughly to the study of the Constitution, of which We speak, and then prepare their minds now to fulfill its precepts with complete faith, as soon as it begins to take effect. For, since, by the very nature of the matter, which pertains to the knowledge and promulgation of liturgical laws, it is necessary that they should take effect immediately, We earnestly urge the prelates of almost all the dioceses, with the help of the sacred ministers, the dispensers of the mysteries of God, to strive diligently in this matter, so that those entrusted to them, according to their age, condition of life, and cultivation of mind, may simultaneously grasp the true meaning and power of the sacred liturgy, and may participate most religiously in the rites of the Church, in mind and body.

4. As is known to all, many of the prescriptions of the Constitution cannot be brought to effect within a short period of time; for example, when certain rites must be revised and new liturgical books prepared. In order that this work may be carried out with due wisdom and prudence, We establish a special Commission, whose principal task will be to ensure that the precepts of the Constitution on the sacred liturgy are faithfully fulfilled. However, since certain norms of the Constitution require further clarification,

3, 4. From the hymn for Lauds, on the feast of the Dedication of a Church. Cf. 1 Corinthians 4:1. Cf. Constitution, art. 19.

[*Latin ed. p. 141*]

141 The Acts of Pope Paul VI can, indeed, be carried out from this time forward, and we truly desire that these be accomplished without delay, so that the minds of the faithful may not be deprived for any longer of the fruits of grace which are expected from them. Therefore, by our apostolic authority and by this decree, we command and ordain that, from the coming Sunday of the First Sunday of Lent, that is, from the sixteenth day of the month of February, in the year 1837, with the customary laws of vacation being observed, the following shall take effect: I) With regard to those things which are prescribed in articles 15, 16, and 17 concerning the liturgical instruction to be given in sacred Seminaries, in the schools of religious Sodalities, and in the theological Faculties, we wish that the programs of studies be prepared now, so that, from the coming academic year, these may be carried out in an orderly and diligent manner. II) We likewise decree that, according to the prescriptions of articles 45 and 46, a Council be held in each diocese, to which it shall be entrusted the task of, under the guidance of the Bishop, promoting and improving the liturgical matters. Furthermore, it will be fitting at times for several dioceses to have a common Council. Moreover, in each diocese, if possible, there should be two other Councils: one for sacred music, and one for the care of sacred art. These three Councils in each diocese will often coincide, so that they may

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be united into one. III) Also, from the day which we have established above, we wish the following to take effect: that sermons be given on Sundays and feast days by order in the Masses, according to article 52. IV) It has been decided that article 71 shall immediately obtain its force.

[*Latin ed. p. 142*]

Acta Apostolicae Sedis ~ Official Commentary 142, from which it follows that the Sacrament of Confirmation, when opportune, can be conferred within the Mass, after the reading of the Gospel and the homily. V) Regarding article 78, the Sacrament of Matrimony is customarily celebrated within the Mass, after the reading of the Gospel and the delivery of the homily. If the Marriage is celebrated without a Mass, in order that the entire rite of this Sacrament be restored, the following should be observed: at the beginning of this sacred ceremony, after a brief admonition, a letter and a Gospel from the Mass prepared for the Spouses should be read in the vernacular language; and then that blessing should always be imparted to the Spouses, which is found in the Roman Ritual, title VIII, chapter III. VI) Although the order of the Divine Office has not yet been recognized and restored according to article 89, we now grant to those who are not bound by the obligation of the choir the faculty to omit the First Hour, when the law of vacation is in effect, and to choose from the other minor Hours that which is more suitable for the time of day. While granting this, we are fully confident that the sacred ministers will not neglect anything out of piety, so that, if they diligently perform the duties of their priestly office for the love of one God, they will be considered to be united in mind with Him throughout the entire day. VII) Regarding the same Divine Office, in particular cases and for a just reason, the Ordinary can dispense his subjects from the obligation of reciting the Office in its entirety or in part, or can substitute this with another. 6 VIII) Concerning the recitation of the same Divine Office, we declare, cf. Constitution, article 35, § 3. cf. Constitution, article 97.

[*Latin ed. p. 143*]

Acts of Pope Paul VI, 143: Those members of the Sodality Institute, professing religious perfection, who, because of their rules, or certain parts of the Divine Office, or a small office, properly composed and duly approved, recite [said office], are to be considered as publicly praying with the Church. (7, IX) Furthermore, since, according to Canon 101 of the Constitution, those who are bound to recite the Divine Office have, in Latin, the faculty to use the vernacular language, we deem it fitting to indicate that various interpretations of this kind, made by a competent ecclesiastical authority within the territory, must be prepared and approved, according to Canon 36, §§ 3 and 4; and that the acts of this authority, according to Canon 36, § 3, must be duly examined and confirmed by the Apostolic

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See. We prescribe this to be observed, whenever a certain Latin liturgical text is translated into the vernacular language by the legitimate authority, as we have stated. (X) Since, according to this Constitution (Canon 22, § 2), the regulation of liturgical matters, within established limits, belongs to legitimately constituted groups of various kinds of territorial bishops, including, as they say, national groups, we decree that these must be. In these national groups, in addition to the residential bishops, by right, those mentioned in Canon 292 of the Code of Canon Law are also present and have a vote; but Auxiliary and Coadjutor bishops can also be called to them. In these groups, two-thirds of the secret votes are required to enact legitimate decrees. (XI) Finally, we wish to point out that, in addition to 7, see Constitution, Canon 98.

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Official Commentary: Concerning those matters which, through these Our Apostolic Letters, We have either altered in the liturgical sphere, or which We have ordered to be carried out before the appointed time, We declare that the regulation of the sacred liturgy belongs solely to the authority of the Church: that is to say, to this Apostolic See, and, according to the law, to the Bishop; and therefore, it is not permitted to anyone whatsoever, not even to a priest, to add anything, or to remove anything, or to change anything, in matters pertaining to the liturgy. 8 We command that all things decreed by Us through these Letters, issued by Our own initiative, are to be considered firm and established, notwithstanding any contrary provisions. Given at Rome, at St. Peter's, on the twenty-fifth day of the month of January, in the feast of the Conversion of St. Paul the Apostle, in the year 1904, in the year of Our Pontificate, I. PAULUS PP. V. Cf. Constitution, art. 22, § 1, and 22, § 3.

[*Latin ed. p. 145*]

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ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

Directio: Palazzo Apostolico - Città del Vaticano
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SACROSANCTUM CONCILIUM OECUMENICUM VATICANUM II

DECRETUM
De instrumentis communicationis socialis

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PAULUS, EPISCOPUS, SERVUS SERVORUM DEI,

UNA CUM SACROSANCTI CONCILII PATRIBUS,

AD PERPETUAM REI MEMORIAM

1. Inter mirifica inventiones artis technicae, quae, Deo favente, humanum ingenium in his temporibus, praesertim, ex rebus creatis deprompsit, peculiari sollicitudine Mater Ecclesia ea accipit et prosequitur quae animo hominis maxime respiciunt, et quae vias novas aperuerunt ad nuntios, cogitationes et praecepta communicandi, quivis genere. Inter has inventiones, instrumenta ea prae excellerunt quae non modo singulos homines, sed ipsas multitudines et totam humanam societatem, natura sua attingere et movere valent, sicut, exempli gratia, prelum, cinematographeum, radiophonia, televisio et alia huiusmodi, quae merito instrumenta communicationis socialis vocari possunt.

2. Mater Ecclesia scit haec instrumenta, si recte adhibeantur, valido subsidio homini generi praebere, cum multum conferant ad animos relaxandos et excolendos, atque ad Dei regnum propagandum et firmandum; scit etiam homines ea adhibere contra consilium divini Conditoris et in suorum ipsorum iacturam converti; immo...

ACTA, vol. V I, n. 3. — 21-3-1964.

[*Latin ed. p. 146*]

146. The Acts of the Apostolic See – Official Commentary – are filled with a sense of sorrow because of the damages that have very often arisen for human society from the improper use of these things. Therefore, the Holy Synod, composed of the Supreme Pontiffs and Bishops, diligently concerned with this matter of such importance, believes it is its duty to address the principal questions related to social communication instruments. Furthermore, it is confident that its doctrine and discipline, in this way presented, will be beneficial not only to the salvation of the Christian faithful, but also to the progress of the entire human community.

Chapter I, 3. The Catholic Church, having been established by Christ the Lord to offer salvation to all men, and therefore compelled by the necessity of evangelization, considers it part of its office to preach the message of salvation, and, with the help of social communication instruments, to teach people about their proper use. Therefore, the Church has a natural right to use any of these instruments, to the extent that they are necessary or useful for Christian education and for all its endeavors concerning the salvation of souls; and it is the duty of the pastors to instruct and guide the faithful so that, with the help of these instruments as well, they may pursue their own salvation and the salvation and perfection of the entire

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human family. Moreover, it is especially the duty of the laity to animate these instruments with a Christian spirit, so that they may fully respond to the great expectations of human society and the divine plan.

4. In order to properly use these instruments, it is absolutely necessary that all who use them know the norms of moral order and faithfully apply them in this area. Therefore, they must consider the matter being communicated, according to the specific nature of each instrument; and at the same time, they must take into account all the circumstances or conditions, that is, the purpose, the people involved, the place, the time, and all other things that complete the communication and that can change or completely alter its honesty; among these is the specific manner of using each instrument, that is, its power, which can be so great that people, especially if they are inexperienced, may find it difficult to recognize, control, and, if necessary, reject it.

[*Latin ed. p. 147*]

Second Vatican Ecumenical Council, UT 5. It is especially necessary that all those concerned strive to acquire a correct understanding of the use of these instruments, particularly with regard to certain questions that are being vigorously debated in our time. The first question concerns information, or, as they say, the acquisition and dissemination of news. It is evident that, due to the progress of modern human society and the closer bonds between its members, this has become useful and often necessary; for the public and timely communication of events provides each individual with fuller and continuous knowledge, so that they may contribute effectively to the common good, and thus more easily promote the progress of the entire civil society. Therefore, in human society, there is a right to information concerning those things that are relevant to individuals, whether individually or as members of society, according to the circumstances of each. However, the proper exercise of this right requires that, with regard to its object, communication be always true, and, with justice and charity observed, complete; furthermore, with regard to its manner, it must be honest and appropriate, that is to say, it must scrupulously respect the moral laws, the legitimate rights, and the dignity of man, both in seeking out and in disseminating news; for not all knowledge is beneficial, but "charity edifies" (1 Corinthians 8:1).

6. The second question concerns the reasons that exist between, as they say, the arts, the norms of morality, and the laws. Since controversies regarding this matter often arise from false doctrines of ethics and aesthetics, the Council declares that the primacy of the objective moral order must be absolutely maintained by all, since it surpasses all other orders of human affairs, including the arts, in dignity, and harmoniously integrates them. For only the moral order reaches the essence of man, God's rational creature and called to the supernatural, and, if faithfully and integrally observed,

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leads him fully to perfection and happiness.

7. Finally, the narration, description, or representation of moral evils can certainly, even through the instruments of social communication, serve to better understand and explore man, to manifest and extol the magnificence of truth and goodness, and to achieve more effective dramatic results; nevertheless, in order that they may bring benefit rather than harm, they must scrupulously obey the moral laws, especially when dealing with matters that demand due reverence, or that may more easily incite man, wounded by original sin, to evil desires.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Commentarium Officiale 8. Cum opiniones publicae hodie vim et auctoritatem maximam exerceant in omnium ordinum civium vitam, sive privatam sive publicam, necesse est ut omnia societatis membra sua iustitiae et caritatis officia, hac quoque in provincia, adimpleant; itaque, istorum etiam instrumentorum ope, contendant ad rectas publicas opiniones efformandas atque pandendas. 9. Peculiaria officia obstringant receptores omnes, lectores scilicet, spectatores et auditores, qui communicationes his instrumentis diffusas, personali ac libera electione, recipiunt. Recta enim electio postulat ut iidem omnibus quae virtute, scientia et arte praestent plene faveant; ea autem vitent quae vel sibi spiritalis detrimenti causa vel occasio fiant, vel alios per pravum exemplum in periculum inducere possunt, vel bonis communicationibus obstent malasque promoveant; quod plerumque fit pretium praebitoribus solvendo qui ob oeconomicas dumtaxat rationes haec instrumenta adhibeant. Ut ergo iidem receptores legem moralem adimpleant, officium ne praetermittant sese tempestive certiores faciendi de sententiis quae his in rebus a competenti auctoritate ferantur, atque eisdem secundum rectae conscientiae normas obsequendi; ut vero minus rectis suasionibus facilius obsistant, bonis autem plene faveant, curent suam conscientiam aptis auxiliis dirigere atque instituere. 10. Receptores, praesertim iuniores, curent ut in usu horum instrumentorum moderationem et disciplinam assuescant; studeant insuper ut res visas, auditas, lectas penitius intellegant; cum educatoribus ac peritis de iisdem disserant et rectum iudicium proferre ediscant. Parentes vero suum esse officium meminerint sedulo invigilandi ne spectacula, folia et alia huiusmodi, quae, fidei aut moribus infensa sint, domestici convictus limen intrent, neve filii familias alibi talibus occurrant. 11. Praecipuum morale officium quoad rectum instrumentorum communicationis socialis usum respicit diurnarios, scriptores, actores, scaenarum artifices, effectores, diribitores, distributores, exercentes et venditores, criticos ceterosque qui quocumque modo in communicationibus efficiendis et transmittendis partem habeant; omnino enim patet quae et quam gravis momenti officia iis omnibus sint tribuenda in hodiernis hominum condicionibus, cum ipsi,

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informando atque incitando, humanum genus recte vel pessum ducere possint. Eorum itaque erit oeconomicas, vel politicas, vel artis rationes ita.

[*Latin ed. p. 149*]

The Second Vatican Council, in its wisdom, has decreed that these instruments [of communication] should never be employed in a manner contrary to the common good; and to ensure that this is achieved with greater effectiveness, it is highly commendable that associations related to their profession should give their members—even, if necessary, through a binding agreement regarding a code—a proper understanding of the importance of moral principles, and that they should instill in their members a respect for moral laws in all their professional activities and duties. They should always remember that a large portion of the audience and viewers consist of young people, who are in need of publications and performances that provide wholesome entertainment and inspire them to higher things. Furthermore, they should ensure that communications concerning matters related to religion are entrusted to worthy and knowledgeable individuals and are carried out with due reverence.

12. Civil authority is bound by particular duties in this matter, by reason of the common good, to which these instruments are ordered. It is the duty of that same authority, within the scope of its competence, to defend and safeguard the true and just freedom of information, which modern society so urgently needs for its progress, especially with regard to the press; to promote religion, culture, and the arts; and to protect recipients, so that they may freely enjoy their legitimate rights. Moreover, civil authority is obligated to support those initiatives that, although particularly beneficial to young people, cannot be undertaken without its assistance. Finally, the same public authority, which legitimately concerns itself with the health of its citizens, is bound by the duty, through the promulgation and diligent enforcement of laws, to prudently and vigilantly ensure that the misuse of these instruments does not lead to serious harm to public morals and the progress of society. With this vigilant care, the freedom of individuals and groups should not be unduly restricted, especially if adequate safeguards are lacking on the part of those who, by virtue of their responsibilities, use these instruments. Special protection should be afforded to the young, to shield them from publications and performances that are harmful to their age.

Chapter II

13. All children of the Church should, with a common purpose and diligence, strive to ensure that the instruments of social communication are effectively used in the various works of the apostolate, as circumstances and opportunities demand, anticipating harmful influences, especially in those regions where moral and religious progress requires urgent atten-

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tion.

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - Commentarium Officiale. Sacri ergo Pastores suum munus in hac provincia, cum eorumdem ordinario praedicationis officio arcte conexum, explere properent; laici quoque, qui in his instrumentis adhibendis partes habent, Christo testimonium reddere satagent, imprimis suis cuiusque muneribus perite et apostolico animo perfungentes, immo, pro sua parte, technicis, oeconomicis, cultus artisque facultatibus actioni pastorali Ecclesiae directe auxiliatricem praestantes operam. 14. Imprimis prelum honestum foveatur. Ad lectores autem christiano spiritu plene imbuendos, prelum etiam excitetur et provehatur veri nominis catholicum, quod scilicet — sive directe ab ipsa auctoritate ecclesiastica, sive a catholicis viris promotum et dependens — manifeste hoc animo edatur ut publicas opiniones iuri naturae et catholicis doctrinis praeceptisque consonas efformet, firmet atque promoveat, facta vero quae Ecclesiae vitam respiciant pervulget ac recte explanet. Moneantur autem fideles de necessitate catholicum prelum legendi atque diffundendi ad iudicium christianum sibi de omnibus eventibus efformandum. Taeniolarum effectio et exhibitio ad honestam animi relaxationem, humanum cultum et artem utilium, imprimis autem earum quae iuventuti destinentur, validis omnibus auxiliis promoveantur et in tuto ponantur : quod praesertim fit opes atque incepta honestorum effectarum et distributorum adiuvando ac simul coniungendo, pelliculas laude dignas criticorum consensu et praemiis commendando, catholicorum proborumque exercentium auditoria fovendo ac inter se consociando. Itidem efficax adiumentum feratur transmissionibus radiophonicis et televisificis honestis, imprimis iis quae familiis sint consentaneae. Catholicae autem transmissiones sollerter foveantur, quibus auditores et spectatores ad vitam Ecclesiae participandam inducantur atque veritatibus religiosis imbuantur. Sollicite quoque, ubi oportuerit, excitandae sunt stationes catholicae; curandum vero est ut earum transmissiones convenienti perfectione et efficacitate praestent. Consulatur insuper ut nobilis et prisca scaenica ars, quae iam per instrumenta communicationis socialis late propagatur, ad spectatorum humanitatem morumque conformationem contendat. 15. Ut necessitatibus nuper expositis provideatur, sacerdotes, religiosi necnon laici tempestive instituantur, qui congrua peritia polleant in his instrumentis ad fines apostolatus moderandis.

Therefore, the sacred pastors should diligently fulfill their office in this province, closely connected with the preaching office of their ordinary; likewise, the laity, who have a part to play in the use of these instruments, should strive to bear witness to Christ, especially by skillfully and with an apostolic spirit performing their own duties, and, for their part, by directly

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assisting the pastoral activity of the Church with their technical, economic, cultural, and artistic abilities. 14. Above all, the press should be fostered with honesty. In order to imbue readers fully with a Christian spirit, the press should also be encouraged and promoted, a truly Catholic press, that is to say, one which — whether directly promoted by the ecclesiastical authority itself, or by Catholic individuals and dependent upon it — is manifestly published with the intention of shaping, strengthening, and promoting public opinion in accordance with natural law and Catholic doctrines, and which publicizes and properly explains matters concerning the life of the Church. The faithful should be reminded of the necessity of reading and disseminating a Catholic press in order to form a Christian judgment on all matters. The production and exhibition of films for honest relaxation, human culture, and useful arts, especially those intended for young people, should be promoted and safeguarded with all possible assistance: this is especially achieved by supporting and uniting honest enterprises and distributors, by recommending worthy films through the consensus of critics and awards, by fostering and associating Catholic and upright audiences. Likewise, effective assistance should be given to honest radio and television broadcasts, especially those suitable for families. Catholic broadcasts should be diligently fostered, in which listeners and viewers are encouraged to participate in the life of the Church and are imbued with religious truths. Furthermore, where necessary, Catholic stations should be encouraged; care should be taken to ensure that their broadcasts are of appropriate quality and effectiveness. It should also be advised that the noble and ancient art of the stage, which is now widely disseminated through social communication instruments, should strive to shape the humanity and morals of the spectators. 15. In order to provide for the needs recently outlined, priests, religious, and lay people should be trained in a timely manner, so that they may possess the appropriate expertise in managing these instruments for the purposes of the apostolate.

[*Latin ed. p. 151*]

The Second Vatican Ecumenical Council, 151. Firstly, the laity ought to be instructed in skill, doctrine, and morals, by increasing the number of schools, faculties, and institutions, so that journalists, authors of films and radio and television programs, and others who are involved, may receive a complete formation, imbued with the Christian spirit, especially concerning the Church's social doctrine. Actors, too, should be instructed and assisted, so that their art may properly benefit human society. Furthermore, literary, film, radio, and television critics must be diligently prepared, who may best apply their knowledge and be taught and encouraged to give judgments in which moral reason is always placed in its proper light.

16. Since the proper use of the means of social communication, which are available to recipients of diverse ages and cultures, requires the adapted

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and appropriate instruction and training of those recipients, projects that are suitable for achieving this end—especially if they are intended for the young—should be fostered, multiplied, and guided according to the principles of Christian morality in Catholic schools and of any grade, in seminaries, as well as in lay apostolate groups. To ensure that this is accomplished more readily, a presentation and explanation of Catholic doctrine and discipline on this matter should be included in the catechism.

17. Since it is entirely fitting that the children of the Church should not allow the word of salvation to be bound and hindered by technical matters or expenses, which are inherent in these instruments, this Holy Synod urges those same people to support and assist Catholic newspapers, periodicals, and film projects, as well as radio and television stations, whose primary purpose is to spread and defend the truth and to provide for the Christian upbringing of human society. At the same time, associations and individuals who possess great authority in economic or technical matters are earnestly invited to generously support these instruments, to the extent that they serve the true name of culture and apostolate, with their resources and their expertise.

18. In order that the Church's multifaceted apostolate concerning the means of social communication may be more effectively strengthened, in all the dioceses of the world, at the judgment of the Bishops, a day should be celebrated annually in which the faithful are instructed about their duties in this area, are invited to offer prayers for this cause, and to contribute a sum for the same purpose, which shall certainly be spent on supporting and promoting institutions and projects promoted by the Church in this matter, according to the needs of the entire Catholic world.

[*Latin ed. p. 152*]

Acta Apostolicae Sedis - Official Commentary 162 19. In fulfilling his supreme pastoral duty concerning the means of social communication, the Supreme Pontiff has a special Office of the Holy See at his disposal.

20. It will be the duty of the Bishops to oversee and promote such works and endeavors within their own dioceses, and, insofar as they pertain to the public apostolate, to regulate them, including those under the direction of religious exempts.

21. Since an effective apostolate for the entire nation requires the unity of plans and efforts, this Holy Synod decrees and commands that national offices for the press, cinema, radio, and television be established everywhere and assisted in every way. These offices will, above all, strive to form the consciences of the faithful in the proper use of these instruments, and to foster and regulate everything undertaken in this field by Catholics. In each nation, the direction of these offices will be entrusted to a particular assembly of Bishops, or to a Bishop delegated for that purpose; and laypersons also will have a role in these offices, provided that they are experts in

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Catholic doctrine and in these arts.

22. Moreover, since the effectiveness of these instruments extends beyond the limits of nations, and makes each individual a citizen of the entire human community, national projects in this field should cooperate with each other, even on an international level. The offices mentioned in n. 21 will work diligently together with their respective International Catholic Associations. These International Catholic Associations are legitimately approved by the Holy See alone and are dependent upon it.

23. In order that the principles and norms of this Holy Synod concerning the means of social communication may be put into effect, by express mandate of the Council, a pastoral instruction will be prepared by the Office of the Holy See mentioned in n. 19, with the assistance of experts from various nations.

1. The Fathers of the Council, gladly accepting the proposal of the "Secretariat for Publishing and for the Regulation of Spectacles," respectfully request that the Supreme Pontiff extend the functions and competence of this Office to all means of social communication, including the press, with the assistance of experts from various nations, including laypersons.

[*Latin ed. p. 153*]

The Second Vatican Ecumenical Council, 15th and 24th sessions. Furthermore, this Holy Synod trusts that this tradition of institutions and norms will be readily accepted and devoutly observed by all children of the Church, so that, even with these aids, they may, like salt and light, season the earth and cleanse the world; moreover, all men of good will, especially those who direct these instruments, are invited to strive to direct them solely for the good of human society, whose fate depends more and more on their proper use. Therefore, just as the Name of the Lord should be glorified through the ancient monuments of the arts, so too through these new inventions. According to the words of the Apostle: "Jesus Christ is the same yesterday, and today, and for ever" (Hebrews 13:8). All of these things, both individually and collectively, which have been decreed in this Decree, have pleased the Fathers of the Holy Council. And We, endowed with the Apostolic authority by Christ, together with the Venerable Fathers, in the Holy Spirit, approve, decree, and establish them, and We command that those things which have been thus synodically established be promulgated for the glory of God. In Rome, at St. Peter's, on the 4th day of December in the year 1963. I, PAUL, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Porto, and of S. Rufina, Cardinal TISSERANT, Dean of the Sacred College. I, JOSEPH, Bishop of Albano, Cardinal PIZZARDO. I, BENEDICT, Bishop of Palestrina, Cardinal ALOISI MASELLA. I, HAMLET JOHN, titular Bishop of Tusculum, Cardinal CICOĞNANI. I, JOSEPH, titular Bishop of Sabina and Poggio Mirteto, Cardinal FERRETTO. I, ACHILLES, titular Priest of

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St. Sixtus, Cardinal LIENART, Bishop of Isola. I, IGNATIUS GABRIEL, titular Priest of the Basilica of the Twelve Apostles, Cardinal TAPPOUNI, Patriarch of Antioch of the Syrians. I, JAMES ALOISIUS, titular Priest of St. Lawrence in Damaso, Cardinal COPELLO, Chancellor of the Holy Roman Church. I, PETER, titular Priest of the Most Holy Trinity in Monte Pincio, Cardinal GERLIER, Archbishop of Lyons.

[*Latin ed. p. 154*]

Acts, of the Apostolic See - Official Commentary. I, GREGORY, holding the title of Saint Bartholomew in the Island, Presbyter Cardinal AGAGIANIAN. I, CHARLES, holding the title of Saint Pancratius, Presbyter Cardinal MOTTA, Archbishop of Saint Paul in Brazil. I, FRANCIS, holding the titles of Saints John and Paul, Presbyter Cardinal SPELLMAN, Archbishop of New York. I, JAMES, holding the titles of Saints Boniface and Alexis, Presbyter Cardinal DE BARROS CÁMARA, Archbishop of Saint Sebastian of the River of Genoa. I, JOSEPH, holding the title of Saint John before the Latin Gate, Presbyter Cardinal FRINGS, Archbishop of Cologne. I, ERNEST, holding the title of Saint Sabina, Presbyter Cardinal RUFFINI, Archbishop of Palermo. I, ANTHONY, holding the title of Saint Lawrence in Panisperna, Presbyter Cardinal CAGGIANO, Archbishop of Buenos Aires. I, PETER, holding the title of Saint Praxedes, Presbyter Cardinal CIRIACI. I, MAURITIUS, holding the title of Saint Mary of Peace, Presbyter Cardinal FELTIN, Archbishop of Paris. I, JOSEPH, holding the title of Saint Mary of Victory, Presbyter Cardinal SIRI, Archbishop of Genoa. I, JAMES FRANCIS, holding the title of Saint Anastasia, Presbyter Cardinal MCINTYRE, Archbishop of Los Angeles. I, JAMES, holding the title of Saint Mary in Transpontina, Presbyter Cardinal LERCARO, Archbishop of Bologna. I, STEPHEN, holding the title of Saint Mary Trans Tiberim, Presbyter Cardinal WYSZYNSKI, Archbishop of Gnesen and Warsaw, Primate of Poland. I, BENJAMIN, holding the title of Saint Vitalis, Presbyter Cardinal de ARRIBA Y CASTRO, Archbishop of Tarragona. I, FERDINAND, holding the title of Saint Augustine, Presbyter Cardinal QUIROGA Y PALACIOS, Archbishop of Santiago de Compostela. I, PAUL AEMILIUS, holding the title of Saint Mary of Angels in the Baths, Presbyter Cardinal LEGER, Archbishop of Montreal. I, VALERIAN, holding the title of Saint Mary in Via Lata, Presbyter Cardinal GRACIAS, Archbishop of Bombay. I, JOHN, holding the title of Saint Mark, Presbyter Cardinal URBANI, Patriarch of Venice.

[*Latin ed. p. 155*]

The Second Vatican Council.

I, PAUL, holding the title of Presbyter Cardinal of Saint Mary in Vallicella, GIOBBE, Secretary of the Most Holy Roman Church.

I, FERDINAND, holding the title of Presbyter Cardinal of Saint

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Eustachius, CENTO.

I, JOSEPH, holding the title of Presbyter Cardinal of Saint Onuphrius on the Janiculum, GARIBÍ Y RIVERA, Archbishop of Guadalajara.

I, CHARLES, holding the title of Presbyter Cardinal of Saint Agnes outside the walls, CONPALONIERI.

I, ALPHONSUS, holding the title of Presbyter Cardinal of Saint Callixtus, CASTALDO, Archbishop of Naples.

I, PAUL, holding the title of Presbyter Cardinal of the Holy Quiricus and Julitta, RiCHAUD, Archbishop of Bordeaux.

I, FRANCIS, holding the title of Presbyter Cardinal of Saint Eusebius, KÖNIG, Archbishop of Vienna.

I, JULIUS, holding the title of Presbyter Cardinal of Saint Mary Scalaris, DÖPFNER, Archbishop of Munich and Freising.

I, PAUL, holding the title of Presbyter Cardinal of Saint Andrew the Apostle of the Gardens, MARELLA.

I, GUSTAVUS, holding the title of Presbyter Cardinal of Saint Jerome of Illyria, TESTA.

I, ALBERT, holding the title of Presbyter Cardinal of Saint Cecilia, MEYER, Archbishop of Chicago.

I, ALOISIUS, holding the title of Presbyter Cardinal of Saint Andrew of the Valley, TRAGLIA.

I, PETER TATSUO, holding the title of Presbyter Cardinal of Saint Anthony of Padua, Doi, Archbishop of Tokyo.

I, JOSEPH, holding the title of Presbyter Cardinal of Saint John the Baptist of the Florentines, LEFEBVRE, Archbishop of Bourges.

I, BERNARD, holding the title of Presbyter Cardinal of Saint Joachim, ALFRINK, Archbishop of Utrecht.

I, RUFINUS I., holding the title of Presbyter Cardinal of Saint Mary of the Mountains, SANTOS, Archbishop of Manila.

I, LAUREAN, holding the title of Presbyter Cardinal of Saint Francis of Assisi of the Great River, RUGAMBWA, Bishop of Bukoba.

I, JOSEPH, holding the title of Presbyter Cardinal of the Most Holy Redeemer and Saint Alphonsus in the Exquiliis, RITTER, Archbishop of Saint Louis.

I, JOSEPH HUMBERT, holding the title of Presbyter Cardinal of Saints Andrew and Gregory at Clivum Scauri, QUINTERO, Archbishop of Caracas.

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - Official Commentary

I, ALOISIUS, Cardinal Priest of the title of Saint Mary of the New, Arch-

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bishop of BogotÃ¡, from CONCHA.

I, JOSEPH, Cardinal Priest of the title of Saint Prisca, DA COSTA NUNES.

I, HILDEBRAND, Cardinal Priest of the title of Saint Sebastian at the Catacombs, ANTONIUTTI.

I, EPHRAEM, Cardinal Priest of the title of the Holy Cross in Jerusalem, FORNI.

I, JOHN, Cardinal Priest of the title of Saint Mary of Aracoeli, LANDAZURI RICKETTS, Archbishop of Li mens, Primate of Peru.

I, RALPH, Cardinal Priest of the title of Saint Bernard at the Baths, SILVA HENRIQUEZ, Archbishop of Saint James in Chile.

I, LEO JOSEPH, Cardinal Priest of the title of Saint Peter in Chains, SUENENS, Archbishop of Mechelen-Brussels.

I, ALAPHRID, Cardinal Protodeacon of the title of Saint Mary in Domnica, OTTAVIANO.

I, ALBERT, Cardinal Deacon of the title of Saint Pudentiana, DI JORIO.

I, FRANCIS, Cardinal Deacon of the title of Saint Caesarea in the Palace, BRACCI.

I, FRANCIS, Cardinal Deacon of the title of Saint Mary in Cosmedin, ROBERTI.

I, ARCADIUS, Cardinal Deacon of the titles of Saints Blaise and Charles at the Catacombs, LARRA ONA.

I, FRANCIS, Cardinal Deacon of the titles of Saints Cosmos and Damian, MORANO.

I, WILLIAM THEODORE, Cardinal Deacon of the title of Saint Theodore in the Palace, HEARD.

I, AUGUSTINE, Cardinal Deacon of the title of Saint Saba, BEA.

I, Brother MICHAEL, Cardinal Deacon of the title of Saint Paul in Harameila, BROWNE.

I, JOACHIM ANSELM, Cardinal Deacon of the title of Saint Apollinaris, ALBAREDA.

I, STEPHEN I SIDAROUS, Patriarch of Alexandria of the Copts.

I, MAXIMUS IV SAIGH, Patriarch of Antioch of the Melchites.

I, PAUL PETER MEOUCHI, Patriarch of Antioch of the Maronites.

I, ALBERT GORI, Patriarch of Jerusalem of the Latins.

I, PAUL II CHEIKHO, Patriarch of Babylon of the Chaldeans.

I, IGNATIUS PETER XVI BATAÑÍAN, Patriarch of Cilicia of the Armenians.

I, JOSEPH VIEIRA ALVERNAZ, Patriarch of India of the Orientals.

I, JOHN CHARLES MCQUAID, Archbishop of Dublin, Primate of Ire-

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land.

[*Latin ed. p. 157*]

The Second Vatican Council, 157 B. I, ANDREW ROHRACHER, Archbishop of Salzburg, Primate of Germany. B. I, DEMETRIUS MOSCATO, Archbishop Primate of Salerno, and Perpetual Administrator of Acerno. B. I, HUGH CAMOZZO, Archbishop of Pisa, and Primate of Sardinia and Corsica. B. I, MAURITIUS PERRIN, Archbishop of Carthage, and Primate of Africa. B. I, ALEXANDER TOKIC, Archbishop of Bar (Antivari), and Primate of Serbia. B. I, MICHAEL DARIUS MIRANDA, Archbishop of Mexico City, Primate of Mexico. B. I, JOHN CHARLES HEENAN, Archbishop of Westminster, Primate of England. B. I, WILLIAM CONWAY, Archbishop of Armagh, Primate of all Ireland. B. I, FERDINAND PERIER, titular Archbishop of Rhoina. The following signatures follow. Thus it is. B. PERICLES FELICI, titular Archbishop of Samosata, General Secretary of the Holy Council. B. I, JOSEPH ROSSI, titular Bishop of Palmyra, Notary of the Holy Council. I, FRANCIS HANIBAL FERRETTI, Notary of the Holy Council.

[*Latin ed. p. 158*]

Acta Apostolicae Sedis - Official Commentary 168. ACTS OF POPE PAUL VI. THE SUPREME PONTIFF'S PILGRIMAGE TO PALESTINE. On the fourth day of the month of January, in the year 1964, the Supreme Pontiff Paul VI undertook a pilgrimage to Palestine, for the sake of religion and penance, in order to offer the Church to Jesus Christ; to restore to her those brothers who are separated from her; and to implore divine mercy for the fostering of peace.

Leaving the city with his entourage, at nine o'clock in the morning, he departed from the airport, equipped with four engines, by air vehicle to the Fossam Traianam, v. "Fiumicino." Before boarding the aircraft, and after having reverently received and greeted the Most Reverend Anthony Segni, President of the Italian Republic, who was present with the authorities of the Republic and the City of Rome, he spoke as follows:

"Mr. President, Your presence in this airport, your words at this moment, are of great honor and singular comfort to us. We hear in your voice, as Head of State, the faithful echo of the sentiments of the Italian people, and we cannot conceal from you our lively pleasure and our admired gratitude. Therefore, before embarking on our pilgrimage to the Holy Land, we feel obligated to offer a word of homage to Your Excellency, a greeting and good wishes to all the ecclesiastical, civil, and military figures present here, and to all men of good will, who look to us in this particularly significant hour.

It has been rightly said that the Successor of the first of the Apostles returns, after two thousand years of history, to that place from which Peter departed, bearing the Christian message. And in truth, our return is to the

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cradle of Christianity, where the small seed of the evangelical parable put down its first roots, extending like a leafy tree, which now covers the entire world with its shade; it is a visit of prayer to the places sanctified by the life, Passion, and Resurrection of our Lord."

1. Cf. Allocution to the Conciliar Fathers, dated December 4, 1963: A. A. S. LVI (1964) p. 39. Cf. Matthew 13, 31-32.

[*Latin ed. p. 159*]

Acta Pauli PP. VI 159: Hoc est peregrinatio orationis et poenitentiae, ad participationem intimioris et vitalem in Mysteriis Redemptionis, et ad proclamandam semper altiore voce coram hominibus, sicut nuntiavimus in nostro primo message Urbi et Orbi, quod « solum in Evangelio Iesu est salus quae speratur et desideratur: "quia sub caelo non est alius nomen dato hominibus, per quem debeamus esse salvi"» (Act. 4, 12). In his diebus, in quibus Liturgia sacra commemorat Principem Pacis, petemus ab Ipso ut donum praetiosum hoc mundo det, et ut illud semper magis firmaret inter homines, in familiis, inter populos. Christo praebebimus Ecclesiam suam universalem, in proposito suo fidelitatis praecepto amoris et unitatis, quod ab Ipso ei traditum est ut ultimum mandatum. Ad Sanctum Sepulcrum et ad Cavernam Nativitatis feremus desideria singulorum, familiarium, nationum; praesertim aspirationes, angustias, dolores infirmorum, pauperum, destitutorum, affictorum, profligorum; eos qui patiuntur, eos qui plangunt, eos qui famem et sitim iustitiae habent.

2. In hoc momento, cum ad vias amplas caeli confugere parati sumus, cogitatio nostra ad omnes populos tendit, salutum et prosperitatis nuntium mittens. Praesertim memini populorum Orientis, ad quos propior accedere volo, vel qui nobis praesentes erunt per totum iter nostrum. Omnes includimus in oratione et salute nostra, et gratias agimus pro omnibus attentionibus quae nobis in hac occasione datae sunt a Repraesentantibus diplomaticis variarum Nationum, praesertim a Autoritatibus Italianis. Benedictio Apostolica, cum qua peregrinationem nostram incipimus, sit praesidium et expressio affectus nostri, qui semper vos memoret.

Eodem die, ad horam primam post meridiem, cum aëroplanum terram attigerat ad "Amman", urbem Iordaniae caput, Summus Pontifex, a Rege Hussein in aeroportu suaviter exceptus et salutus, sensus sui grati his verbis expressit: "Majestatis, sumus valde grati benignitatis vestrae, quod personaliter ad nos venistis, ut nos acciperetis cum advenimus in Regnum vestrum. Visita nostra est spiritualis, humilis peregrinatio ad loca sacra."

[*Latin ed. p. 160*]

Made holy by the Birth, the Life, the Passion and Death of Jesus Christ, and by His glorious Resurrection and Ascension. At each of these venerable shrines, We shall pray for that peace which Jesus left to His disciples, that peace which the world cannot give, but which comes from the fulfillment

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of His commandment: to love one another as He loved us. Your Majesty, We know, ardently desires peace and prosperity for your people, and for all the nations of the world; and We, Peter's Successor, remember his reference to the Psalms in his first Epistle: "He who would love life, and see good days... let him turn away from evil and do good, let him seek after peace and pursue it." Saint Peter also wrote: "Honour all men; love the brotherhood; fear God; honour the king." May God grant Our prayer, and that of all men of good will, that, living together in harmony and accord, they may help one another in love and justice, and attain to universal peace in true brotherhood.

Inde Summus Pontifex, in litueria vectus, Jerusalem petivit; cumque, inclinato iam die, Porta Damasci in urbem esset introiturus, Civitatis Moderatores et incolas ceterosque, qui aderant, ita salutavit:

Monsieur le Gouverneur, Monsieur le Maire, Habitants de Jérusalem,

Et vous tous qui êtes venus, de près ou de loin, Nous entourer ici en cet instant,

Recevez Notre salutation.

Accueillez l'expression de Notre joie et de l'émotion qui emplit Notre cœur au moment de franchir le seuil de la Ville Sainte.

Aujourd'hui se réalise pour Nous ce qui a fait l'objet des désirs de tant d'hommes à l'époque des Patriarches et des Prophètes, de tant de pèlerins venus depuis vingt siècles visiter le tombeau du Christ.

Aujourd'hui Nous pouvons Nous écrier avec l'auteur sacré:

Enfin Nos pieds foulent maintenant le seuil de tes portes. Jérusalem!

1 Cfr Io. 14, 27; 15, 12. Ps. 23, 13-15 / 1 Pet. 11, 17. Ps. 122, 2.

[*Latin ed. p. 161*]

Acta Pauli PP. VI 161: "Hic est dies, quem Dominus fecit; in gaudio et in laetitia." Ex profundo cordis Nostri, Deo Omnipotenti gratias agimus, quod Nos ad hunc locum et ad hanc horam adducit. Et omnes vos hortamur, ut cum Nostra actione gratiarum iungamini. Primus Nostra gratitudinem offerimus auctoritatibus, pro receptione fervente, quae nobis hic reservata est. Habitatoribus Jerusalem, dicimus Nostram admirationem, pro animo religioso eorum, pro nobilibus traditionibus cortisiae et hospitalitatis erga omnes peregrinos locorum sanctorum. Invitamus eos, ut cum Nobis manus et corda erigant ad caelum, ut super sanctam urbem suam abundantiam benedictionum divinarum detegant.

2. Filis Nostris catholicis et omnibus qui nomen Christiani gerunt, dicimus: intrantes cum Nobis in spiritum huius peregrinationis. Venite cum Nobis vestigia sequi illorum Christi, ascendite cum Ipso ad Calvary, venerate sepulchrum aeternum gloriosum, ex quo resurrexit, vitam plenam, postquam mortem superavit et mundum redemit. Venite cum Nobis Ecclesiam Suam offerre in locis ipsis, ubi pro ea sanguinem suum

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effudit. Simul imploremus gratiam desideratam, unionem inter omnes discipulos Evangelii. Et omnibus dicimus: invitemus cum Nobis, per vota et preces vestras, concordiam et pacem super hanc terram, unicum in mundo, quam Deus visitavit. Hic simul petamus gratiam verae et profundae fraternitatis, inter omnes homines, inter omnes populos.

Jerusalem! Cum in muros tuos ingredimur, rursus auditur ex labiis Nostris, clamor perennis auctoris inspirati: "Beati qui te amant! — Pax in turribus tuis! — Prosperitas in palatiis tuis... — Pacem tibi peto... — Beatitudinem tibi desidero!"

3. Hanc invocationem, veterem annorum tribus mille, dulcis est Nobis pronunciare in hoc loco et in hoc die. Deus volens, exaudiat eam et super hanc Civitatem Sanctam et omnes qui cum Nobis hic orabunt, abundantissimas benedictiones Suas detegat.

2 Ps. 117, 24. Ps. 122, 6-9. 11 - ACTA, vol. VI, n. 3. — 21-3-1964.

[*Latin ed. p. 162*]

Having entered the City, and following the path of the patient Jesus Christ, the Most Blessed Father proceeded to the Basilica of the Holy Sepulchre, where, having piously performed the Eucharistic Sacrifice, before ascending the steps of Calvary, He encouraged the Brothers and sons present, pouring forth fervent prayers for the needs of all to the Lord Jesus Christ, and imploring forgiveness for all. Furthermore, the Most Blessed Father spent an hour ("the holy hour") in the Basilica of the Agony of the Lord Jesus, in the Garden of Gethsemane, meditating and praying. Previously, in the Temple of Saint Anne, He addressed the Venerable Brothers and Catholic faithful of various Eastern Rites with the following words:

"Nearly three-quarters of a century ago, a Eucharistic Congress was held in Jerusalem, which marked a significant date for the Churches of the East in communion with the See of Rome. That the situation has changed since that time, your presence here, you all, Venerable Brothers of the Eastern Churches, eloquently demonstrates. Our joy is great to meet you. We have come here as pilgrims, as you know, to follow in the footsteps of Christ in 'the holy and glorious Sion, the mother of all the Churches,' to quote from the ancient Hierosolymitan liturgy of Saint James. Indeed, the place of the life, passion, and resurrection of the Lord is where the Church was born. No one can forget that when God willed to choose, as man, a homeland, a family, a language in this world, it was in the East that He sought them. It was in the East that He sought His Apostles. 'It was first in Palestine that the Apostles established the faith in Jesus Christ and that they established Churches. Then they departed throughout the world and announced throughout the world the same doctrine and the same faith. Each nation received the good seed of their preaching in the mentality and in the culture that were its own. Each local Church grew with its own personality, its own customs, its own way of celebrating the same mysteries, without this harming the

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unity of the faith and the communion of all in charity and respect for the order established by Christ. This is the origin of our diversity in unity, of our catholicity, a characteristic that has always been essential to the Church of Christ, and of which the Holy Spirit allows us to experience anew in our time and in the Council."

"If unity is only Catholic by fully respecting the legitimate diversity of each, then diversity, in turn, is only Catholic if..."

[*Latin ed. p. 163*]

Acts of Pope Paul VI, 163: Insofar as it respects unity, insofar as it serves charity, and insofar as it contributes to the edification "of the holy people of God." In Our joy at meeting you gathered here, in this land of the East which is yours, We cannot but keenly and deeply feel the imperative of witnessing to unity, the great sign given by Christ for the salvation of the world: "That they may all be one, that the world may believe." 1 Let us, first of all, Catholics, manifest this unity which is ours, as much as possible, through collaboration without rivalries, entirely at the service of the Church, and solely concerned with the good of the faithful. Let us also manifest as much as possible the unity which, although incomplete and wounded, already exists with our other Christian brethren, your brethren in blood and tradition. For, indeed, do they not have the same baptism, the same fundamental faith, the same priesthood celebrating the one sacrifice of the one Lord of the Church? Finally, let us not forget that our neighbor, whom we must love as ourselves, is not only our Christian brother. May the Lord grant to us all to live according to charity, to let it reign in this land where the Love and the Goodness of God have been manifested through the greatest proof of Love: to give His life for those He loves.

That same evening, in the buildings of the Apostolic Delegation, the Most Reverend Benedictus, Patriarch of the separated Church of Jerusalem, and Yegheshe Perderían, Patriarch of the separated Armenian Church, visited the Holy Father, for the sake of courtesy and observance, and He greeted them thus: "Your Beatitude, We are pleased to be able, on the occasion of Our pilgrimage to the Holy Land, to meet Your Beatitude, and We are aware of the profound significance that this meeting holds in Jerusalem. We first wish to thank you for the welcome that has been reserved for Us by your clergy and your faithful. We have been very touched by the gestures of charity and kindness that have been shown to Us. We have also learned with joy that an atmosphere of frank collaboration now prevails between your community, the Catholic community, and the Armenian community for the restoration work of the Church of the Holy Sepulchre. This sanctuary is the most precious in the world to Christian

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hearts. For it is indeed the very place where God..."

[*Latin ed. p. 164*]

"Acta Apostolicae Sedis - Commentarium Officiale" 164: "Il a voulu réconcilier tous les êtres par le Christ en faisant la paix par le sang de Sa croix," où le Christ ressuscitant, glorieux, est devenu le principe de notre vie, le gage de notre résurrection, le seul chef dans lequel tout doit être récapitulé. Il est hautement symbolique que, malgré le poids de l'histoire et les difficultés nombreuses, les chrétiens, heureusement séparés, travaillent ensemble à restaurer ce temple qu'ils avaient construit dans l'unité et que leurs divisions laissaient se délabrer. C'est Notre vœu le plus cher que la charité règne de plus en plus entre tous, une charité vraie, une charité sans feinte, celle qui était le signe auquel, dans l'ancienne Église, on reconnaissait les disciples du Christ : "Voyez comme ils s'aiment !" Nous savons quel est le rôle personnel de Votre Béatitude dans ce changement de climat, Nous connaissons les efforts qui sont faits de part et d'autre pour éliminer les points de friction, Nous en disons Notre joie profonde, et Nous en exprimons toute Notre gratitude. Que le Dieu de paix fasse descendre abondamment sa grâce sur Votre Béatitude, sur son clergé et sur tous les enfants de la Sainte Cité.

* We are particularly grateful for the kind welcome you have given Us during our pilgrimage to this city, hallowed by the great mysteries of the rédemption which Our Lord and Saviour Jesus Christ worked in it. Our meeting has a particular significance because of the friendly ties which have developed between Us and the Armenian Church through the delegated observers who participated in the work of the Second Vatican Council. The spirit of true Christian charity and compréhension which they manifested made Us all the more certain of the fraternal welcome We would receive here from you and from your faithful. Our expectations have been more than amply fulfilled. There is a spirit which more and more influences Christian hearts. It is the desire to carry out what the Apostle to the Nations counselled us: to forget what is past and push on to what lies ahead, with our eyes fixed upon Jesus, the Author and Finisher of our faith. This spirit has already been manifested in a concrete way in this Holy City, in 1 Col. 1, 20. Cfr. Eph. 1, 10. * Ad Exemum Patriarcham Yegheshe Derderian. 2

[*Latin ed. p. 165*]

Acts of Pope Paul VI, 165: The efforts being made by all Christians to work in common accord for the reverent care and fitting veneration of that hallowed place where Our Lord, triumphant on the Cross and victorious over the grave, effected the great mission of reconciliation which He had received from His Father. We salute these expressions of Christian charity which already exist, and We express the earnest desire that they may multiply and expand into every area of our common Christian endeavor. We

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have come as a prayerful pilgrim to this Holy City. In the prayers which We offer to God, our Father, and to our Savior Jesus Christ, His Divine Son, We remember you and the flock of which you are the pastor. May divine graces and favors descend in abundance upon all of you.

The following day, January 1st, early in the morning, the Most Blessed Father, intending to visit the holy places of Galilee, proceeded to the city of Nazareth, where he was received by Mr. Zalman Shazar, President of the State of Israel, in the field of the Israelis, and he spoke to him in such a way as to express his feelings of gratitude:

"The respectful and cordial welcome that Your Excellency wished to offer Us by coming in person to meet Us deeply touches Us. We wish to express Our gratitude to him for this, as well as for all the attentions with which the Authorities have kindly surrounded Our visit. We would like Our first words to express all the emotion that We feel in seeing with Our own eyes and treading with Our feet this land where the Patriarchs, Our fathers in the faith, once lived; this land where, for so many centuries, the voice of the Prophets resounded, speaking in the name of the God of Abraham, Isaac, and Jacob; this land, finally and above all, which the presence of Jesus Christ has made forever blessed and sacred for Christians, and, one might say, for all of humankind. Your Excellency knows, and God is Our witness, that We are guided in this visit by no consideration that is not purely spiritual. We come as a pilgrim; We come to venerate the Holy Places; We come to pray. From this land, unique in the world for the greatness of the events that it has witnessed, Our humble supplication rises to God for all men, believers and non-believers, and We willingly include in it the sons of the people of the Covenant, whose role in the religious history of humanity We could not forget."

[*Latin ed. p. 166*]

Acts of the Apostolic See - Official Commentary 166. Pilgrim of Peace: We implore, above all, the benefit of the reconciliation of man with God, and that of profound and true concord among all men and among all peoples. May God hear our prayer, that God who, as the Prophet proclaims, has "thoughts of peace, and not of affliction" (Jeremiah 29:11). May He deign to pour forth upon this tormented world that incomparable gift, the echo of which resounds throughout all the pages of the Bible, and in which We desire to summarize Our salvation, Our prayer, and Our hope: Shalom! Shalom! Received with great applause by the citizens, in the city of Nazareth, the Supreme Pontiff celebrated the Divine Host in the temple of the Annunciation of the Blessed Virgin Mary, and after Mass, he addressed the faithful with the following words: From Nazareth, Our first thought turns to the Most Holy Virgin: – to offer her the tribute of Our filial devotion; – to nourish this devotion with the reasons that must make it true, profound, unique, in accordance with the design of

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God: she is the creature full of grace, the Immaculate, the ever-virgin, the Mother of Christ, and therefore the Mother of God and our Mother, the woman raised to heaven, the blessed Queen, the model of the Church and our hope. We immediately offer Our humble and filial will to honor and celebrate her always with a special worship that recognizes the wonders of God in her, with a particular devotion that manifests Our most pious, most pure, most human, most personal, and most confident sentiments, and that makes shine brightly before the world the encouraging example of human perfection. And We will immediately present to her the requests that are most dear to Our heart, because We wish to pay homage to her goodness and her power of love and intercession: – the prayer to maintain in our hearts a sincere devotion to her; – the prayer to make us understand, desire, and peacefully possess the purity of soul and body, in thoughts and words, in arts and in love; that purity which the world of today strives to undermine and profane; that purity to which Christ attached one of His promises, one of His beatitudes: that of the bright gaze in the vision of God (Matthew 5:8).

[*Latin ed. p. 167*]

Acts of Pope Paul VI. I. – Therefore, the prayer is to be admitted by her, the Virgin Mary, Mistress of the House, and by her spouse, the gentle and strong Saint Joseph, into the intimacy of Christ, her human and divine Son, Jesus. Nazareth is the school where one begins to understand the life of Jesus: the school of the Gospel. Here one learns to look, to listen, to meditate, and to penetrate the meaning, so profound and so mysterious, of this most holy, most humble, and most beautiful manifestation of the Son of God. Perhaps one even subtly learns to imitate. Here one learns the method that will allow us to understand who Christ is. Here one discovers the need to observe the context of his sojourn among us: the places, the times, the customs, the language, the religious practices, all of which Jesus used to reveal himself to the world. Here everything speaks, everything has meaning. Everything has a double significance: first, an external significance, that which the senses and the faculties of immediate perception can draw from the evangelical scene, that of those who look at the exterior, who are content to study and criticize the philological and historical aspects of the sacred books, which the language of Scripture calls "the letter." This study is important and necessary, but he who stops there remains in darkness; it can even give rise to the illusion of pride in knowledge among those who observe the external aspects of the Gospel without having the clear gaze, the humble heart, the right intention, and the soul in prayer. The Gospel reveals its inner meaning, that is, the revelation of truth, of the reality that it manifests and at the same time conceals, only to him who puts himself in harmony with the light, a harmony that comes from the rectitude of the spirit, that is, of the thought and the heart – a subjective and human

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condition that each one should strive to attain for himself – but a harmony that also comes from the unmeasurable, free, and gratuitous illumination of grace. This, because of the mystery of mercy that governs the destiny of humanity, never fails; at least, in certain hours and under certain forms, it never fails to those of good will. This is "the spirit." Here, in this school, one understands the necessity of having a spiritual discipline, if one wishes to follow the teaching of the Gospel and become a disciple of Christ. Oh! How we would like to become a child again and return to this humble and sublime school of Nazareth! How we would like, near Mary, to begin again to acquire the true science and the superior wisdom of divine truths. But we are only passing through. We must leave this desire behind.

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Commentarium Officiale: Here, let us continue the education, never fully completed, in the understanding of the Gospel. However, we shall not depart without hastily, and as it were, surreptitiously, gathering a few brief lessons from Nazareth. First, a lesson in silence. Let us rekindle within ourselves an appreciation for silence, that admirable and indispensable condition of the spirit; in us who are beset by so many clamors, noises, and cries in our modern life, which is both noisy and hypersensitive. O silence, of Nazareth, teach us recollection, interiority, the disposition to listen to good inspirations and the words of true masters; teach us the necessity and value of preparation, study, meditation, personal and interior life, and prayer, which only God sees in secret. A lesson in family life. May Nazareth teach us what family is, its communion of love, its austere and simple beauty, its sacred and inviolable character; let us learn from Nazareth how the education received there is gentle and irreplaceable; let us learn what its primordial role is on the social plane. A lesson in work. Nazareth, O home of the "carpenter's son," it is here that We would wish to understand and celebrate the strict and redemptive law of human labor; it is here that we would restore the awareness of the nobility of work; it is here that we would recall that work cannot be an end in itself, but that its freedom and nobility, in addition to its economic value, come from the values that give it purpose; and finally, We would wish to salute here all the workers of the world and to show them their great model, their divine brother, the prophet of all their just causes, Christ our Lord. Behold, Our thoughts have strayed from Nazareth and are now turned towards these mountains of Galilee, which provided the natural setting and backdrop for the voice of the Master, our Lord. Time is short, and there are also insufficient forces to proclaim, at this moment, the divine message destined for the entire universe. But We cannot help but look nearby at the mountain of the Beatitudes, which constitutes the synthesis and the summit of the evangelical preaching, nor can We help but listen to the echoes that this discourse, in the mysterious atmosphere of these places, seems to convey

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to Us. It is the voice of Christ proclaiming the New Testament, the new law that integrates and surpasses the old, and that brings the conduct of man to the summit of perfection. The great motive of human activity is obligation, which appeals to its freedom: in the Old Testament.

[*Latin ed. p. 169*]

Acts of Pope Paul VI, 169: This was the fear; in practice, in all times and in our own, it is instinct, it is self-interest; for Christ, whom the Father gave to the world out of love, it is love. He Himself taught us to obey out of love: this was His liberation. For, as Saint Augustine teaches us: "God gave less perfect commandments to the people whom He wished to keep under fear; and more perfect commandments through His Son to the people whom He had decided to liberate henceforth through love." In His Gospel, Christ brought to the world the supreme goal and the supreme force of action, and thereby of freedom and progress: love. No goal can surpass it. No being is superior to it, no thing can replace it. His Gospel constitutes the code of life. It is in the word of Christ that the human person reaches its highest level; and human society finds its most authentic and strongest cohesion. We believe, Lord, in Your word. We will strive to follow it and to live it. Now we hear its echo resounding in the minds of men of the 20th century. Here are the teachings that this word seems to offer us:

Blessed are those who, being poor in spirit, know how to free themselves from the deceptive confidence in material riches, and to place their desires first in spiritual and religious goods, and who have respect and love for the poor, as for brothers and living images of Christ.

Blessed are those who, trained in gentleness, know how to renounce the disastrous power of hatred and vengeance, and who have the wisdom to prefer the generosity of forgiveness to the fear inspired by weapons, and who seek alliance in freedom and labor, conquest for goodness, and progress through peace.

Blessed are those who do not make selfishness the guiding principle of life, nor pleasure its goal, but who, on the contrary, know how to discover in temperance a source of energy, in suffering an instrument of redemption, and in sacrifice the summit of greatness.

Blessed are those who prefer to be oppressed rather than oppressors, and who are always hungry for a justice that progresses.

Blessed are those who, for the Kingdom of God, know how to...

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - An official record, through time and beyond, to forgive and to strive, to act and to serve, to suffer "and to love. We shall not be disappointed for eternity. Such are the sentiments that His voice seems to convey to us today: Then, it was stronger, sweeter, and more formidable: it was divine. But we, in seeking to gather some echoes of the

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Master's words, seem to become His disciples, and rightly possess a new wisdom and a new courage. Afterwards, the Most Blessed Father, piously traveling through other holy places in that region, went to the Lake of Tiberias, to the Mount of Beatitudes, to Mount Tabor, to Cana and Capharnaum, everywhere pouring forth the piety of his soul. In the afternoon, he returned to Jerusalem, leaving the borders of Israel and, thanking the authorities of the city and all those present for the testimonies of respect received, he spoke these words: At the end of this unforgettable day, We wish, with you, to raise to God the hymn of thanksgiving. One does not forget, once having seen them, those places which revive both the Old and the New Testaments, those places imbued with the memories of the Bible, the examples, and the teachings of Jesus Christ. To the Authorities and to all those who are here present, We reiterate Our satisfaction with this visit, Our gratitude for the welcome received, for the attentions with which We have been honored. We have come among you with the sentiments of Him whom We are conscious of representing, and whom the Prophets foretold of old under the name of "Prince of Peace." This means that We harbor, towards all men and towards all peoples, only thoughts of goodwill. The Church, indeed, loves them all equally. Our great predecessor, Pius XII, affirmed this strongly, and on many occasions, during the last world conflict, and everyone knows what he did for the defense and salvation of all those who were in distress, without any distinction. And yet, as you know, attempts were made to cast suspicion, and even accusations, against the memory of this great Pontiff. We are happy to have the opportunity to affirm this today and in this place: nothing is more unjust than this affront to so venerable a memory. Those who, like Us, have known closely this admirable soul,

[*Latin ed. p. 171*]

The Acts of Pope Paul VI, published in 171, demonstrate the extent of his sensitivity, his compassion for human suffering, his courage, and his gentleness of heart. Those who, in the aftermath of the war, came to him with tears in their eyes to thank him for having saved their lives, knew this well. Truly, following the example of He whom he represents here on earth, the Pope desires nothing more than the true good of all men. We offer you our best wishes at the conclusion of this visit, and We are pleased to think that Our Catholic sons, who live in this land, will continue to enjoy the rights and freedoms that are customarily recognized for all today. And with a generous heart, We invoke upon you, upon Our Christian sons who surround Us here, and upon all those throughout the world who cherish thoughts of peace and reconciliation, the abundance of divine blessings. In Jerusalem, the Supreme Pontiff visited the sacred Cenacle and the temple of "the Dormition of Mary" in the evening. Afterwards, he returned to the headquarters of the Apostolic Delegation. In these buildings, the

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Most Reverend Athenagoras, the Ecumenical Patriarch of Constantinople, joined the Blessed Father, who received him with great joy and spoke to him as follows: "It deeply moves Us, and fills Us with profound joy, to be present at this hour, which will surely be remembered for ages to come, when the Catholic Church and the Patriarchate of Constantinople, through their highest representatives, stand together again, after many centuries of silence and waiting. Furthermore, We are deeply and profoundly grateful to you for having, in order to meet with Us, briefly departed from your patriarchal seat. But it is fitting that We first humbly offer our due thanks to Almighty God, who is the Lord of the Church. Among Christians, it is an ancient belief that that place should be considered the 'center of the world,' where the glorious Cross of Our Savior is erected, and where He, exalted above the earth, draws all things to Himself. Therefore, it was fitting – and indeed, it happened according to the providence of God – that here, in this very place, in this most important part of the world, We, Rome and Constantinople..."

[*Latin ed. p. 172*]

Acta Apostolicae Sedis - Official Commentary: To those who are piously traveling, may they meet each other and join together in common prayers. This present meeting was desired by you since the time of Our Predecessor, of immortal memory, John XXIII, whom you openly honored and loved, and to whom, with keen insight of mind, you applied the words of St. John the Apostle: "There was a man sent from God, whose name was John." Even that Supreme Pontiff had desired this event, as both you and We ourselves know; but he was prevented by premature death from bringing these desires of his heart to fruition. Nevertheless, the words of Christ: "That they may all be one," were repeatedly uttered by that dying Pontiff, and undoubtedly show that he looked forward to one of those goals which were most dear to him, and for which he offered his long and precious life to God. The paths that lead to unity may be long and fraught with many difficulties. Nevertheless, both paths tend towards each other and converge at the sources of the Gospel. Moreover, does not this present meeting of ours occur in this land, in which Christ founded the Church and shed His blood for it, as a happy and auspicious omen? In any case, this event clearly testifies to the will, which, with God's help, is becoming more and more common among Christian people worthy of that name; we say, the will to diligently strive to overcome divisions and to destroy opposing forces; that is, the will to steadfastly pursue the path undertaken, which leads to reconciliation and concord. Disagreements concerning doctrine, liturgy, and discipline will certainly be discussed in due time and place, with that spirit which faithfully safeguards the rights of truth and rightly assesses matters, with charity preserved. But what can and must be achieved now is that fraternal charity should grow, which is eager to find new ways to

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work; a charity, that is, by which one, having been taught by the experience of past times, is ready to give forgiveness, is moved to see the good in others rather than the bad, and desires nothing more than to follow the footsteps of the Divine Redeemer, and to be drawn to Him and to reflect His image in himself. Let the sign and example of this charity be the kiss of peace, as in John 1:6.

[*Latin ed. p. 173*]

173 The Acts of Pope Paul VI. By the grace of God, we are permitted to meet with you in this most holy land; let us also recite together that prayer which we have learned from Christ Jesus, and which we shall soon repeat together. Words fail us to adequately express how deeply your actions have touched us, and not just us, but also the Church of Rome and the Ecumenical Council will receive this event with great joy, which is truly of great importance. As for us, together with our expressions of gratitude, we offer prayers to Almighty God, imploring His help, so that we may be able to continue this undertaking, and may it be granted to us, and to you who, with faith and firm hope, have undertaken it, that you may happily attain the desired goal, and may you receive an abundance of heavenly graces. Moved by these sentiments, we do not bid you farewell, but we wish to express our hopes that you will visit us again, if it pleases you, delighted by the prospect that such meetings may fruitfully be repeated in the future, in the name of the Lord. On the following day, January 1st, on the feast of the Epiphany of the Lord, the Supreme Pontiff, continuing and fulfilling his pious pilgrimage, went in the morning to the city of Bethlehem and performed sacred rites in the holy grotto of the Nativity, and presented a rose also made of gold, to be kept in that place in honor of the Infant Jesus. After the Eucharistic Sacrifice had been completed, he read this message, sent to the Christians and to all people: "We would simply like to address ourselves: first to Christ, then to the Church, and finally to the world. 1. To Christ, on this feast of the Epiphany – which has the double aspect of the manifestation of God and the call of the peoples to faith – we offer, with a humble and modest, but sincere and joyful heart, the offering of our faith, our hope, and our love. Solemnly, we address to Him, in turn, the profession of faith of Peter: 'You are the Christ, the Son of the Living God.' 1 We say to Him again, as Peter did: 'Lord, to whom shall we go? You have the words of eternal life.' 2 We also make our own the cry of regret and the sincere confession of Peter: 'Lord, you know all things; you know that I love you.' 3"

1. Matthew 16:16.

2. John 6:60.

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3. John 21:17.

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - Commentarium Officiale. At Your feet, as once the Magi, We lay here the symbolic gifts, acknowledging Him who is the firstborn of humanity, in Him the Word of God made flesh, and the Man, Son of the most Holy Virgin Mary, our Mother. We salute Him as the Messiah, the Christ, the unique and irreplaceable Mediator between God and men; the Priest, the Master, the King, He who was, who is, and who is to come. This is the same confession that the Church of Rome proclaims today; this Church which was that of Peter, and which You Yourself, Lord, founded upon that very rock, and which, therefore, is Your Church. And for this reason, even today, Your Church extends through the uninterrupted apostolic succession from the beginning; this Church, You follow and defend, You purify and strengthen; You are its Life, O Christ of the Church of Rome! This profession, Lord, is that of Your entire Church, which You will and make one, holy, Catholic, and apostolic. All pastors and priests, all religious and the faithful, all the catechumens of Your universal Church present this same profession of faith, hope, and love with Us. All, we welcome Your humility and confess Your greatness; all, we listen to Your Word and await Your return at the end of the ages. All, we thank You, Lord, for having saved us, for having raised us to the dignity of sons of God, for having made us Your brothers, and for having filled us with the gifts of the Holy Spirit. All, we promise to live as Christians, in a constant effort of docility to Your grace and in renewal of manners. All, we will strive to spread throughout the world Your message of salvation and love.

2. Before this manger, Lord, We wish to address Our words to the Church, of which You willed to choose Our humble person as universal pastor. These words are simply this: may the Church of Christ today be with Us and join in the offering that We present to the Lord in its name as well. In this communion lies its efficacy, its dignity, and its harmony with those notes which authenticate the true Church. We live in a historical hour in which the Church of Christ must live its profound and visible unity. It is the hour for us to respond to the desire of Jesus Christ: "That they may all be one."

[*Latin ed. p. 175*]

Acts of Pope Paul VI, 175* 4, recognizes that "You, Father, have sent me." The internal unity of the Church corresponds to its external aspect, its apologetic and missionary strength. We must complete our Ecumenical Council; we must ensure that the life of the Church finds a new way of feeling, willing, and acting; we must restore to it a spiritual beauty in all aspects: in the realm of thought and speech, in prayer and methods of education, in art and canon law. A unanimous effort will be required, to

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which all groups must contribute their collaboration. Let each one heed the call that Christ addresses to him through our voice. This, we say to Catholics who already belong to the fold of Christ. But we cannot fail to extend the same invitation to our Christian brothers who are not in perfect communion with us. It is now clearly evident to all that the problem of unity cannot be avoided; today, this will of Christ imposes itself upon our minds, and compels us to undertake, with wisdom and love, all that is possible to allow all Christians to enjoy the great benefit and the supreme honor of the unity of the Church. Even in the particular circumstances in which we find ourselves today, we must say that such a result cannot be achieved at the expense of the truths of the faith. We cannot be unfaithful to this heritage of Christ; it is not ours, but His; we are only its custodians and interpreters. But, let us repeat, we are prepared to consider any reasonable means capable of smoothing the path of dialogue, with respect and charity, in the hope of a future encounter—and may God grant that it be soon—with our Christian brothers who are still separated from us. The door of the fold is open. The expectation of all is loyal and cordial. The desire is strong and patient. The space available is wide and convenient. The step to be taken is awaited with all our affection and can be accomplished with honor and with mutual joy. We will refrain from soliciting actions that are not free and fully convinced, that is, moved by the Spirit of the Lord, who will blow where and when He wills. We will await that blessed hour. For the moment, we ask nothing of our very dear brothers who are separated from us, except what we propose to ourselves: that the love of Christ and of the Church inspire every possible action of rapprochement and encounter. John 17:23.

[*Latin ed. p. 176*]

Acts of the Apostolic See - Official Commentary 176, so that the desire for concord and unity may remain lively and unblemished; We shall place our trust in prayer. Even if it is not yet common, this prayer can at least be simultaneous, rising in parallel from our hearts, as well as from the hearts of separated Christians, to join together at the feet of the Most High, the God of Unity. In the meantime, We greet with great respect and affection the illustrious and venerable Heads of the Churches distinct from Our own, who are gathered here; We thank them cordially for their participation in Our pilgrimage, We pay homage to the share they possess of the authentic treasure of Christian tradition, and We express to them Our desire for concord in faith, in charity, and in discipline, within the one Church of Christ. We send Our wishes of peace and prosperity to all the pastors, priests, religious, and faithful of these same Churches; above all, We invoke the light and the grace of the Holy Spirit. We are now deeply pleased that the meeting, which We have had here, during these blessed days, with the Ecumenical Patriarch of Constantinople, has taken place in the most

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agreeable manner and has proved to be full of the best hopes: We thank the Lord for this from the bottom of Our hearts, and We pray that He Himself, who *coepit in nobis opus bonum*, may perfect it: May the Lord, who has begun in Us this good work of peace and unity, bring it to a good end.

5 3. Finally, from this blessed place and at this particular hour, We wish to address a few words to the world. By "world," We mean all those who regard Christianity from the outside, whether they consider themselves to be strangers to it or not. We would like, above all, to present ourselves once again to this world in the midst of which We find ourselves. We are the representatives and promoters of the Christian religion. We are certain that We are promoting a cause that comes from God; We are the disciples, the apostles, the missionaries of Jesus, Son of God and Son of Mary, the Messiah, the Christ. We are the continuers of His Mission, the heralds of His message, the ministers of His religion, which We know possesses all the divine guarantees of truth. We have no other interest than that of proclaiming our faith. We ask for nothing, except the freedom to profess and to offer to those who are willing, in all sincerity.

[*Latin ed. p. 177*]

Acts of Pope Paul VI, 177: Freedom, let it be welcomed; this religion, this new bond established between the people of God by Jesus Christ, our Lord. We wish to add another point which We pray the world will deign to consider with sincerity. This concerns the immediate purpose of Our mission, which is as follows: We desire to work for the good of the world, for its benefit, for its salvation. And We believe that the salvation We offer it is necessary for it. This affirmation implies many others. Thus: We regard the world with immense sympathy. If the world feels estranged from Christianity, Christianity does not feel estranged from the world, whatever aspect it may present, and whatever attitude it adopts towards it. Let the world know this: the representatives and promoters of the Christian religion have esteem for it, and they love it with a superior and inexhaustible love: the love that Christian faith places in the heart of the Church; the Church does nothing other than to serve as an intermediary for the immense and wonderful love of God towards men. This means that the mission of Christianity is a mission of friendship among the peoples of the earth, a mission of understanding, encouragement, promotion, and elevation; and, let us say it again, a mission of salvation. We know that modern man takes pride in doing things by himself; he invents new things and accomplishes amazing things. But all these achievements do not make him either better or happier; they do not bring to the problems of man a radical, definitive, and universal solution. We also know that man struggles against himself; he experiences atrocious doubts. We know that his soul is invaded by darkness and besieged by suffering. We have a message to tell him that We believe to be liberating. And We believe that We are all the more authorized to

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propose it because it is fully human. This is the message of man to man. The Christ that We bring to humanity is "the Son of man," as He Himself called Himself. He is the Firstborn, the Prototype of the new humanity; He is the Brother, He is the Companion, He is the Friend par excellence. Of Him alone it could be truly said that "He knew what was in man." He is the envoy of God, but it is not to condemn the world, but to save it. He is the good Shepherd of humanity. He is not of human value, Io. 2, 25. Cf. Io. 3, 17. .12 - ACTA, vol. V I, n. 3. — 21-3-1964.

[*Latin ed. p. 178*]

Acta Apostolicae Sedis - Official Commentary 178, that it might be respected, honored, and redeemed. There is no human suffering that He has not understood, shared, and valued. There is no human need, – with the exception of all moral imperfections – that He has not taken upon Himself and experienced within Himself, and proposed to the ingenuity and heart of other men as an object of their solicitude and love, and, as it were, as a condition of their own salvation. Even for the evil that, as Physician of humanity, He knew and denounced with the most energetic vigor, He had infinite mercy, so much so that, through the means of grace, He brought forth, in the heart of man, surprising sources of redemption and life. Let it be known throughout the world how Christ, who still lives today in His Church, manifests Himself to the world from this place, from this cradle that marked His appearance on earth. May the world around us deign today, in the name of Jesus Christ, to receive our greeting, full of respect and affection. This respectful greeting, We address in a particular way to all who profess monotheism and with us render religious worship to the one and true God, the living and supreme God, the God of Abraham, the Most High, He whom, rightly, on this very soil – on a distant day recalled by the Bible and the Missal – a mysterious figure, of whom Scripture has not transmitted to us either his genealogy or his end, and whose royal priesthood served to qualify that of Christ Himself, Melchizedek, celebrated as "the God Most High, Creator of heaven and earth."* We Christians, instructed by revelation, know that God subsists in three Persons, Father, Son, and Holy Spirit, but always we celebrate the divine nature as being one, we proclaim the living and true God as one. May our wishes for peace in justice also go to these peoples who adore one God. Our greeting is likewise addressed to all peoples to whom our Catholic missionaries bring, together with the Gospel, an invitation to share in its universalism and a leaven capable of promoting civilization. But Our greeting today cannot know any limits: it overcomes all barriers and seeks to reach all men of good will, including those men who, for the moment, show no goodwill towards the religion of Christ, who strive to prevent its spread and to combat its faithful.

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Even to the persecutors. *Cf. Gen. 14, 19.

[*Latin ed. p. 179*]

Acts of Pope Paul VI, paragraph 179, concerning Catholicism and those who deny God and Christ: We send forth our sad and painful remembrance, and serenely we ask them: Why, why? At the moment of departing from Bethlehem, that place of purity and tranquility where, twenty centuries ago, He was born whom we pray to as the Prince of Peace, we feel the urgent duty to renew to the Heads of State and to all those who bear the responsibility for the people our pressing appeal for world peace. May the rulers hear this cry of our heart, and may they generously pursue their efforts to secure for humanity the peace to which it so ardently aspires. May they draw from the Almighty and from the deepest recesses of their human conscience a clearer understanding, a more ardent will, and a renewed spirit of concord and generosity, so that at all costs they may spare the world the anxieties and the threats of a new world war, the consequences of which would be incalculable. May they collaborate even more effectively in establishing peace in truth, in justice, in freedom, and in fraternal love. This is the wish that we have never ceased to present to God in fervent prayer throughout this pilgrimage. All loyal initiatives that tend to realize this will find our support, and we bless them with all our heart. It is with a heart full of these thoughts and prayers that, from Bethlehem, the earthly homeland of Christ, we invoke for all of humanity the abundance of divine favors. Upon returning to Jerusalem, crossing Mount Olivet, in the afternoon, the Supreme Pontiff returned to Rome by the same aircraft by which he had arrived, having first been cordially greeted by Hussein, King of Jordan, to whom he spoke these words: "As-salamu alaykum!" The time has come for Us to take leave of this blessed land after Our unforgettable pilgrimage. We cannot depart without expressing anew and publicly Our profound gratitude to Your Majesty and to the civil authorities who have done so much to facilitate Our travels and make them fruitful. Forever in Our heart We shall bear the consoling memories of this humble visit to the Holy Places, and of the warm welcome extended to Us by the inhabitants of this sacred land. May God reward them, may He wipe away their tears, and grant them peace, prosperity, and true happiness.

[*Latin ed. p. 180*]

In the words which the Apostle Paul used to the Christians of Ephesus, when bidding them farewell, We also « commend you to God and to the word of his grace, who is able to build up, and to give the inheritance among all the sanctified ». And, as he wrote to the same Ephesians, We exhort you: « Let all bitterness, and wrath, and indignation, and clamor, and reviling, be removed from you, along with all malice. On the contrary, be kind to one another, and merciful, forgiving one another, as God in Christ has

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generously forgiven you ». And, repeating the apostolic salutation, « Peace be to this land, and to all those who dwell herein », We call down upon you all the richest graces from on high, imparting to you and your loved ones and to all the beloved people of Jordan Our particular fatherly Apostolic Blessing.

Khatar Eum! The Most Blessed Father touched the earth in the evening at the airport of "Ciampino," where he was awaited by numerous distinguished men from the ecclesiastical and lay orders, as well as the Most Reverend Anthony Segni, President of the Republic of Italy, who greeted the returning Pontiff with noble words. The Supreme Pontiff, expressing the sentiments of his moved heart, said: "We return with hearts full of intense emotions, carrying etched in our memory, and forever, the radiant and moving images of the Holy Places, which speak with eloquent simplicity of the life of Jesus Christ, of his sufferings, of his love. We wished that Our journey to Palestine should take on the meaning of a particular, fervent, ardent encounter with Christ, a proclamation before the world of the sublime reality and universality of the Redemption, which the Divine Savior continues to work through his Church; and, now setting foot again on the soil of Italy, where Peter one day arrived with his noble and regenerative mission, we can say that we have kept faith with Our commitment." The Liturgy of the present feast of the Epiphany spoke of a great splendor, which spreads from Jerusalem to the world, overcoming its darkness: "Arise, O light, for your light has come, and the majesty of the Lord is upon you; for, behold, darkness covers the earth, and obscurity the peoples, but upon you the Lord rises, and his majesty is seen upon you. In your light they shall walk the nations, and kings to the brightness of your rising shall come."

[*Latin ed. p. 181*]

Acts of Pope Paul VI, 181, "a splendor of your rising." In this divine light, We have completed Our journey of prayer and penance; and We have prayed that it may shine more brightly upon the world, the anxieties and uncertainties of which, its fearful upheavals, arise from having wished to reject and stifle this light. Only in Jesus Christ, We repeat, is salvation; in His message of truth, goodness, and love is the answer to all the uncertainties that arise; in His will, freely accepted, is the peace of the world. This We invoked, prostrate upon the bare stone of the Sepulchre, at Calvary and at Gethsemane, in the Cenacle and at Nazareth. And in the Grotto of the Nativity of Bethlehem, We asked for all men of good will the gift of peace, true and lasting. May the Lord fulfill Our vows, and may the path of His humble Vicar be adorned with the fruits of holiness, justice, and truth: "to give knowledge of salvation to His people...to direct our feet in the way of peace." Now Our thoughts turn with grateful affection to the Authorities of those places, who have made Our journey so easy and

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swift, and who have made every effort to make Our brief sojourn in the Holy Land more pleasant; to the flourishing Catholic communities that We encountered and encouraged there, belonging to the Latin, Melchite, Maronite, and Armenian Patriarchates; to the sons of Saint Francis, so deserving for their centuries-long presence in the land of Jesus; and to all Our brothers in Christ, particularly beloved and dear, whose presence in the Holy Places makes Us feel more keenly the desire for the hoped-for union. We also thank for the most welcome presence of the Most Reverend President of the Republic of Italy, and with him, all the Authorities, who, as they wished to offer us their greetings upon Our departure, now make us feel the joy of Our return even more intensely, bringing us the affection of the beloved sons of Italy and of Rome. We also wish to express our heartfelt appreciation to the leaders, pilots, and personnel of the Airline Company, who did so much for the perfect success of Our transatlantic flight. As a pledge of Our deeply moved spirit, at this moment We embrace with paternal affection all the peoples We have met, and those who have followed Us in thought and in prayer, while, as a source of every desired heavenly grace, We impart once again to the human family the Apostolic Blessing.

Isaiah 60:1-3. Luke 1:77.

[*Latin ed. p. 182*]

Acts of the Apostolic See - Official Commentary. Thus, the Supreme Pontiff, proceeding towards the Vatican Basilica, traversed the central part of the City, throughout the entire journey being greeted with the most joyous applause by an innumerable multitude of citizens, amidst the sounds of sacred music, and the Master of the Roman City, accompanied by a group of administrators, offered homage to the "Apostolic Pilgrim" near the Colosseum itself. Finally entering the Apostolic Palace, the Most Blessed Father briefly addressed the faithful gathered in St. Peter's Square: "Thank you, my children, for this welcome, which in itself constitutes a memorable and incomparable event. I wish to express my particular gratitude to all the citizens of Rome, to the authorities, and to those who provided service in this immense procession. My sincere desire would have been not to inconvenience anyone and to return in a simple and tranquil manner. However, your intelligence and your kindness have prepared this extraordinary manifestation, of which we have all been witnesses. I bring you greetings from Beuern, where this morning I celebrated the Holy Mass; I bring you the peace of the Lord, I bring you that which you already have in your hearts, and which you demonstrate you have well understood: namely, that there is a direct connection between Christ, Peter, and Rome. This connection has vibrated with all holy emotions, and now it transmits all my blessings. You have understood that my journey has not been merely a singular and spiritual event; it has become an event that can have great

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historical importance. It is a link that connects to a tradition spanning centuries; it is perhaps the beginning of new events that can be great and beneficial for the Church and for humanity. I will tell you only this, that this morning I had the great fortune to embrace, after centuries and centuries, the Ecumenical Patriarch of Constantinople, and to exchange with him words of peace, of fraternity, of a desire for unity, for concord, and for honor to Christ, and for the beneficial service of the entire human family. We hope that these beginnings will bear good fruit; that the seed will sprout and come to maturity. In the meantime, let us all pray, for these hours and these events are certainly great and marked by the benevolence of God. Receive now my blessing: in the name of the Father, and of the Son, and of the Holy Spirit."

[*Latin ed. p. 183*]

Acts of Pope Paul VI, 183 AD. APOSTOLIC EXHORTATION To all Bishops who have peace and communion with the Apostolic See: A supplication for the attainment of Christian unity is particularly recommended. PAUL PP. VI. TO OUR VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION. Having returned from our pilgrimage, guided by the study of prayer and penance, to places which Christ consecrated with the mysteries of His redemption, We cannot but turn with a joyful heart to all Our Brothers in the Episcopate. For, as was fitting, We announced this event, worthy of history, when the second session of the Second Vatican Council was being held; and they truly perceived the profound importance of this matter and immediately foresaw the excellent and blessed things that could flow from it for the Church and for human society. We know well, Venerable Brothers, especially through your pious zeal, your love for the Church, and your outstanding pastoral concern, that the faithful spontaneously and together have followed our pilgrimage for the sake of prayer and penance, so that, with an affection of love, they have surrounded Us wherever We were, and have thus fully joined themselves to Our apostolic endeavors. Just as We cannot express in words the religious feelings with which Our soul was moved when We entered the City of the Holy, when We prostrated ourselves at the tomb of Christ, on Mount Calvary, in Gethsemane, in the Cenacle, in the city of Nazareth, and in the Bethlehem cave, so in no way can We ever forget the things that We saw and heard during those glorious days.

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - Official Commentary. Moved by emotion, we recall the crowds of people who greeted us with great enthusiasm, whom we found everywhere, with the greatest joy and admiration, obeying and applauding us. We also remember the diligence, joined with humanity and reverence, of the authorities who preside over those places,

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who spared no effort to ensure that our brief stay in the land hallowed by the dwelling of Jesus Christ would be expeditious and pleasing. Above all, the gatherings remain in our heart, at which we met with the Prefects of the venerable Eastern Churches, from whom we have long been separated by sorrowful divisions, and the conversations that we had with the Ecumenical Patriarch of Constantinople, who himself was traveling to Palestine. We exchanged the sacred kiss, with which the disciples of Christ are wont to embrace each other, and together we recited that clear prayer, in which the Redeemer, before enduring the torments of the cross, asked the Father for the unity of the disciples, that the world might believe; and together we recited the "Our Father," in which we invoke God as our Father, and we are taught to mutually forgive offenses: all of which we desire to have as the first fruits of perfect unity in the one Church of Christ, although attaining it is still distant. Nor shall we ever forget the festive, ardent, and wondrous honors paid to us upon our arrival by the citizens of Rome, who on that memorable occasion offered a humble gift to the Successor of Saint Peter, by which he signifies how closely and affectionately he is bound to his beloved diocese.

We express our heartfelt gratitude to all those who contributed to the success of our pious pilgrimage; but to you, Venerable Brothers, we wish to express particular gratitude, because you have ensured that the faithful, entrusted to your care, may understand the power, importance, and purpose of this memorable event in the life of the Church, with regard to its sanctifying mission in the entire human family. But, as is evident, above all, we give thanks to Almighty God.

[*Latin ed. p. 185*]

The Acts of Pope Paul VI, from pages 1 to 86, should be read with a grateful heart and a mind filled with the memory of blessings, with humble and sincere devotion; for we say, to God, who, through the vicissitudes of human affairs, governs His Church and leads it to the ends of eternity, and who grants us, through the common journey of our pilgrimage, new hopes and those excellent and peaceful initiatives for establishing and promoting the Kingdom of God. For it did not happen without the providence of our most merciful Lord, that Peter, in the humble person of his Successor, returned after twenty centuries to that place from which he once departed, and where the Church was born, and made its first progress, under the very presence of its Divine Founder and under the guidance of its first Vicar. Therefore, we presented the Church to Christ in that very region, which once saw it as a small grain of mustard seed, but now sees it greatly increased, like a large tree, whose branches overshadow the entire world, always flourishing and fruitful, always renewed by the power of its Saints, enduring the assaults of persecutors, always renewing itself with its inner strength and the constant work of its pastors. All these things have filled

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us with the greatest comfort. And so, we are firmly held by the certain hope that those many and beautiful flowers of religious piety, goodness, obedience, fraternal love, which we have seen blossoming throughout our journey, will bring forth a rich harvest of spiritual fruits. We do not know, indeed, when, by the counsel of God, it may happen that the seeds which we have sown in the furrows before us, with firm hope, may attain full maturity. Nevertheless, just as we are certain that the fervent prayers of generous Christians, offered to God, and their works of penance, often hidden, have prepared the way of the Lord, which we, with joyful hearts, were able to traverse in these days, so likewise we do not doubt that our humble, constant, and faith-filled prayers, and our works of penance, which we will offer to God, moved by Christian faith and charity, will remove the difficulties and hardships that still hinder our path.

[*Latin ed. p. 186*]

The Acts of the Apostolic See – Official Commentary, 186 pages, and thus the eagerly awaited goal can be safely and as soon as possible reached. For this reason, We greatly desire, Venerable Brothers, that all the children of the Church join Us in giving thanks to God for the happy outcome of Our pilgrimage. Just as all the faithful, with their prayers, have wished to prepare and accompany Our journey with a zealous spirit, so it is entirely fitting that all should contribute together, so that the salutary fruits of this same pilgrimage may be secured; those fruits which We Ourselves, relying so confidently on God, have earnestly requested for the prosperity of the Church and for the good of the entire human family. In this matter, We ask you, Venerable Brothers, that in each of your dioceses, sacred rites be indicated by which due thanks are given to Almighty God and appropriate prayers are offered. In particular, We wish to commend the Octave of Supplication for Christian Unity, which will begin in the coming days, and which aims to bring about that all people, from various Christian professions, united in the same religious devotion, may offer common prayers to God, thereby obtaining that unity which the Lord Jesus Christ commanded to all His followers. It is also fitting to remember that on January 25th, in the year 1959, that is, on the very day when this Supplication concluded, Our Predecessor, the blessed Pope John XXIII, gave the first announcement of the convocation of the Second Vatican Ecumenical Council, with the purpose of renewing the Church and restoring the unity of all Christians; and it is also fitting to remember that the same Pope, in His first Encyclical Letter, "Ad Petri Cathedram," called all Christians, our most beloved brothers, and invited them, without distinction of Christian profession, to implore unity from God through prayer. We also, who have been raised to the Supreme

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Pontificate by the Apostle Paul,

[*Latin ed. p. 187*]

Acts of Pope Paul VI, 187: We have taken this very name, and we have always held this supplication in the highest honor in the performance of the sacred ministry, which the Lord has entrusted to us at various times; and we have always celebrated the anniversary of this very supplication with a joyful spirit, on the day when the conversion of Saint Paul is commemorated in the liturgy of Rome. We know that countless men from various Christian professions have devoted themselves to this most noble cause, and, united with us in prayer and penance, they offer humble and fervent supplications to God, that His will may be fulfilled. Let it not happen, Venerable Brothers, that the children of the Catholic Church, having received the fullness of truth as a free gift from God, should be less concerned about promoting this most holy cause of unity. Rather, it is necessary that, with zealous devotion, they embrace such a cause together with their brothers separated from the Apostolic See; and since this most excellent gift has already been bestowed upon them by God, so that they fully belong to His Church, let them draw encouragement from this to pursue this cause with a more generous spirit through prayer and works of penance. Therefore, following the example of the sacred pastors who, during the time of the Ecumenical Council, openly declared how much the unity of Christians was at heart, let all Catholics this year offer more fervent prayers to God, that through the grace of the Holy Spirit, the unity of all Christians may be brought to fruition as soon as possible. To the end that this may be more effective, we grant to all the parish priests of the Catholic Church, who have performed the sacred rites which We have commended, the power to impart the Papal Blessing once, on whatever day they may choose, in Our name, to the Christian faithful, together with the attached Plenary Indulgence, which all may obtain who shall have approached the Sacraments of Penance and Eucharist, and who shall have prayed according to the mind of the Roman Pontiff. Confident that the faithful, entrusted to your vigilance, will readily and willingly respond to these exhortations of Ours, We offer to you, Venerable Brothers, and to your beloved flocks, Our Apostolic Blessing.

[*Latin ed. p. 188*]

Acts of the Apostolic See - Official Commentary. To those 188 whom we commend with the most present patronage of the Blessed Virgin Mary, we impart the Apostolic Blessing, infused with abundant charity. Given in Rome, at Saint Peter's, on the fifteenth day of the month of January, in the year 1964, the first of Our Pontificate. PAULUS PP. VI.

Apostolic Letter. A golden rose is bestowed upon Eichstätt, in honor of the Infant Jesus, whose image is venerated in the sacred shrine of Bethle-

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hem.

PAULUS PP. VI. For the sake of a future remembrance. – To those who, for the purpose of a pious pilgrimage, and indeed at that sacred time when Jesus Christ is born, intend to travel to that region, memorable and venerable, the following comes to Our mind: that "small opening in the earth, where the Divine Majesty, having assumed the humility of human nature, came most mercifully to save all mankind; where the undefiled Virgin and Mother Mary ardently adored her Son, the beginning and Lord of all things, placed in a stable with the Blessed Joseph; where, on that illuminated night, the shepherds greeted the "born Savior with a host of angels, rejoicing with heavenly joy." We say Bethlehem, "the most august place in the world," to which "the Magi from the East arrived, guided by a star, to pay due honors to the Redeemer."

United with all of them in thought and in the affection of love, We decree that a gift be bestowed, so that We may signify the sentiments that move Us, and that We may acknowledge the immense dignity of that place, namely, to offer a golden rose to the Divine Child, in the humble adornments of the Bethlehem shrine, where He is venerated, as He was placed in a manger by the Virgin Mary.

Therefore, by Our own authority, for the honor of the Infant Jesus, whose image is venerated in the sacred shrine of that same crypt, where He is said to have been placed in a manger by the Virgin Mary, a rose made of gold is offered, by the members of the Order of Friars Minor, custodians of that place.

1. Cf. St. Jerome, Letter 46; P.L. 22, 490.

2. Cf. St. Paulinus of Nola, Letter 31; P.L. 61, 327.

3. St. Jerome, Letter 58; P.L. 22, 581.

[*Latin ed. p. 189*]

We grant and bestow the force and validity of these letters, as is fitting. And those things which we humbly requested of God in the solemn ceremony of the blessing of this rose, namely, that He might grant all good things, destroy all adversities, we again implore the Father of mercies, that that sacred edifice may abundantly bestow blessings upon all those who visit it, and upon all men of good will. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of December, in the feast of the Nativity of Our Lord Jesus Christ, in the year 1963, the first of Our pontificate.

PAUL VI, POPE.

LETTER To His Eminence, the Most Reverend Father, John, holding the title of Cardinal of the suburbicarian Church of Tusculum, Prefect of the

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Public Affairs of the Holy Roman Church, whom We appoint as Our Legate to celebrate the solemnities in Tarragona, commemorating the nineteenth centenary since the arrival of Saint Paul the Apostle in Spain.

PAUL VI, POPE.

Venerable Brother, greetings and the Apostolic Blessing.

It has been brought to Our attention that the sacred celebrations will be held in Tarragona next year, at the beginning of the month of January, to commemorate the nineteenth centenary since Saint Paul the Apostle came to Spain to preach the Gospel. Saint Paul, a preacher and apostle placed in Christ, a doctor of the Gentiles in faith and truth, having become a herald in the East and West, as he had desired and determined to do, came even to the ends of the West, and, to spread the light of faith, departed from the city of Rome to Spain. Therefore, justly and deservedly, he has acquired the titles of undaunted victory; he is a triumphant man, and can rightly be called Asian, Phrygian, Macedonian, Achaean, Roman, and also Hispanic. It is proven by documents and by reputation that he was also in Tarragona, and it is easily believed that the Apostle of the Gentiles did not pass by.

[*Latin ed. p. 190*]

The Acts of the Apostolic See - Official Commentary.

[This city] is a most flourishing and renowned city, where, accustomed by maritime routes from Ostia to Spain, embarkation was customary from ships, and to which was opened a great and evident gateway for the strengthening of the Kingdom of Christ. Thus adorned, this fertile land has produced abundant harvests, from which the glory of its true name has extended to the city of Tarragona. For through the ages, this city has shone with a lively sense of religion, with the firmness of complete faith, with civil urbanity of morals, steadfast in its purpose, and persevering in righteousness, surpassing all cities of Iberia; Tarraco, the mother of the pious, adorned with the brilliant crimson of the Martyrs, Fructuosus the Bishop, and Augurius and Eulogius the Deacons.

When we consider these things, in order to increase the splendor of such gatherings and celebrations, we willingly grant the wishes of Our Beloved Son, Cardinal Benjamin de Arriba and Castro, Archbishop of Tarragona, and We have decreed to send from the Sacred College of Cardinals, one who would represent Our Person there. And therefore, We choose, appoint, and establish you, Venerable Brother, as Our Legate, to preside, in Our name and with Our authority, over the solemn commemoration of the arrival of the Apostle Paul at Tarragona. We have no doubt that you, with your sweet speech and clear doctrine, burning with a singular love for St. Paul, will perform this office so that you may fully respond to Our expectations, and that, having accomplished this task well, you may receive

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lasting and sweet consolations.

5 6 7 That these things may happily come to pass, We hasten to offer you, Venerable Brother, heavenly assistance, and, as a pledge of this, We impart the Apostolic Blessing with all Our heart. We wish that this, through you, a witness of abundant charity, may pertain to the highest authorities of Spain, to the sacred prelates, to all those who hold civil or military power, to priests, religious, and faithful Christians, who participate in these celebrations, having prayed in this Pauline manner: "May the God of hope fill you with all joy and peace in believing, that you may abound in hope and in the power of the Holy Spirit."

Given at Rome, at St. Peter's, on the thirty-first day of the month of December, in the year 1963, the first of Our Pontificate.

PAUL VI, POPE.

s Cf. 1 Corinthians 16:9.

Prudentius, Hymn. VI, 144.

Id., Hymn. IV, 22-23.

* Romans 15:13.

e 7

[*Latin ed. p. 191*]

Acts of Pope Paul VI, Volume I, Allocutions. I. To the Most Excellent Anthony Segni, President of the Italian Republic, delivered in the halls of Quirinalis, Colle.

"Most Honorable President of the Italian Republic, Our steps are guided to this visit first and foremost by the sentiment of Our gratitude, inspired by the exceedingly gracious and prompt kindness with which Your Excellency wished, first, to personally attend the ceremony of Our coronation to the Supreme Pontificate, and then to officially come to offer Us, in Our residence at the Vatican, an expression of Your devoted and noble sentiments, and those of the Italian people, admirably represented by Your Excellency, in an audience of which We retain the most grateful memory; nor can We remain silent concerning the two most recent encounters which We had the honor of having with Your Excellency on the occasion of Our departure for the pilgrimage to the Holy Land, at the Fiumicino airport, and of Our return to the Ciampino airport. Such kindness, so forthcoming and deferential, obliges Us to come, in turn, to Your presidential residence to reciprocate the manifestation of Our gratitude, Our benevolence, and Our good wishes, a manifestation that is all the easier and more pleasing to Us, inasmuch as it is based on the sincere and cordial esteem that We hold for Your most worthy person, and inasmuch as it is rooted in the profound and lively affection that We have for the Italian nation. Allow

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Us, Your Excellency, on this occasion, to express Our satisfaction in seeing the supreme magistracy of the State embodied in a man of such integrity and uprightness, as well as wisdom and experience, and guided by a broad and vigilant vision of the contemporary world, and wisely understanding even those historical, moral, and religious aspects of our present society that are of greatest interest to Our apostolic ministry. And therefore, may the deserved trust of Your fellow citizens be joined by Our own, founded on the high sense of responsibility with which You attend to the grave functions of Your sovereign mission, and strengthened by the certainty of divine assistance, never far from those who place justice and love as the foundation of weighty responsibilities.

* January 11th, in the year 1964."

[*Latin ed. p. 192*]

As Your Excellency sees, our sentiments unfold in the simplest manner, as is fitting for sentiments that spring from the heart, and which immediately become a desire, and in us, are kindled into prayer. And what we say concerning Your Excellency and Your office, we wish to say concerning the Italian people, without failing to recall, once again, the novelty – for a few decades passed are not sufficient to consider it otherwise – the novelty of the title with which we address them. The title is no longer that of a temporal sovereignty, which qualified the Italians of the States of the Holy See as subjects and those of other regions as foreigners; but only that of our spiritual power, which yesterday, and even more so today, regards Italy as a people constituting, in its great majority, and, in certain respects, we would say in its entirety, a Catholic community. Therefore, we ask ourselves whether, from this place, such a purely spiritual title authorizes us to converse with Italy, our beloved Italy; and it seems to us that not only can we, but we must, even in a circumstance such as this, tell her the many things we have in our hearts: that we love her, a love that is entirely spiritual, entirely pastoral, as well as natural, for this magnificent and troubled country; that we wish to say that we do not forget the centuries during which the Papacy has lived its history, defended its borders, guarded its cultural and spiritual heritage, educated its generations in civilization, gentleness, moral and social virtues, and associated its Roman consciousness and its best sons with its universal mission; that we assure her that we desire for her every modern prosperity in the civil order, in social justice, and, as Your Excellency has rightly said, in international peace; that we wish to remind her that we always encourage those who bear the name of Catholic to give the country itself an example of integrity and strength of character, and to offer loyal collaboration for every free and honest advancement. And furthermore: we will say here that we have confidence in the Italian people. It is on this confidence that we consider the stability of the good and mutually satisfying relations between the Holy See and Italy to be primarily founded.

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Yes, confidence that the Italian people will link the operative memory of its centuries-old traditions to the prodigious and wonderful heritage of its Christian humanism; confidence that it is aware that its true strength is primarily located in the moral values still preserved in the hearts of its people; confidence that, in the mission of Peter, to which Providence has assigned it.

[*Latin ed. p. 193*]

The Acts of Pope Paul VI, page 193, state that the City [Romano] looks upon the Holy See with courtesy and filial devotion, confident of discovering in this simple fact a historical significance, an incomparable greatness, an uplifting responsibility, and an imperishable mission. This confidence, Mr. President, was recently, just a few days ago, upon Our return from the Holy Land, in Your presence, given a moving and magnificent demonstration, when the acclamations of the Roman People, directed not to Our humble person, but to Our extraordinary office as successor to the Apostle Peter, indeed as Vicar of Christ, revealed to Us, revealed to the world, how steadfast and wonderful is the fidelity of Rome to its Catholic vocation. Therefore, for the Roman People, for the entire Italian People, may Mr. President, and with him, may all the Italian Authorities present here and worthily represented, receive Our gratitude, Our greeting, Our wishes, and Our blessing.

In the Clementine Hall, addressed to Roman Patricians and Nobles, at the beginning of the new year, blessed with happy and auspicious events.

Illustrious Lords and beloved children, Here is an audience that is particularly meaningful and of great interest to Us! The quality and number of your persons, above all, obliges Us to give you special attention: We would like to address a special word to each of you. To each of the families that we see gathered here, especially to the youth, to the children of the new generation, and to the dear children, We offer Our cordial and paternal greeting. We are moved by the thought that this is a greeting, a meeting that continues a tradition, that recalls a history, that demonstrates a purpose of continuity and fidelity; and this does great honor to you all, and awakens in Us many memories and many thoughts. The wishes, moreover, which are now presented to Us in the elevated and good words of your esteemed representative, are...

* January 14th of the year 1964.

13 - ACTS, volume VI, number 3. - March 21st, 1964.

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Commentarium Officiale. For us, this is a precious offering, both for the exquisiteness of the sentiments that you express to Us, and for the value of the promises that they contain. Therefore, We must, in turn, express Our heartfelt gratitude, and We must recipro-

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cate to each of you individuals, to each of the noble families represented here, and to the entire class of the Roman Patriciate and Nobility, Our best wishes, those that the Pope can offer for you, indeed, the new Pope, if it is true that first fruits are richer in high intentions and cordial fervor. We would like to say many things to you. Your presence evokes so many reflections. This was also the case for Our venerated Predecessors, especially for Pope Pius XII of blessed memory, who, on occasions such as this, delivered to you masterful discourses, which invited your meditation to consider, in the light of their admirable teachings, both your own circumstances and those of our time. We believe that the echo of those words, like a wind that fills a sail, still vibrates in your hearts, filling them with those austere and magnanimous exhortations, by which the vocation, ordained by Providence for your lives, is nourished, and the function still demanded of you by contemporary society is upheld. Certainly, you remember, and this memory comforts your spirits and relieves Us from the need to address you anew. The voice of the Prince Colonna, which We have just heard, gives Us comforting testimony of this. We are very grateful to you for this. And this is all the more so for two reasons, which concern Us. The first is that We do not dare, at least this time, to presume to be masters of your thoughts and customs: We believe that Our understandable timidity is a sign of respect, and Our well-justified silence is a sign of esteem. We will say nothing of what you were accustomed to hear in similar circumstances: the paternal and solemn exhortation of the Pope is silent this year. Secondly, the excellent dispositions of your hearts, which you come here to manifest to Us, assist Us in Our difficulty of speech, almost anticipating and preventing this Our difficulty. And the difficulty is this (which history presents with inexorable clarity): that We, as you well know, are no longer the temporal sovereign, around whom, in past centuries, the social classes to which you belong were gathered.

[*Latin ed. p. 195*]

Acta Pauli Pp. VI 195: "Nos non sumus vobis iam illi qui eramus. Fortasse non habuistis adhuc perceptionem claram huius rei, propterea quod declinatio potestatis temporalis Pontificis evenit modo qui bene notus est, et quod, durante pene sexaginta annis, statum rerum non recognito, cum vindicatione antiqui iuris, formas exteriores et traditionales potestatis perditae conservavit; et vos probastis, durante illo turbido et paradoxo tempore, mirabilem fidem, manentes uniti Pontifici, privato eius saecularis potestatis civilis, contenti vestiri formis et titulis, ipsi etiam formis et titulis carentibus eorum propriis et effectivis functionibus. Hoc vobis magna laus tribuitur. Sed, dicebamus, historia progreditur. Papa, etsi in maiestate Civitatis Vaticanae invenit scutum et signum suae libertatis ab omni authoritate huius mundi, non potest et non debet iam amplius exercere potestatem clavium spiritualium suorum. Coram vobis, ut heredes et praecones

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antiquarum familiarum et ordinum ducentium Romae papalis et Status Pontificii, nos nunc manibus vacuis stetimus; nec iam sumus capaces vobis singulos beneficia, privilegia, emolumenta ex ordine civitatis temporalis conferre, nec iam sumus capaces accipere vestra officia quae pertinent ad administrationem civilem. Sentimur humaniter pauperes coram vobis; quamquam grati sumus pro vestra traditione fide, et pro vestris volentibus contributionibus, et quamquam aestimationem et affectum, quem semper habuimus pro vobis, non possumus iam, ut olim, frui vestra profana collaboratione. Hoc dicimus cum aliqua hesitante; ecce, cum aliqua interna angustia, metuentes non esse, vel non apparere satis devotos traditioni, et satis gratos pro vestris beneficiis. Sed ita vere non est. Et addere debemus quod hodie Pontificatus, omni in parte absorptus in functionibus spiritualibus, se posuit ad activitatem apostolicam, quae dicere possumus amplioris et novioris magnitudinis quam olim. Missio religiosa eius accipit formas et proportiones, quae non possunt non mutare illas structuras practicas, quae necessitates aliorum temporum suggerunt fuisse aptas et necessarias. Officium, quod incumbit Sedi Sanctae, curandi gubernationem Ecclesiae universalis et colloquiendi apostolice cum mundo moderno, hodie commoto rapidis et profundis transformationibus, obstringit ad visionem realisticam rerum, quae ei imponit, etiam dolose aliquando, eligere et praferre in suo patrimonio institutionum et consuetudinum, quod est essent..."

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - An official, vital commentary, not so much to cause forgetfulness, but to renew its true, traditional commitments. The Ecumenical Council, as is well known, presents this enormous problem of renewal to the Church, which the Holy See itself must study. And if this prediction, for the moment entirely imprecise and hypothetical, somewhat troubles Our words in this most simple and cordial meeting, the expressions with which you today open your hearts to Us assure Us of your understanding, and guarantee to Us that, although times may change and perhaps some external form of your relations with the Holy See may be modified, your adherence to the Church and to the Pope will remain constant and filial. We are very pleased about this; and We assure you that, on Our part, not only will the bond of Our benevolence towards you remain unchanged, but it will also be perfected, if We can receive from you that new help, that new collaboration, that new defense, which today is called Christian witness in society, the Catholic apostolate in the many forms that the cultural, charitable, organizational, social, and religious activity of the Church today offers to the good will of its children. To know that you follow Us as Pastors of your souls is now more useful and dear to Us than to know that you are near Us as your temporal sovereigns of old. And of this consolation, We already experience the generosity and kindness, when We see you, understanding and supportive, in the great spiritual

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moments that characterize the life of the Church in this fascinating period. We know of your interest in the great religious celebrations and in the great ecclesiastical events of these years, such as the Holy Year and the Marian Year, the contacts with the Diplomatic Corps accredited to the Holy See, and the cultural gatherings at the Circle of Rome, and so on. A clear example of this filial involvement of yours in the life of the Holy See was given to Us during Our recent pilgrimage to the Holy Land, where We had the joy of discovering that We were accompanied by some of you, not part of Our official entourage, who, of their own initiative and out of devotion, wished to associate themselves spiritually with those hours of extraordinary religious significance: We offer them Our sincere praise. As We wish to praise and encourage the good that you are doing in so many charitable and religious works, which, from your exemplary adherence and your constant participation, receive generous impetus and comforting edification. And We are pleased to know that still some sons and some daughters of your historic Families.

[*Latin ed. p. 197*]

The Acts of Pope Paul VI, paragraph 197, consecrated his life to the Lord and dedicated himself to the religious service of the Church; indeed, we would desire that such dedication be even more numerous in the future, for it is so significant and precious. Continue in this manner; for if it is true that our ministry, as the Prince Colonna recently said, is necessary for the salvation of the world, in which Providence has destined us to live and to work, it is also true that all must and can contribute to the growth of the Kingdom of God in our society; and you, certainly, more than others. And may this, as an encouragement, comfort, and reward, almost foretelling the help and recompense of the Lord, be Our Apostolic Blessing.

III. To the Most Excellent Man, Aldon Moro, President of the Supreme Council for the Administration of Public Affairs in Italy.

* Mr. President, We feel the honor and recognize the significance of your visit. Indeed, it takes place at the beginning of your work in government; and this alone is sufficient to demonstrate that, amidst the most serious concerns of your new and exalted office, there is present in your spirit that sense of sincere and noble reverence towards the Apostolic See and towards the Head of the Church, which has always brilliantly characterized the expression of your thought and your actions, both as a Catholic and as an Italian. The greeting that you wished to offer Us in person, not many days ago, at the moment of Our departure for the Holy Land and of Our immediate return, had already given Us evident and pleasing proof of this. Now, moreover, the official nature of this visit to Our residence in the Vatican confirms the style of dignity and courtesy that is now customary among the highest Italian authorities towards the Roman Pontificate. We are therefore pleased to accept the honor that has been rendered to Us,

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with such kindness of acts, words, and gifts, not so much because it falls to Our humble person to perform the duty of giving a clear sign of receipt and appreciation, but rather for the twofold reason that this most worthy tribute is, first of all, directed towards the ministry that Providence has...

* January 20, 1964.

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis - Commentarium Officiale. We have been granted the office of Bishop of Rome and successor of the Apostle Peter, and we are invested with the formidable representation of being Vicar of Christ; and secondly, because of your origin, and because of the wealth of sentiments of fidelity, wisdom, and spiritual vivacity that we are not only pleased to observe in you, Mr. President, but which we believe are shared by all those who collaborate with you in government, and by all those whom you represent and intend to serve with your work, that is, the Italian people. Therefore, our heartfelt and paternal thanks are due, as is the intention to reciprocate them with the high and cordial consideration that we have for you, for the Ministers, for the entire public administration, and for the entire nation. This new exchange of honorable expressions between the leading representative of the Italian executive power and this Apostolic See leads us to reconsider its meaning, not merely formal, but historical and essential, which is that of the good relations now established in Italy between the two powers; and not only to rejoice at the arduous and age-old problem, relating to such relations, which is happily resolved, but also to celebrate its confirmation, and almost the exercise of a singular game of loyal, mutual respect for the respective sovereignties, and at the same time of friendly and moral harmony in the common desire for the progressive good of the Italian people, and of a resulting advantage for the well-being and for international peace. We are therefore led to express to you, Mr. President, and to the entire Italian nation, our best wishes; and always consistent with our intention to remain detached from the strictly political affairs of the nation itself, we refrain from considering its problems, many of which concern us, and we do not wish to specify our wishes, except in the sense that you may overcome the difficulties and uncertainties inherent in the present time, through the trust and collaboration of good and willing citizens, and that it may be granted to you to always improve the state of mind of so many citizens, especially of free and honest workers, in the sense of concord and esteem towards the State to which they have the honor of belonging. These wishes will be supported by our prayer to the Lord, and which we now wish to express and validate with our blessing.

[*Latin ed. p. 199*]

Acts of Pope Paul VI, Year 1964, Number 19. To the Most Excellent Gentlemen, Members of the Delegation to the Apostolic See, concerning the

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pilgrimage to Palestine completed by the Most Blessed Father.

"Your Excellencies and esteemed Gentlemen, We are deeply touched by the kind words We have just heard, and We are grateful for the sentiments expressed by your Dean, with his customary delicacy, and with a joy of expression which We are always pleased to acknowledge. This meeting with Us, following Our pilgrimage to the Holy Land, was desired and requested by you: your desire, esteemed Gentlemen, anticipated Our own. For, although opportunities have not been lacking since Our return to share Our impressions of this unforgettable journey, it seemed highly fitting that a communication of a more official nature be made by Us to the representatives of nations accredited to the Holy See. This is because this journey, above all else religious, has had an unexpected impact on temporal authorities and in public opinion; it has, therefore, taken on global dimensions, and We are very pleased to reflect on this for a few moments before an audience as distinguished as yours.

Why such widespread interest – and, in many, such sincere and intense emotion – regarding a pilgrimage of the Pope to the Holy Places? Why such numerous demonstrations of deference and enthusiasm, from authorities and populations often foreign to the Christian faith? Is there not, in this spontaneous tribute paid to the Head of the Catholic Church, an encouraging sign of a desire, an expectation, an aspiration of the men of our time towards moral and spiritual values which they see represented in the person of the Pope? It is the entire ideal of dignity, of peace, of fraternity, to which the modern world is so sensitive, "that great current embodied by the Holy See" – to quote the words of your Dean – which was recognized and acclaimed in Our humble person.

As for Us – We say this with the simplicity of Our heart – it seemed to Us that Our paternal concern was expanding to the dimensions of this world in expectation. And just as the welcome in Rome, upon Our return,..." *January 25th, in the year 1964.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Commentarium Officiale. It made us, with a new intensity, to measure the mysterious bond that unites the Pope with his diocese, and the ovations of the crowds encountered during our pilgrimage made us feel, with an indescribable emotion, another dimension of the burden which we bear, this universal paternity that the liturgy of the coronation seeks to express in its hierarchical language when it proclaims the new Pope: "guide of the world – *rectorem mundi*." Not that this formula should be understood – it goes without saying – in the sense that it had in that now-vanished era in which it was once conceived and partly applied. But it well indicates, through historical and psychological changes, the permanent character of a mission that transcends all boundaries to embrace humanity, and towards which humanity, at certain priv-

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ileged moments, instinctively turns as towards the pole of unity, truth, and peace to which it aspires. We have lived together, dear gentlemen, under the pontificate of our great predecessor John XXIII, one of those privileged moments. And now, without seeking it, in the wake traced by that unforgettable Pontiff, we have witnessed, in our turn, one of these vast manifestations of popular consent, which has stirred our soul in its deepest fibers. In contact with these populations who share with us the faith in the one and almighty God, we have felt the attraction exerted on souls by the ideal that the Catholic Church represents. And from the bottom of our heart, we have thanked God, who thus brought men, our brothers, closer to us, and made us feel so intensely the feeling of our universal paternity. May the impulse thus given to so many good men by the happy realization of this pilgrimage contribute to that great movement of unification of the human race of which your worthy interpreter spoke so eloquently just now. On another field, still close to this one, this journey marked a notable stage and awakened great hope. We do not wish to conclude without briefly mentioning it. If the unity of the human race often appears, alas! as a goal as distant as uncertain and difficult to achieve, closer, on the other hand, and easier should be the realization of the union between all those who profess the faith in Christ. We have wanted to spare nothing so that our journey might bring an effective contribution to this great cause; and with immense joy, we have seen those very people come to meet us.

[*Latin ed. p. 201*]

Acts of Pope Paul VI, paragraph 20: We came before those to whom We were addressing Ourselves, with hearts full of confidence and hope. We have said – and We wish to repeat before you – that one of the most intense moments of this entire journey was Our meeting with the Patriarch of Constantinople. When We prayed beside him, when We exchanged with him the kiss of peace in the very places where Christ accomplished the redemption of the world, We were aware of re-establishing, across the centuries, the links of a chain that should never have been broken, aware of taking the first step on the path towards a reconciliation to which all Christians worthy of the name ardently aspire. This path is still long, that is certainly true, and fraught with obstacles: prejudices and misunderstandings accumulated over the ages cannot be dispelled in a few hours! But to be on this path, to have resumed personal contact after centuries of separation, is this not already an announcement and a foretaste of developments that, with God's help, could one day lead to the longed-for union? Thus, We hope that Our journey has not been without fruit in this regard. And it pleases Us, dear gentlemen, that Our meeting with you takes place on the very day when, throughout the Christian world, the great cycle of prayers known as the "Week of Unity" concludes. We seem to see in spirit all the Christians who live in your respective countries, united in a single choir

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to raise their supplications to Heaven, and to obtain the grace and benefit of unity. And We are sure that you will not be displeased to see yourselves, thanks to this fortunate coincidence, in some way associated with the impetus of this universal prayer and with the spectacle of this great vision of unity in progress. Unity of Christians, unity of the world: in these two directions, We hope that a new step has been taken, a new milestone has been set. You, gentlemen, have been among the first to acknowledge this and to rejoice in it. Let Us tell you that your approval is a precious encouragement to Us in the pursuit of Our endeavors. Concerned as you are with all that can strengthen peace in the world, are you not, by the very fact, always and everywhere, staunch advocates of everything that brings together, of everything that unites? We thank your Dean for so eloquently speaking of this great cause of peace and unity. We are also grateful to him for mentioning, in conclusion, the figure of the great Apostle whose name We have wished to adopt. A precious memory is linked to this feast of the Conversion of.

[*Latin ed. p. 202*]

•20 Acta Apostolicae Sedis - Official Commentary Saint Paul: This is, as you recall, the one chosen by Pope John XXIII exactly five years ago today, to announce the first news of the Ecumenical Council, this work of peace and union par excellence. May the efforts of the Holy Church, your efforts, Excellencies and dear Gentlemen, and those of all men of good will, be blessed by God and crowned with success! This is our most cherished wish and the object of our prayers, at this moment when, having the pleasure of seeing you gathered around us, we invoke upon each and every one of you, upon your families, and upon your countries, the most abundant outpouring of divine favors. To the Most Excellent Man, Lewis Erhard, President of the Supreme Council for the Administration of Public Affairs in the Federated States of Germany, * From the bottom of our heart, we welcome you, most esteemed Herr Bundeskanzler, as you make your first visit to the Eternal City after assuming your high office. We welcome you as the German Bundeskanzler, and therefore as the representative of a people who, as by our predecessors, so also by us are highly esteemed. We ourselves, who in the past decades were privileged to be collaborators of the blessed Pope Pius XII, know how much this Pope loved your country, and how, even when the gravity of the hour imposed it upon his conscience, he pointed out with clear and firm words the ethical obligations to which every human being is bound. Rarely has a Pope been so devoted to a country and its people through personal knowledge, as was the twelfth Pius, who, it may be said, experienced general veneration and gratitude in your land; not least because this heartfelt relationship has repeatedly found real expression, especially in times of great need. But we ourselves, on occasion of various journeys through your beautiful homeland, have also had the

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opportunity to get to know and appreciate the German people more closely. Furthermore, during the long years of our activity in the Secretariat of State, we have repeatedly met not only leading personalities of your country from culture and economy; * On January 29th, 1964.

[*Latin ed. p. 203*]

The Acts of Pope Paul VI, page 203, speak not only of politics, but also of the man from the people, the quiet visitor, and the devout pilgrim to the holy places of Rome. Therefore, it is Our concern to ask you, Mr. Chancellor, to convey Our blessing and heartfelt wishes to the esteemed Mr. Federal President Dr. Heinrich Lübke. Our greeting and blessing also extend to the entire German people, for whom We hold the greatest admiration and recognition, especially for all that they, often through those less fortunate among them, contribute to the benefit of other nations, thereby simultaneously promoting the civilizing efforts of the Catholic missions. Our greeting is also directed to the Catholics of your German homeland, who are among the best sons of your fatherland and the most faithful children of the Church. Therefore, We pray for your people, and for each individual among your countrymen, for inner happiness, true contentment, and all good things. And you, Mr. Chancellor, We congratulate you on your noble endeavors and generous plans; and We wish your efforts to secure and promote the family, and to foster youth, abundant success. We pray for you, and for the gentlemen and ladies in your company, and for all your collaborators, that for your important tasks, for the good of Germany, and for the preservation and promotion of peace in Europe and in the world, you may receive God's protection and His richest blessings.

VI. To those who attended the meeting held in Rome by the Moderators of the "International Union of Young Christian Democrats."

"Dear sons and daughters, We gladly welcome your visit, because in your persons you embody the three terms that define you: you are young, you are democrats, and finally, you are Christians; but also because We are convinced that you intend to put this triple ideal into practice in the program of your activities and in the spirit that animates your international union."

* January 31st, 1964.

[*Latin ed. p. 204*]

204. Acta Apostolicae Sedis - Official Commentary. What could there be, in a certain sense, of greater interest, of greater prestige, than a spiritual, historical, social, and political movement such as the one you are experiencing? Youth signifies vigor, sincerity, joy, and the conquest of the future; and We are convinced that you give to the term "democracy" its most authentic and best meaning, which is the recognition of the dignity of the human person, the equality of all men, and their constant and fraternal

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collaboration for the good of all, especially those who are least favored. This meaning finds a good accord – and even its foundation – in the third name by which you designate yourselves: Christians. This word does not introduce into your title a purely confessional or decorative element, nor a set of restrictive and static norms, but it contains a superior conception of life and a secret capacity to put it into practice. Thus, you are authorized to conceive of the ideals of your life, which are those of civilization, history, thought, and action, in dimensions that might seem utopian, and yet are not, because of the internal aid proper to the Christian religion, and well known to those who have experienced its vital and mysterious efficacy. Therefore, you represent and promote a synthesis of these ideals and forces. It is extremely beautiful and important, and We would truly desire that you be able to understand it and live it. Your banner is worthy of a new generation, which has emerged from the tragic experiences of the recent wars and which wants to give the world a new hope for minds, a new conception for society; it is a beautiful program, a promise well worthy of inspiring trust and enthusiasm. In truth, the line of your activities falls outside the specific domain of Our religious competence, since it is oriented towards the field of politics, which is not Ours, nor can it be. But you know well that even this domain, as with all manifestations of human activity considered under its moral aspect – *ratione peccati*, as the Ancients said – is subject to the judgment of the ecclesiastical magisterium. Therefore, We can, with authority, offer a word of teaching and encouragement to all that is good in the methods and goals of your work, with regard to their superior human value, which is precisely their moral value. We do so all the more willingly because two other reasons...

[*Latin ed. p. 205*]

The Acts of Pope Paul VI, page 205, contain important considerations. The first is that your undertaking aims to have an international impact; that is, it strives towards ever broader horizons, surpassing various boundaries; and thus, it is more in accordance with the fraternal spirit that animates your aspirations: the tendency towards universality is a praiseworthy inclination, which We can call "Catholic"; in it, charity finds its proper place. The second reason is that you today, with all your thoughts and youthful efforts, aspire to the ideal of an integrated and united Europe. And this is a great ideal, truly worthy of you; it deserves to engage your hearts and to inspire your enthusiasms. It represents the happy conclusion of a sad history: the European nations must no longer have any pretext for opposing each other. To eliminate the danger, the temptation of a potential conflict – which could prove tragic and fatal – it is fitting to make, We mean to remake, a single family of brotherly peoples, who, We say, do not divide, but compose Europe. And it is not only for this negative purpose of preservation that European integration seems ripe, but for many other positive purposes

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that international life already reveals and that give us even greater hope. If We speak to you in this way, it is because the Catholic Church, as you know, also desires that the process of European integration continue without unnecessary delays: it corresponds to a conception, which We believe to be both modern and wise, of contemporary history; it corresponds to the objectives of union and peace, which We have set for Ourselves; it puts into practice the virtues of courage, selflessness, trust, and love, which must form the foundation of the civic education of a world that progresses in the light of the Christian vocation, the highest and most noble of human vocations. We believe that God will bless those who dedicate their name and their labors to such a hope, temporal, certainly, but so rich in spiritual values. And you, young men and young women, by persevering in your activity and developing it with renewed enthusiasm, you will deserve this divine blessing, of which Ours will be a sure guarantee.

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - Commentarium Officiale VII

Ad Excellentissimum Virum Théo Lefèvre, supremum Consilii publicae rei administrandae in Belgio Praesidem.

Monsieur le Premier Ministre,

We are deeply touched by the visit that you are so kind as to make to Us on this day, and it is with the greatest pleasure that We welcome you to the Vatican. On several occasions during these first months of Our Pontificate, We have had the opportunity to express the high regard that the Holy See holds for your noble homeland. This was first in receiving here, in this very place, on the day following Our Coronation, your Sovereigns; then, during the second session of the Council, in welcoming your Bishops; finally, the radio-television message, which was ultimately requested of Us, provided a new opportunity to say how much Belgium was present in Our thoughts and in Our heart, and We are pleased to be able to proclaim this again in the presence of a personage as qualified and as representative as Your Excellency.

We would like to tell you in detail, if time permitted, all the good that We think of Belgium, of its culture, of its history, of its ability to grasp ideal values and to dedicate itself to them in an exemplary manner; We admire the high degree achieved by its social development, the fidelity of its Catholicism, the generosity of its missionary zeal: not to mention the industrious, courageous – heroic when necessary – character of its inhabitants. The great examples that your Country has given to the world, Monsieur le Premier Ministre, are in all memories.

What also strikes Us, and which seems to create a particular bond between the Holy See and Belgium, is that your homeland, like the Holy See, loves peace, respect for the law, the practice of domestic and civic virtues.

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Small in its geographical conformation, but great in its spirit of enterprise, its zeal for work, its fidelity to commitments, Belgium has managed to assert itself in the concert of nations and has shown that it intends to play an active role in the construction of Europe and of the world.

Die 23 Februarii mensis a. .1964.

[*Latin ed. p. 207*]

Acts of Pope Paul VI, 207, tomorrow. Sincerely peaceful and loyal, your homeland, Mr. Prime Minister, inspires confidence and deserves it. We desire that it may deserve it ever more, and that it may continue to play its beneficial role among the nations that surround it with their friendship and esteem. May it always be the faithful and steadfast Catholic nation, a source of joy and edification for the Church and for Christendom! These are the wishes, Mr. Prime Minister, which We express as We take leave of you, while We invoke with all Our heart upon beloved Belgium, upon its spiritual and temporal authorities, and upon all its inhabitants, whom We embrace with equal affection, the abundance of divine blessings.

TO THE CHRISTIANS OF SPAIN, celebrating the nineteenth century since the arrival of Saint Paul the Apostle in the Hispanic region of Tarragona. * ; Hail, Catholic Spain! Your faith in Christ, the Son of God living, is your greatest glory. It is the golden axis of your culture, and it is for you a source of virtues. That faith which your great Councils professed, and which is sculpted in your cathedrals; the faith which theologians of Trent proclaimed, and which your missionaries carried to distant lands. It bears witness to itself in the multitude of nations that, through your language, have received this gift of God. Hail, generous Spanish people, patient and industrious! Health and peace, in Christ, to you, Brothers in the Episcopate, priests, religious, all Spanish Catholics. "God is our witness how we carry you all in the bowels of Our Lord Jesus Christ." These very words of Paul, the Apostle of Christ, to the Christians of Philippi, We also wish to make Our own – and with how much love and sincerity – as We offer this first greeting to Spain, which commemorates with fervor and abundance of fruits the nineteenth centenary of the coming of the Apostle of the Nations to your homeland. If Divine Providence has not granted Us the opportunity to * January 26, 1964. Phil. 1, 8. 1

[*Latin ed. p. 208*]

Acta Apostolicae Sedis - Commentarium Officiale 208. To visit your noble land, and to have perceived, within the pages of its history, sometimes troubled, yet always glorious, its traditional Christian character; we have admired its deeds of martyrdom, of sanctity, of service to the Church of Christ; and we have seen within them the beating of its soul, of high aspirations, of that which, above all, marks an unchangeable milestone in human history: the completion of the world and the erasure of its ancient

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boundaries. Our message today forms an arc with your sentiments, finding its resonance in Saint Paul; and therefore, we desire to be a vibration, a reflection, a projection of the affections that beat within his writings, and, though weak, a faithful echo of his teaching, of his ardent and passionate word for Christ. Surely, if I were to speak to you today, the Apostle of the Gentiles would say to you, Christians of Corinth, as he said: "For I am become your father in Christ Jesus by the will of God, and I beseech you, be ye followers of me, as also are you of Christ." And he would undoubtedly add: "I, brethren, when I came to you, I came not with superiority of speech or of wisdom. Nay, I determined not to know anything among you, but Jesus Christ, and him crucified." Let this be the great fruit, the sweet fruit of the Pauline year: the example of Paul, an insatiable flame, a wind of the Spirit, a herald of God. Yes, beloved brothers and children; we believe that that image of Christ which Paul always carried in his burning heart, that noble manner of carrying it in his life as a whole man, in harmony with God and in accord with all that is good, is still alive in Spain. And we believe that his sowing of Christ continues to be fruitful in Catholic organizations, in historical monasteries that acquire new life, in contemplative circles always full, in assemblies of apostleship, in the sanctuary of the family, in the exercise of civic and social virtues, in the incessant resurgence of vocations. And although there may be shadows, there is also effort, there is a struggle to restore to the Bride of Christ her fair, unwrinkled, and unblemished face. Therefore, our gaze upon Spain fills us with comfort, and it is this affection that awakens in our heart that impels us to open our souls to you with some considerations. Our eyes are first drawn to you, priests.

[*Latin ed. p. 209*]

Acta Pauli Pp. VI 209, beloved. We know well the renewing zeal that distinguishes both the most worthy Spanish clergy, as well as the religious families of proven historical tradition, and the Institutes of recent foundation. This zeal, which is charity, when it impels the serene search for methods appropriate to new forms of life, when it seeks to establish and maintain dialogue with the modern world, in the effort to lead it to Christ, in whom all things find their recapitulation and their consummation. This is a laudable endeavor that does not call for renouncing the historical past, nor for breaking with traditions in that which they have of the essential and the venerable, but rather it pays homage to such traditions, although in order to make them vital, to preserve them in their efficacy, it may perhaps be necessary to prune them of whatever is transient and obsolete, of whatever imperfect manifestation they may have: *Ut fructum plus afferat*, according to the words of the Gospel. Sacred and brilliant, spiritual but firm, like one carved in granite, is the figure of the priest, as Saint Paul describes and magnifies him: the priest, minister of the word and minister of the sacraments. "For we are ambassadors for Christ, as if God through

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us were exhorting you." Thus, we beseech you, as ministers and dispensers of the mysteries of God. 1 Corinthians 4:1. Galatians 2:19. Ephesians 5:2. The priest, herald of the Gospel, carries the light, the living word, and his testimony demands a program of life to be effective in his endeavor, a purification of the interior. *Cansío confixus sum in cruci.* And it is in the liturgical, sacrificial, and sacramental ministry that the ministry of the word has its deepest roots, and from which it receives its strength and efficacy. This ministry has its center in the altar, its best manifestation in love, the demanding love that, for those who profess it, is something that consumes, that burns. "Walk in love, even as Christ also loved you and gave himself up for you, a sacrifice and offering of a sweet-smelling fragrance." Now, we turn our gaze to the secular world, and how can we summarize all that beats in our hearts! The Church, at this moment, fixes its maternal attention on the Catholic laity in all its stages, in all its manifestations, in all its problems. Ephesians 1:10. 1 Timothy 1:14. 2 Corinthians 5:20.

[*Latin ed. p. 210*]

The Acts of the Apostolic See - Official Commentary 210. Church, we call you, we say to you, lay Catholics, we call you, we await you, we invite you to true life, to authentic values, and we do not wish to make you strangers to the currents of modern life, but rather we desire to give you encouragement and strength in your steps, so that you may not drift like inert beings in these very currents, but rather that you yourselves may promote them, give them meaning, understand them, and enjoy them as children of God. You are "the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." Two sectors of the field touch upon our sensibilities as Universal Pastor in this particular hour: youth and the world of work. Religion is and must always be a living source; your apostolate, young Catholics, is a new art. Remember that in order to resolve and to be able to justify, both humanly and Christianly, the problems that arise in your minds or stand in your way, one must seek in the principles and forces proper to the Gospel, in the fidelity and love for the Church, in the desire to provide civil society with men of virtue and competence, with sound ideas, with selfless service, with irreplaceable moral forces. "He who loves God, if he loves him, will also love his neighbor." And, "Growing in charity in all things, in Him who is the Head, Christ." To you, dear children of the working world, that world sanctified by Christ, who was a craftsman for the greater part of His life, we wish to apply the Pauline invitation to the faithful of Corinth, that you work diligently, knowing that your labor is not in vain in the Lord. For also your activity, your calloused hands, your hours spent in the din of factories or among the threatening dust of mines, must have a Christian significance. And between the Church and the working class, between the Church and our time which calls for justice and peace, which moves towards techni-

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cal progress, there should be no misunderstanding, since the Church has always given irrefutable proof of the energy and clarity with which she defends the rights of workers, and she cannot be accused of being contrary to the social progress of modern times, as if she were concerned exclusively with the higher spiritual goods with absolute indifference to the aspirations of the humble classes for greater temporal well-being.

[*Latin ed. p. 211*]

The light of our Catholicism will enter the world of work, particularly through the just application of the social doctrine of the Church. What a vibrant emphasis Paul, that astute disciple of the school of Gamaliel, would place today, who became a worker and labored with his hands so as not to be a burden to his brothers, who ate his bread "in labor and weariness"! We must conclude. Most beloved Spaniards, all of you: our heart desires to open itself to each of you. May the Catholic faith, which in Paul had a herald, a champion, a martyr, always live in Spain; may the works derived from this faith be the best testimony of your Catholicism, always directed towards all that is good, towards charity, towards justice. To you who are afflicted by pain or illness, to the children, to the elderly, to the young, to the fathers and husbands, to all of Spain, to the Most Excellent Head of State with the authorities of the Nation, and to you in particular, venerable Brothers in the Episcopate, most worthy Cardinal Legate and Cardinal Archbishop of Tarragona, to all of you, with an outpouring of our affection, we grant the apostolic blessing, which, as a crown of this Pauline jubilee year and a pledge of Christian prosperity, we gladly bestow upon you.

14 Cf. 1 Corinthians 4:12. 2 Corinthians 11:27.

[*Latin ed. p. 212*]

212 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

DECREE

Concerning the Fasting from Food to be Observed by Priests Receiving the Eucharist.

In the Apostolic Constitution "Christus Dominus" of January 6, 1953, and also in the Motu Proprio "Sacra Communio" of March 19, 1957, new norms were established, by which the time of the fast from food was reduced to three hours with regard to solid foods and alcoholic beverages, and to one hour with regard to non-alcoholic beverages. In both documents, a period of one hour or three hours was specified to be counted before Communion for the faithful, and before Mass for priests celebrating.

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Now, it has been deemed fitting to remove this distinction in the calculation of time, so that, even for priests celebrating Mass, the term of the fast from food to be observed is reckoned from the moment of receiving Communion in Mass, and not any longer from the beginning of Mass.

The present decree, promulgated by the Most Reverend Fathers of the Supreme Holy Congregation of the Holy Office in a Plenary Session on the fourth day of the month of December, 1963, was graciously approved by the Most Holy Pope Paulus VI, in an audience granted to the Most Reverend Prefect of the Supreme Holy Congregation on the 23rd day of the same month and year, and was ordered to be made public.

Given at Rome, from the offices of the Holy Office, on the 10th day of January, 1964.

Sebastianus Másala, Notary.

[*Latin ed. p. 213*]

The Sacred Consistorial Congregation 213. THE SACRED CONSISTORIAL CONGREGATION. PROVISIONS CONCERNING CHURCHES. His Most Holy Lord, Our Pope Paul, by Divine Providence, Pp. V I, has, through successive decrees of the Sacred Consistorial Congregation, provided for the following Churches with new Pastors: on October 31, 1963. — To the titular episcopal Church of Dicensi, he appointed the Reverend Bolesław Łukasz Taborski, Doctor of Canon Law at the Major Seminary of the Przemyśl diocese, whom he designated as Auxiliary to His Excellency Francis Barda, Bishop of the same diocese. on December 18. — To the titular episcopal Church of Emmaüs, His Excellency Francis Costa, who had previously been in charge of the Episcopal Commission for the promotion of the Catholic Action in Italy and for the organization of the Lay Apostolate, and who was also the curator of the entire ecclesiastical body of the same Catholic Action, hitherto Bishop of Crema. on December 19. — To the cathedral Church of Crema, the Reverend Carol Manziana, from the Oratory of Brescia. on December 26. — To the metropolitan Church of Salta, His Excellency Carol Marian Pérez, hitherto Bishop of Comodoro Rivadavia. on December 28. — To the territorial prelature of the Immaculate Conception of the Blessed Virgin Mary in Olancho, the Reverend Nicola D'Antonio, of the Order of the Friars Minor, provincial delegate of the same Order for Central America, and parish priest of the town commonly called Comayagüela in the Republic of Honduras. on January 3, 1964. — To the metropolitan Church of the Holy Faith in North America, His Excellency James Peter Davis, hitherto Archbishop of San Juan, Puerto Rico. — To the titular episcopal Church of Lares, His Excellency Ruben Isaza Restrepo, hitherto Bishop of Ibagué, whom he appointed as Coadjutor to the archdiocese of Bogotά. on January 5. — To the titular episcopal Church of Naples in Palestine, the Reverend James Martin, from the diocese of Nice, an Urban priest, Canon of the Patriarchal

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Basilica of Saint Peter in the Vatican, as well as an Official of the Secretariat of His Holiness. on January 13. — To the metropolitan Church of Cracow, His Excellency Carol Wojtyła, hitherto titular Bishop of Ombit. — To the cathedral Church of Tlalnepantla, newly erected, the Reverend Philip de Jesus Cueto González, a member of the Order of the Friars Minor, and moderator of the religious province of the same Order commonly known as "Jalisco." — To the titular episcopal Church of Capsus, the Reverend Daniel E. Sheehan, Chancellor of the metropolitan curia of Omaha, whom he designated as—

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - Official Commentary: The Most Reverend Gerald Thomas Bergan, Archbishop of Omaha, appointed the Reverend Charles B. McLaughlin, a priest of the diocese of Raleigh, as titular bishop of the Church of Risinita, and auxiliary to the Most Reverend Vincent Stanley Waters, Bishop of Raleigh. January 15th. — The Most Reverend Louis Chiron, formerly Bishop of Lingones, was appointed titular bishop of the Church of Bamaccora. January 17th. — The Most Reverend Stephen Barela, formerly titular bishop of Hyllarima, was appointed administrator of the Cathedral Church of Czestochowa. January 18th. — The Reverend Aeneas Selis, Urban, a priest and counselor of the Association of Doctors of the Catholic Action in the archdiocese of Turrita, was appointed titular bishop of the Church of Caesarea in Mauretania, and auxiliary to the Most Reverend John Pirastru, Bishop of Ecclesiensis. January 21st. — The Reverend Bogdan Sikorski, Vice-Chancellor of the archiepiscopal curia of Posen, was appointed administrator of the Cathedral Church of Plock.

SACRED CONGREGATION FOR THE EASTERN CHURCHES: DECLARATION

Concerning the question of whether the Metropolitan of Lviv (Ukrainian) should be considered an Archbishop Major, according to the Apostolic Letters of June 2, 1957 (canons 324-339), which begin with the words "To the Holy Clergy," the Sacred Congregation for the Eastern Churches has decided to respond "affirmatively." This response has been graciously approved by the Supreme Pontiff, Pope Paul VI, and He has ordered that this declaration be made public.

Given at Rome, from the offices of the Sacred Congregation for the Eastern Churches, on December 23rd, in the year 1963.

G. Card. TESTA, Secretary.

L. & S. A. Giovanelli, Substitute.

[*Latin ed. p. 215*]

215 Acta of the Sacred Roman Rota. Citations from edicts. I. CORDUBEN.

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In ARGENTINA. Concerning the nullity of marriage (Kalinowski - Wlodarczyk). Since the actual place of residence of the aforementioned Lady Joanna Danuta Wlodarczyk, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a lawfully appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria 1, Roma), on the eleventh day of April, 1964, at the hour of eleven, to resolve the doubt, or to subscribe to the following doubt: Does the nullity of the marriage exist, in this case? Those ordinaries of the places, pastors, and others who have knowledge of the aforementioned residence of Lady Joanna Danuta Wlodarczyk, are to ensure that she is duly informed of this edictal citation. * Boleslaus Filipiak, Secretary from the Chancery of the Sacred Roman Rota, on the twenty-eighth day of November, in the year 1963. Marius F. Pompedda, Notary. * The current place of residence of Madame Jeanne Danute Wlodarczyk, defendant in this cause, being unknown, we summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 11, 1964, at 11 o'clock, to resolve or subscribe to the following doubt: Does the nullity of the marriage exist, in this case? The ordinaries of the places, the priests, the faithful who have knowledge of the place of residence of the aforementioned Jeanne Danute Wlodarczyk, must, insofar as possible, inform her of this citation.

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis - Official Commentary n. BASILEEN. Concerning the Nullity of Marriage (Badessi - De Bortoli). Since the actual place of residence of the Lady Aloisia De Bortoli, in the aforementioned case, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria 1, Rome), at the hour of eleven on the 24th of April, 1964, to resolve the doubt, or to subscribe to the following doubt: Does the nullity of the marriage exist, in this case? Those ordinaries of the places, pastors, and others who have knowledge of the aforementioned residence of the Lady Aloisia De Bortoli, are obliged to ensure that she is duly informed of this edictal citation.

* Boleslaus Filipiak, From the Chancery of the Tribunal of the S. Rota, on the 7th of December, in the year 1963. Marius F. Pompedda, Notary.

* It is unknown where Madame Louise De Bortoli, defendant in this case, currently resides; therefore, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on April 24, 1964, at 11 o'clock, to resolve or subscribe to the following doubt: Does the nullity of the marriage exist in this case? The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Louise De Bortoli, should, insofar as possible, inform

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her of this present citation.

[*Latin ed. p. 217*]

Sacra Romana 217 Rota, in MELBOURNES. De Nullitate Matrimonii (Brown - Hogg). Cum ignoretur locus actualis commorationis domini Larry Hogg, in causa conventi, eundem citamus ad comparendum vel per se, vel per procuratorem legitime constitutum, coram Tribunali Sacrae Romanae Rotae (Piazza della Cancelleria 1, Roma), pro hora duodecima diei 13 Aprilis 1964, ad concordandum dubium, vel ad infrascriptum dubium subscribendum: An constet de matrimonii nullitate, in casu. Ordinarii locorum, parochi aliique notitiam habentes commorationis praedicti domini Larry Hogg, curare debent ut ipse de hac edictali citatione rite moneatur. * Emmanuel Bonet, Ponens Ex Cancellaria Tribunalis S. R. Rotae, die 14 Decembris 1963. Marius F. Pompedda, Notarius.

And since the place of present residence of Mr. Larry Hogg, defendant in this cause, is unknown, we summon him to appear, either in person or by a duly constituted attorney, at the seat of the Sacred Roman Rota Tribunal (Rome, Palazzo della Cancelleria) on April 13, 1964, at 12 o'clock, to resolve or subscribe to the doubt below: Does a nullity of the marriage exist, in this case? The Ordinaries of the places, the priests, the faithful who have knowledge of the place of residence of said Mr. Larry Hogg, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis - Official Commentary IV CENOMANEN. Concerning the Nullity of Marriage (Coudreuse - Le Guen). Since the actual place of residence of Mr. Claude Le Guen is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), at the hour of noon on April 23, 1964, to resolve the doubt, or to subscribe to the following doubt: Does the nullity of the marriage exist, in this case? The Ordinary of the place, the parish priests, and all others who have knowledge of the aforementioned residence of Mr. Claude Le Guen, are to take care that he is duly informed of this edictal citation.

* Petrus Mattioli, Secretary from the Chancery of the Tribunal of the S. Roman Rota, on January 9, 1964. Marius F. Pompedda, Notary.

* The place of current residence of Mr. Claude Le Guen, defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the S. Rota of Rome (Rome, Palazzo della Cancelleria) on April 23, 1964, at 12 o'clock, to resolve or subscribe to the doubt reported below: Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the curés, the priests, the faithful who have knowledge of the place of residence

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of the aforementioned Claude Le Guen, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 219*]

219 The Sacred Roman Rota and the Tribunal of Nullities of Marriages (Calabria - Tomich). Since the actual place of residence of the Lady Vera Tomich, in the aforementioned case, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Roma) on April 14, 1964, at the tenth hour, for the purpose of resolving or signing the following doubt: Does the nullity of the marriage exist, in this case? The ordinaries of the places, the parish priests, the faithful, and all those who have knowledge of the actual residence of the aforementioned Lady Vera Tomich, are to take care to duly inform her of this edictal citation.

* Joseph Palazzini, Clerk of the Chancery of the Sacred Roman Rota, January 29, 1964.

* Marius F. Pompedda, Notary.

And since the place of the current residence of Madame Vera Tomich, defendant in this case, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 14, 1964, at 10 o'clock, to agree or sign the following doubt: Does the nullity of the marriage exist, in this case? The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Vera Tomich, must, insofar as possible, inform her of this present citation.

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - Official Commentary VI BONONIAE. Concerning the Nullity of Marriage (Viscusi - Clarizia). Since the actual place of residence of the party concerned, the Lady Assunta Clarizia, is unknown, we summon her to appear, on April 30, 1964, at half-past twelve o'clock, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), either in person or through a duly appointed procurator, to resolve or acknowledge the following doubt: Does the marriage in question involve a nullity? The Ordinary of the place, the parish priests, the faithful, and all those who have knowledge of the actual residence of the aforementioned Lady Assunta Clarizia, are obliged to ensure that she is duly informed of this edictal summons.

* Petrus Mattioli, Clerk of the Chancery of the Sacred Roman Rota, January 30, 1964. Marius F. Pompedda, Notary.

* The current place of residence of Madame Assunta Clarizia, the defendant in this case, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the

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Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on April 30, 1964, at 12:30, to agree upon or acknowledge the doubt reported below: Does a nullity exist in the marriage in question? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Assunta Clarizia, must, insofar as possible, inform her of this present summons.

[*Latin ed. p. 221*]

The Roman Curia Diary, 221.

Monday, January 20, 1964: His Holiness Pope Paul VI received in an official visit His Excellency the Honorable Professor Doctor ALDO MORO, Prime Minister of Italia.

Friday, January 24, 1964: His Holiness Pope Paul VI received in a solemn audience, for the presentation of his credentials, His Excellency Doctor RENÉ BROULLLET, Extraordinary and Plenipotentiary Ambassador of Francia.

Wednesday, January 29, 1964: His Holiness Pope Paul VI received in an official visit His Excellency the Honorable Professor Doctor LUDWIG ERHARD, Chancellor of the Federal Republic of Germania.

Sunday, February 23, 1964: His Holiness Pope Paul VI received in an official visit His Excellency the Honorable Monsieur THÉO LEFÈVRE, Prime Minister of Belgio.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, His Holiness Pope Paul VI, happily reigning, deigned to appoint:

July 11, 1963: The Most Reverend and Illustrious Cardinal Giuseppe Ferretto, Protector of the "Sisters of the Poor of Saint Francis" (Aachen).

October 22: The Most Reverend and Illustrious Cardinal Amleto Giovanni Cicognani, Protector of the "Sisters of the Holy Spirit and of Mary Immaculate" (San Antonio, Texas).

[*Latin ed. p. 222*]

Acts of the Apostolic See - Official Commentary 222, November 19, 1963. The Most Reverend and Venerable Lord Cardinal Antoniutti Ildebrando, Protector of the "Little Sisters of the Poor of Saint Peter Claver" (Manizales). December 3. The Most Reverend and Venerable Lord Cardinal Antoniutti Ildebrando, Protector of the "Franciscan Missionary Sisters of Mary Help of Christians" (Cartagena, Colombia). November 9. His Excellency, the Most Reverend Monsignor Righi Lambertini Egano, titular Archbishop of Doclea, Apostolic Nuncio in Chile. November 24. The Most Reverend and Venerable Lord Cardinal Traglia Luigi, Protector. November 31. His Excel-

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lency, the Most Reverend Monsignor Del Giudice Antonio, Archbishop titular of Gerapoli of Syria, Apostolic Internuncio in Korea. January 15, 1964. The Most Reverend and Venerable Lord Cardinal Albareda Anselm M., Protector of the Pious Society of Saint Jerome for the spreading of the Holy Gospels. By Apostolic Briefs, the Holy Father Paul V, reigning happily, deigned to appoint: Assistants to the Papal Throne: November 11, 1963. His Excellency, the Most Reverend Monsignor Pascual Marroig Bartolomeo, Bishop of Menorca. November 22. His Excellency, the Most Reverend Monsignor Lojali Vincenzo, Bishop of Amelia. December 2. His Excellency, the Most Reverend Monsignor Ciuchini Adolfo, Bishop of Alghero. November 16. His Excellency, the Most Reverend Monsignor Kurteff Cyril, titular Bishop of Briula and Exarch for the Catholics of Byzantine Rite in Nicopolis. January 2, 1964. His Excellency, the Most Reverend Monsignor Crayen George Lorenzo, titular Bishop of Sebastopoli in Armenia. November 9. His Excellency, the Most Reverend Monsignor Marton Aaron, Bishop of Alba Julia. November 12. His Excellency, the Most Reverend Monsignor Attipetty Joseph, Archbishop of Verapoly. His Excellency, the Most Reverend Monsignor Pothacamury Thomas, Archbishop of Bangalore. Apostolic Protonotaries, as if participating: August 5, 1963. Monsignor Trabuco Silva Joseph (São Salvador da Bahia). Monsignor López Matta Hannibal (São Salvador da Bahia). Monsignor de Andrade Lima Joseph (São Salvador da Bahia). Monsignor Trabuco Silva Joseph (São Salvador da Bahia). September 30. Monsignor Gómez Brigard Louis (Bogotá).

[*Latin ed. p. 223*]

Diarium Romanae Curiae 223, 7 October 1963. Monsignor Michele Corristin (Trenton). 29 [of the same month] Monsignor Giuseppe Kallfelz (Mainz). 11 November [of the same year] Monsignor Ernesto Föhr (Freiburg im Breisgau). 9 December [of the same year] Monsignor Timoteo Glennon (Clonfert). With letters from the Secretariat of State, the Holy Father, Pope Paul VI, happily reigning, deigned to appoint: 28 December 1963. His Excellency, Reverend Monsignor Joseph Ślipyj, Major Archbishop of Lviv of the Ukrainians, Member of the Sacred Congregation for the Eastern Churches. 7 February 1964. The Most Reverend Monsignor Angelo Felici, Under-Secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs. 15 [of the same month] His Excellency, Reverend Monsignor Anthony Samoré, titular Archbishop of Tirnovo, Consultor of the Sacred Congregation for the Eastern Churches. 22 [of the same month] The Reverend Father Charles Balie, of the Order of Friars Minor, Consultor of the Sacred Congregation for Seminaries and Universities. 24 [of the same month] The Reverend Father George Castellino, of the Salesians, Under-Secretary of the Pontifical Commission for Biological Studies.

HONORS

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With Apostolic Briefs, the Holy Father, Pope Paul VI, happily reigning, deigned to bestow:

The Collar of the Order of Saint Pius: 25 January 1964. Upon His Excellency, Professor Erhard Ludwig, Chancellor of the Federal Republic of Germany.

The Grand Cross of the Order of Saint Pius: 29 October 1963. Upon His Excellency, Agostino Muñoz Grandes, Captain General and Vice-President of the Spanish Government.

17 January 1964. Upon His Excellency, the Honorable Aldo Moro, President of the Council of Ministers of the Italian Government.

Upon His Excellency, the Honorable Giuseppe Saragat, Minister of Foreign Affairs of the Italian Government.

The Grand Cross of the Order of Saint Gregory the Great, civil class: 22 November 1963. Upon the Honorable Achille Marazza (Milan).

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - Official Commentary. The Cross of the Order of Saint Sylvester, Pope: October 14, 1963. To Mr. Goycolea Manuel (Santiago de Chile). 29. To Mr. Cova Fedele (Rome). December 6. To Mr. Francesco Saverio Parisi (Rome). January 17, 1964. To His Excellency, the Honorable Angelo Salizzoni, Under-Secretary of State at the Presidency of the Council of Ministers of Italy. To His Excellency, Mr. Giuseppe Manzari, Head of Cabinet of the Presidency of the Council of Ministers of Italy. To Dr. Gianfranco Pompei, Diplomatic Counselor of the Presidency of the Council of Ministers of Italy. 25. To His Excellency, Dr. Ludger Westrick, Secretary of State of the Chancellery of the Federal Republic of Germany. To His Excellency, Mr. Rolf Lahr, Secretary of State at the Ministry of Foreign Affairs of the Federal Republic of Germany. NECROLOGY: February 2, 1964. Monsignor Jean M. Mazé, titular Bishop of Sauatra. 11. Monsignor Domenico Brizi, Bishop of Osimo and Cingoli. 15. Monsignor François Auvity, titular Bishop of Dionisiana. 24. Monsignor James H. Griffiths, titular Bishop of Gaza, Auxiliary to the Most Reverend Archbishop of New York. March 7. Monsignor Carlos Gouvêa Coeho, Archbishop of Olinda and Recife.

[*Latin ed. p. 225*]

Year and Volume LVI (Series m, vol. VT) - No. 4, April 15, 1964.

ACTA APOSTOLICAE SEDIS, COMMENTARY.

Direction: Apostolic Palace - Vatican City.

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ACTA PAULI PP. VI.

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LETTERS.

BY APOSTOLIC MOTU PROPRIO.

In Rome, the Pontifical Institute for Higher Latinity is founded.

PAUL VI, POPE.

HAVING CONSIDERED that the study of Latinity, together with the ancient literature, should be most closely joined with the instruction and discipline of students, and having observed that the Supreme Pontiffs, in no time whatsoever, have published important documents on this subject, both in the past and in our own age; and having ourselves, in recent Apostolic Letters, in which we began with the words "From the beginning of the Word of God," decreed the following:

In the equipment of studies, by which the young clergy ought to be instructed, certainly a not inconsiderable knowledge of various languages must be included, and in the first place, Latin, especially if we are speaking of priests of the Latin rite!

1. But among the acts which, on this matter, have been undertaken by the Apostolic See in recent times, the *Constitution Apostolica*, beginning with the words *Veterum Sapientia*, which our predecessor, the blessed and remembered John XXIII, promulgated, must certainly hold the foremost place.

[*Latin ed. p. 226*]

Acta Apostolicae Sedis - Official Commentary 226, promulgated two years ago. In it, along with certain considerations, almost like a summary of praises, which the highest pastors of the Church, having considered the benefits of the Catholic cause, have adorned with the Latin language, then the moments are illuminated, which the Greek and Roman literature possesses, for the best instruction and training of young priests, in the disciplines and in the proper duties of their ministry. These admonitions are followed by certain prescriptions, namely, that students in both seminaries and religious orders and sodalities should be "instructed with great care and diligence in the humanities; and, as if it were the very foundation of the entire Constitution, the Sacred Council, entrusted with seminaries and universities, is charged with establishing an Institute of Latin Studies. These prescriptions, when put into practice and use, are seen by all to have been appropriately issued. For if the prelates of dioceses and religious orders, to whom this Constitution was addressed, received with willing approval what was taught about the importance of the Latin language for the best instruction of the young, there were nevertheless those who noted that it would not be an easy task to bring about what was prescribed, especially be-

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cause they lacked a sufficient number of teachers suitable for the increased demands of their ministry. Indeed, it is clear to all that nothing is more effective in instilling a love of the ancient languages in young people than the most excellent teachers; those who, with their knowledge of doctrine, their mastery of the language they must teach, and their skill in teaching, are present in the schools in such a way that they not only make them fruitful, but also make them capable of being passed on to students, from whom the same material will later be disseminated to others. For truly, both virtue and...

[*Latin ed. p. 227*]

From the Acts of Pope Paul VI, page 227, the following sentiment of St. Ambrose is worthy of consideration: "The first mark of a student's nobility is the eagerness to learn. Therefore, whatever expense or burden may be involved, it is necessary that capable teachers be sought out and maintained in both major and minor seminaries; for the progress of any learning often depends on the foundations of discipline." Consequently, it is most necessary to strive that teachers be found who are not merely temporary substitutes, but who are endowed with all the qualities proper to their office; who are cultivated with abundant learning, and therefore skilled in capturing the minds of their students; who pursue the methods of teaching, not merely through experience or memorization, but also through reason; indeed, it is wrongly said of those who believe that it is sufficient for teachers of the Latin language to know it somewhat better than their students. Rather, it is to be hoped that those who are to perform this office, if it can be arranged, will be established in the greatest institutions, where they can be trained by the most excellent teachers, acquiring both a refined knowledge of ancient literature and the art of instructing others. Therefore, rightly and justly, Our Predecessor, the blessed and remembered Pope John XXIII, in the aforementioned Constitution, commanded the Sacred Congregation for Seminaries and Catholic Universities to take care that the Pontifical Institute for teaching Latin be established in Rome, which would be entirely dedicated to this purpose, namely, to select and train a group of priests who, with their thorough knowledge of Latin and their constant and reasoned practice of writing in Latin, would be equal to the honorable task of teaching the Latin language either in the sacred seminaries and in ecclesiastical colleges, or in the various councils of the Roman See and in the curias, or in the dioceses, or in religious orders, following the example of their predecessors. Therefore, since We are entirely convinced that it is fitting to do so, We decree that a higher school be established in Rome by the Apostolic See, which, like other institutions, will enrich this venerable city.

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S. Ambros., De Virg. 2, 2, 7. Cf. Const. Ap. Veterum Sapientia, n. 6.

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis – A comprehensive official commentary, replete with authoritative pronouncements, which will contribute in every way to the thorough study of the Latin language, We, receiving with gratitude the spacious and beautiful buildings which the Salesian Society, not without some inconvenience, has provided to Us for this very purpose, decree the following with Our own motion and authority.

I – In order that the prescriptions of the Apostolic Constitution *Veterum Sapientia*, promulgated by Our Predecessor John XXIII, may be effectively implemented, We establish and found the Pontifical Salesian Athenaeum and the Pontifical Institute of Higher Latin Studies, and We command that courses of study be initiated there from the very beginning.

II – The Institute shall be subject to the authority of the Sacred Congregation for Seminaries and Catholic Education, not only because of the general oversight which that Congregation exercises in this area, according to canon 256 of the Code of Canon Law, but also because of the special patronage which the Congregation has undertaken for this Institute; in such a way that this Institute may be of assistance to the Apostolic See in all matters which appear to be effective for the promotion of the Latin language in the Church.

III – The office of Grand Chancellor shall belong to the Eminent Cardinal Prefect of the Sacred Congregation for Seminaries and Catholic Education. Since the Society of St. Francis de Sales has embraced the prosperity of the Institute of Higher Latin Studies, the Grand Chancellor shall be assisted by the Superior General "for the time being" of the Salesian Society, who shall act as the Grand Chancellor's deputy, and by the Rector Magnificus of the Pontifical Salesian Athenaeum.

IV – The immediate and ordinary administration of the Institute shall be entrusted to a President, chosen and appointed by the Sacred Congregation for Seminaries and Catholic Education, with Our approval. This President, chosen from a college of academics, shall be responsible for…

[*Latin ed. p. 229*]

The Acts of Pope Paul VI, having aided in these matters of greater importance, will have the closest relations with the same Sacred Congregation in all that pertains to the actions and undertakings of the Institute.

V. Since it is absolutely necessary for the Institute to have a faculty of professors equal in fame, authority, and in the expertise of their respective disciplines, efforts will be made so that, without any distinction of nations, such doctors are chosen, whether from the clergy or from the lay order. The nomination of these, of course, will be solely for the consideration of the Sacred Congregation presiding over Seminaries and Universities of

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Studies.

VI. The instruction of doctrines that will be taught in the Institute includes those primary and secondary disciplines through which the student may thoroughly know both ancient and modern Latin, following the methods and reasons that are considered most suitable for learning literature in these days. To this institution, it is necessary to add the constant practice of writing in Latin, so that the students may not only have a comprehension of the nature, power, and rules of the Latin language, but also write in this language with fluency, accuracy, and elegance.

VII. Among the disciplines to be taught, due place must be given to the Greek language, for he who is ignorant of it cannot be considered truly learned in the Latin language. No one doubts that the Latin language is most closely linked to the Greek language, whether in respect to the nature and structure of both, or in the extent to which the latter has contributed to the progress of the former over the passing centuries.

VIII. The entire curriculum of studies will be contained within a period of four years; so that he who has diligently devoted himself to studies for two years may obtain the Bachelor's degree, as they say; he who has studied for three years, the License; and he who has studied for four years, the Doctorate. But no one will be admitted to these academic degrees unless he has first completed all the disciplines that are required.

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis - An official commentary, which contains written exercises, carefully prepared according to an established order of studies. IX - In order to serve the needs of certain students, the entire order of studies must be arranged in such a way that, in addition to the complete course by which one is led to the degree, shorter curricula are prepared for those who pursue specific diplomas of study in either Latin or Greek. X - The Pontifical Institute for Higher Latin Studies will be open to young men from all nations; and therefore, not only will it be free for students from the secular clergy, as they are called, and religious congregations to attend, but also for laymen. We encourage bishops and superiors of religious orders and congregations to ensure that those teachers who teach in seminaries or in religious colleges, especially if they are younger, are sent to this Institute, so that they may complete and perfect their studies in literature. XI - Furthermore, we believe that benefits and advantages should be granted to the best students, those who excel in diligence, study, and knowledge, so that they may be able to bear the expenses of their studies. For this reason, we suggest that scholarships be awarded annually to students for the purpose of pursuing their studies, and that the Institute be provided with just funds, with which the necessary expenses for the progress of literary and scholarly pursuits may be met. The administration of these funds and the annual accounts will be regulated by a specific

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law, and will be approved by the Sacred Congregation for Seminaries and Universities, which will certainly oversee all matters. XII - The Institute will take care to publish works and writings pertaining to the entire field of Latin studies; and it will consider all proposals, and will support all endeavors that contribute to the knowledge and use of the Latin language. XIII - Finally, we entrust this to the Sacred Congregation for Seminaries and Universities.

[*Latin ed. p. 231*]

In accordance with what is prescribed in the Acts of Pope Paul VI, VI, 231, the laws and rights are appropriately described, by which, considering the nature and purpose of the Institute, as well as its organization, the progress of the sciences, and the condition of the moderators and teachers, are taken into account. A particular method of study is established, and methods of teaching are provided, and norms of education are given. Whatever has been decreed by Us in these Letters, issued by Our own initiative, We command that all of these things be firm and valid, notwithstanding any contrary things. Given in Rome, at St. Peter's, on the twentieth day of the month of February, in the year 1954, during the first year of Our Pontificate. PAUL PP. VI. CHIROGRAPH. The International Association of Sacred Music is canonically established. PAUL PP. VI. A NOBLE AID TO THE LITURGY: We declare that Sacred Music, which has always been a concern of the Apostolic See, and which is particularly effective in exciting minds to piety, has been the subject of care in past times, and is so even now; this is clearly demonstrated by the documents of the Roman Pontiffs. Indeed, Pope St. Pius X abundantly addressed this matter in the Letters, beginning with the words "Tra le sollecitudini dell'officio pastorale," issued on the twenty-second day of the month of November in the year 1903, by Our own initiative; Pope Pius XI in the Apostolic Constitution, which, published on the twentieth day of the month of December in the year 1928, is called "Divini cultus sanctitatem"; Pope Pius XII in the Encyclical Letters, which, beginning with the words "Musicae sacrae disciplina," were issued on the twenty-fifth day of the month of December in the year 1955, and in the instructions, which, called "Instructio de Musica sacra et sacra Liturgia," were promulgated on the third day of the month of September in the year 1958. Finally, John, in the acts of his predecessors, remembers.

[*Latin ed. p. 232*]

The Acta Apostolicae Sedis, volume 232, was revoked, and diligent efforts were made to promote the study and development of Sacred Music; in this regard, it is fitting to recall the Letter, beginning with the words "Iucunda laudatio" [Joyful praise], which was addressed on December 8, 1961, to the esteemed son, Hyginus Angles Pamies, President of the Pontifical Institute for Sacred Music, on the occasion of the fiftieth anniver-

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sary of the founding of that Institute; and the Second Vatican Council, in many of the matters it considered, also added this matter. These Supreme Pontiffs intended that those who dedicate themselves to the excellent art of Sacred Music should be more closely united with each other and with the Apostolic See; that a certain international institute should be available to the Apostolic See, through which it could become more certain of the needs specific to Sacred Music, and also that the consultations of the highest authority of the Church regarding Sacred Music would be effectively implemented; furthermore, that assistance should be provided, especially to Missionaries, in addressing the serious and important question of Sacred Music in regions being cultivated through missionary work, and that the various undertakings in this matter should be connected with each other in a fitting manner; finally, that works on Sacred Music, for publication, and studies on the heritage of this art, received from our predecessors, should be promoted. In these matters, which have been mentioned above, concerning Sacred Music, Pope Pius XII, Our Predecessor, of blessed memory, urged that the number of societies instituted to promote Sacred Music should be increased, and that these societies, whether national or international, should be associated with each other, so that this discipline and art might experience blessed growth. Therefore, in expressing this desire and readily complying with the united wishes, as communicated to Us by certain Bishops from various nations, We have decided upon the following and, by the authority of this Our Chirograph, We decree: 1. An International Association of Sacred Music is canonically established, possessing the status of a "moral person," and its seat shall be in Rome. 1. Cf. Instruction on Sacred Music and the Sacred Liturgy, n. 117.

[*Latin ed. p. 233*]

Acta Patiti Pp. VI 233 II. – The patron of this association is His Eminence, the Cardinal Prefect of the Congregation for Sacred Rites, at the time.

III. – The aim of this association is to diligently promote harmonious cooperation and action among as many individuals as possible, from all over the world and belonging to any nation, in the cultivation of Sacred Music and in achieving its progress, according to the prescriptions of the Church.

IV. – The members of this International Association are either members by their own right, or affiliated members:

a) Members by their own right are Institutes of Sacred Music, approved by the Apostolic See, and Societies of Sacred Music, duly recognized by legitimate ecclesiastical authority.

b) Affiliated members are other Institutes and Societies, as the Governing Board deems appropriate.

c) Private individuals may also be co-opted into the Association as affili-

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ated members, subject to the conditions established by the same Governing Board.

V. – The structure of the Association consists of the General Assembly, the Governing Board, and the Secretariat:

a) The General Assembly consists of all the members assembled together.

b) The Governing Board, which governs the General Assembly and the Association itself, is composed of a President and two Vice-Presidents; all three are appointed by the Supreme Pontiff, upon proposal by the General Assembly, and serve for a period of three years, namely until the subsequent International Conference of Sacred Music, according to article VI, b.

c) The Secretariat consists of a Secretary and a Treasurer, both of whom are appointed by the Governing Board for an indefinite term, and it is necessary that both reside in Rome.

The General Assembly, endowed with supreme authority, decides on all matters pertaining to the Association. It also examines and approves the reports on the work carried out by the Governing Board. It deliberates on the estimates of future expenses.

VI.-a)

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Official Commentary concerning the matters and reasons for receipts and expenditures, pertaining to the Association.

b) A meeting is held every three years, at the International Congresses of Sacred Music, unless otherwise deemed appropriate.

c) In the General Council, members properly co-opted and Delegates of each Nation, to be chosen by the Bishops, enjoy the right to a deliberative vote; all members enjoy a consultative vote and a passive voice.

VII. The duty of the Group of Directors is to bring about the execution of those things which have been decreed by the General Council.

VIII. The Secretariat carries out all those matters which pertain to the duties of a secretary and to financial affairs, under the direction of the President, or, if the circumstances require it, by both of them acting in his stead; all of them, according to the case, assume the responsibility and burden of the matter.

IX. The President, or, if he is prevented, both of them acting in his stead, manage the affairs of this Association.

X. The assets of the Association consist of the contributions of the members, donations received during life and after death from pious benefactors, and revenues derived from the activities of the Association.

XI. The Group of Directors must draft the implementing regulations of

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these Statutes, which it proposes to the General Council for discussion and approval.

These things we have decreed and established, notwithstanding any contrary provisions.

Given at Rome, at Saint Peter's, on the twentieth day of the month of November, in the feast of Saint Cecilia, in the year 1963, in the first year of Our Pontificate.

PAULUS PP. VI.

[*Latin ed. p. 235*]

Acts of Pope Paul VI, p. 235. APOSTOLIC LETTER. The Apostolic Nunciature is established in the Republic of Korea. PAUL VI, POPE. For the perpetual memory of the matter. It has been demonstrated, as far as reasons of mutual necessity are concerned, that this Apostolic See, with the intervening States, can be beneficial for the progress of religion and for the true good of the name. Since, therefore, recently the supreme authority of the Church has entered into an agreement with the Republic of Korea, so that public offices may be maintained between them, it has been deemed fitting to establish an Apostolic Nunciature in place of the Delegation, which until now has been active in that region. Therefore, by our own initiative, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these Letters, we establish an Apostolic Nunciature in the Republic of Korea, and we place its seat in the city called "Seoul." Therefore, we grant to this Nunciature, thus established by us, all and each of the offices, privileges, and indulgences that are proper to such a Legation. These things we decree, determining that these present Letters shall forever remain firm, valid, and effective; and shall have their full and complete effect; and that they shall fully support the Legation thus constituted now and in the future; and that they shall be rightly judged and defined; and that whatever may be attempted against these things, by anyone, with any authority, knowingly or unknowingly, shall be declared invalid from now on and void. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of December, in the year 1963, in the first year of our pontificate. © HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church.

[*Latin ed. p. 236*]

Acta Apostolicae Sedis - Official Commentary 236 GRATULATORY MESSAGE To His Eminence, the Most Reverend Father, Cardinal Achille Liénart, Archbishop of Lille, on the occasion of his eightieth birthday. As the eightieth year of your life approaches, it is customary for men, especially those who have held or hold positions of authority, to pause, as

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it were, at this milestone on the long road of life, to reflect on the journey traversed, and to seek the favor of God for the path ahead. We, deeply attached to you by bonds of affection, do not wish to be absent from your forthcoming celebration, and we deem it a constant source of joy to us that the sentiments of our benevolent hearts may be expressed and made manifest to you. Therefore, we offer our heartfelt prayers, which we are certain will be all the more welcome to you, in proportion to the esteem with which you are held for your diligent and devoted pastoral ministry, of which the outstanding and lasting fruits are evident. You can rightly and deservedly utter the words of the Apostle Paul, filled with faith and fervor: "For which cause, I also suffer these things: but I am not ashamed. For I know whom I have believed and I am certain that he is able to keep that which I have committed unto him, against that day." May the benevolence of heavenly grace add new strength to you, strengthen the purposes of your life, so that, never abandoning your devotion to religion and never relaxing your generous will to dedicate yourself, having devoted yourself to the See of Peter as an example and a model, you may continue to devote yourself to the fulfillment of the office of a good shepherd and guide of souls: for age is accustomed to be renewed by the power of the sacred flame, and proven virtue to put on a new bloom. 1 With these fervent wishes, we impart to you, our Beloved Son, the Apostolic Blessing, the auspice of the highest protection; and we wish this also to be freely and gladly extended to your wise Auxiliary Bishop, as well as to the clergy and the Christian people entrusted to your care. From the Vatican, on the twentieth day of the month of January, in the year 1964, in the first year of Our Pontificate. PAUL VI PP. 1 Cf. 2 Tim. 1:12; 4:8.

[*Latin ed. p. 237*]

Acts of Pope Paul VI, 237, n. To His Eminence, Father William Theodor, Cardinal of the Holy Roman Church, whose eightieth birthday is soon to be celebrated. Among the voices that will soon resound, adorning this day with joyful and salutary prayers, we also desire to make our voice heard. Therefore, we wish you all that is happy and conducive to the progress and good of your true name, and we are very pleased that we are now given the opportunity to again demonstrate our esteem and affection for you. It certainly pleases Us, at this opportune time, to recall the merits you have earned from Us in the arduous ecclesiastical duties you have diligently performed, especially as Auditor and later as Dean of the Sacred Roman Rota, where, over a long period of years, you demonstrated your expertise in law and your just and discerning judgment in handling cases. For this reason, you were added to the College of Cardinals by Our blessed predecessor, John XXIII, and now, with the strength of your intellect and the resources of your learning, you assist Us so greatly in fulfilling Our Apostolic ministry that we have the greatest gratitude for you. We now

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invoke heavenly aid and consolations for you, that you may enjoy vigorous strength and continue with a new and generous spirit, to be of benefit through mature counsel, diligent work, and examples of life, trusting in God, whose providence directs the steps of the just towards better and greater things, and whose will is the safest path to virtue and blessedness: "Teach me to do thy will, for thou art my God. Thy good spirit shall lead me into the right land." With these fervent wishes, we impart to you, Our Beloved Son, the Apostolic Blessing, a pledge of the bestowal of heavenly gifts. From the Vatican, on the twentieth day of the month of January, in the year 1964, in the first year of Our pontificate.

PAULUS PP. VI

1 Ps. 142, 10.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - Official Commentary

ACTS OF POPE JOHN XXIII

APOSTOLIC CONSTITUTIONS

I. OF THE DIOCESE OF QUINHONEN

Certain territories having been detached from the diocese of Quinhon, a new diocese is established, to be called "Danangensis."

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT:

As natural life, which is contained in the body and spirit, also that heavenly life in which "we are called and are the sons of God" (cf. 1 John 3:1), is outwardly manifested to men by the benevolent design of God, so that, with the help of these external signs, it may be spread throughout the earth and take root in the hearts of all. For this reason, when the Sacred Congregation for the Propagation of the Faith, with the firm intention that the Christian religion may grow more abundantly in the extensive diocese of Quinhon, considered it fitting to divide its territory, after hearing the opinion of the venerable Brother Peter Mary Pham-Ngoc-Chi, Bishop of Quinhon, and after having heard the esteemed Son Francis De Nittis, administrator of affairs ad interim for the Apostolic Delegation in Indochina, We, exercising Our supreme authority, have decided and decreed as fol-

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lows.

From the diocese of Quinhon, We detach the civil provinces commonly called QuangNam and Quang-Tin, and from these We establish a new diocese, which shall be called Danangensis, from the name of the principal city.

We decree that the new diocese and its Ordinary shall be subject to the metropolitan jurisdiction of the Archbishop of Hueensi, and that they shall enjoy all the rights and honors to which other resident Bishops and their dioceses are entitled, according to the norms of ecclesiastical law.

We entrust the governance of the new diocese to the secular clergy of Vietnam, who will spare no effort and diligence in promoting the Kingdom of God in their homeland.

As for Ee-

[*Latin ed. p. 239*]

Concerning the governance and administration of the Church, let all things be observed that the Code of Canon Law establishes, and whatever the Sacred Congregation for the Propagation of the Faith may order. Furthermore, the execution of what we have decreed will be overseen by the esteemed Son, Francis De Nittis, whom we have mentioned, either by himself or through another delegated man. However, if, at the time of execution, another person performs this duty, he will carry out all of our mandates. Whoever completes the matter will be responsible for writing out the documents of the completed action, and for signing them and affixing a seal, and for sending them to the Sacred Congregation for the Propagation of the Faith. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains will religiously observe what has been decreed through it, and thus it will obtain its force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, will be able to prevail, since we derogate from all of them through it. Moreover, it is not permitted for anyone to tear or corrupt these documents of our will; rather, all copies and texts, whether printed or written by hand, of this Constitution, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if the original were presented.

Given at Rome, near St. Peter, on the twelfth day of the month of January, in the year of Our Lord nineteen hundred and sixty-three, in the fifth year of Our Pontificate.

IACOBUS A. Card. COPELLO

S. R. E. Cancellarius

GREGORIUS P. Card. AGAGIANIAN

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B. O. de Prop. Fide Praefectus
Franciscan Tinello
Apostolic Chancery
Bernardus De Felicis,
Proton. Apost.
Iosephus Rossi,
Proton. Apost.
Loco ffi Plumbi In Ap. Cano, tab., vol. CXI, n. 98.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - Official Commentary II OYOËNSIS The Apostolic Prefecture of Oyo is elevated to the rank of a diocese. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE EVENT, Following the wishes expressed by the Sacred Council for the Propagation of the Christian Name, the venerable Brother Sergius Pignedoli, with the title of Archbishop of Iconium and Apostolic Delegate in Africa Media Occidentali, judged it fitting that the Apostolic Prefecture of Oyo be raised to the rank and dignity of a diocese; for it is known that the seed of the Word of God has taken root there, where the members of the Society of Missionaries to the Africans have widely established their foundations, and has produced a sufficiently joyful harvest. Therefore, exercising our supreme authority, we approve what the aforementioned Sacred Council proposed to be done, and we elevate the Apostolic Prefecture of Oyo to the order of a diocese, with the same boundaries and name, with the same rights and honors that belong to dioceses and their prelates by law and custom. Among these, it is fitting to mention that the new diocese and its Bishop shall be subject to the metropolitan jurisdiction of the Archbishop of Lagos. We also desire that this new ecclesiastical territory be entrusted to the care of the members of the Society of Missionaries to the Africans, through whom this happy state of affairs has been achieved. The Bishop shall establish his seat in the city commonly known as Oyo, and the chair of the sacred ministry shall be in the largest temple there, which we elevate to the dignity of a cathedral. Furthermore, until a College of Canons is established, the Bishop shall elect Diocesan Consultors, who, according to the law, shall provide counsel and assistance. Finally, with diligent care, the Bishop shall strive to establish a seminary, to receive and form boys who are called to the priesthood. As for the governance of the diocese, the election of a Capitular Vicar in the absence of the Bishop, the rights of the clergy and the people, and other similar canonical decrees shall be observed. The venerable Brother Sergius Pignedoli, whom we have mentioned, shall take care to ensure that these things are carried out, either by himself or by another delegated person. However, if at the time of execution, another Apostolic Delegate is present in that region, he

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shall carry out our mandates. Whoever completes this task shall have the responsibility of preparing the customary documents and affixing them with a seal, and shall promptly send them to the Sacred Congregation for the Propagation of the Faith.

[*Latin ed. p. 241*]

Acta of Pope John XXIII, 241. We will and desire that this Constitution be efficacious now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever can be contrary to the efficacy of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the twelfth day of the month of January, in the year of Our Lord nineteen hundred and sixty-three, in the fifth year of Our Pontificate. James A., Cardinal. Copello. Gregory P., Cardinal. Agagianian. Secretary. Prefect of the Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Bernard De Felicis, Apostolic Protonotary. Joseph Rossi, Apostolic Protonotary. In the Apostolic Chancery, at Plumbi, in the Cane, table CXI, number 96. III. DOUALAËNSIS (SANGMELIMAËNSIS). Certain territories detached from the diocese of Douala are to be called "SangmÃ©lima". JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Because the office of governing the entire Church has been entrusted to Us by the inscrutable plan of God, we arrange the affairs of the dioceses, so that, with regard to circumstances and the addition of time, they may be more effective in the Christian [faith]. 16 - ACTA, vol. VI, n. 4. - 15-4-1964.

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - The law will increasingly promote the abundance of heavenly goods, so that the people, redeemed by the blood of Christ, may enjoy them. Considering this with Our mind, We gladly accepted what the Sacred Council deemed necessary for propagating the Christian Name, namely, that another diocese be established from the diocese of Douala, in the nation of Cameroon, to be entrusted to native clergy. Therefore, by Our supreme and apostolic authority, We separate a district from the diocese of Douala, which is commonly called Ntem, Dja, and Lobo, and from these We establish the diocese of Sangmélima, to be named after the city of that region, with the following boundaries: to the north and west, the dioceses of Douala and Mnalmayo; to the east, the diocese of Dumé; and finally, to the south, the territories known as Spanish Guinea

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and Gabon. We grant to this newly established ecclesiastical circumscription all rights and privileges; likewise, We grant to its Bishop, with appropriate assistants, the proper offices of his ministry. Among these, the following are particularly important: obedience to the metropolitan jurisdiction of the Archbishop of Yaoundé; the establishment of the episcopal see in the city of Sangmélima, and the placement of the cathedral of his teaching in the largest temple of that city; the selection of diocesan consultants, until a College of Canons can be established there by other appropriate documents; and finally, the construction of a seminary, as soon as it is possible, to receive boys who are called to the priesthood. The venerable Brother Sergius Pignedoli, Archbishop with the title of Iconium and Apostolic Delegate in Central-Western Africa, should strive to bring these things to fruition, and whose opinion the Apostolic See has taken into consideration in this undertaking, either by himself or by another delegated person. If, at the time of execution, another Apostolic Delegate is present there, he shall carry out Our mandates. Whoever completes this task should take care to draw up the necessary documents and send them to the Congregation for the Propagation of the Faith, duly signed and sealed. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains will religiously observe what has been decreed in it, and thus it will obtain its full force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be valid, since We hereby repeal all such prescriptions. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person worthy of ecclesiastical dignity, shall be valid.

[*Latin ed. p. 243*]

The acts of Pope John XXIII, page 243, if established and signed by a public notary, shall have the same validity as if they were presented with proof. Given in Rome, at St. Peter's, on the twelfth day of the month of January, in the year of Our Lord nineteen hundred and sixty-three, in the fifth year of Our Pontificate. For the Holy Roman Church, the Chancellor, Giovanni H. Card. CICOGNANI. For public affairs of the Church, Gregory P. Card. AGAGIANIAN. Prefect of the Sacred Congregation for the Propagation of the Faith, Franciscus Tinello. Apostolic Chancellor, Franciscus H. Ferretti, Protonotary Apostolic. Caesar Federici, Protonotary Apostolic. In the Apostolic Chancery, in the register of Plumbi, volume CX1I, number 28. IV. LINGAYENSIS AND OTHERS (CABANATUANENSIS). From the dioceses of Lingayen, Dagupan, and St. Ferdinand in the Philippine Islands, certain territories are separated, from which the new diocese of "Cabanatuan" is established. JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The external order of the Church, although it does not touch its nature, is manifestly, for all who consider

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the matter, a more prudent constitution of the Christian republic, which, through a suitable division of territories, contributes greatly to preserving and widely spreading the Kingdom of Christ on earth, which is the Church. Since this is so, we readily approve what our venerable brother, Salvator Siino, Archbishop with the title of Perge and Apostolic Nuncio in the Philippine Islands, has proposed, namely, that a new diocese be established in that nation, for the better assistance of the needs of the Christians.

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis - After due consideration, and upon the request of the Most Reverend Brothers Mariano Madriano, Bishop of Lingayen-Dagupan, and Emilio Cinense, Bishop of San Fernando, and after consulting with our Most Reverend Brothers, Cardinals of the Holy Roman Church, who preside over the Sacred Congregation Consistorial, We have decided and decree the following. We separate the territory of the dioceses of Lingayen-Dagupan and San Fernando, which includes the civil province commonly known as Nueva Ecija, and We establish a new diocese from it, to be called Cabanatuan, after the principal city of Cabanatuan. In that city, the Bishop shall establish his residence as the seat of the diocese, with the cathedral located in the church of Saint Nicholas of Tolentino, which We elevate to the rank of cathedral, with all due rights and honors. We place this new ecclesiastical jurisdiction under the metropolitan See of Lingayen-Dagupan as a suffragan See; which See We have, by other letters issued today, raised to the dignity of a metropolitan See. A college of canons shall be established; in the meantime, We grant permission for diocesan consultors to be chosen, who will assist the Bishop with their counsel and industry. Furthermore, the diocesan prelate shall establish at least a minor seminary for the reception of boys called to the priesthood, according to the norms of common law and according to the laws of the Sacred Congregation for Seminaries and Universities. When the young men have reached the age when they must be imbued with philosophical and theological disciplines, the Bishop shall send the best of them to Rome to the Pontifical College-Seminary of the Philippines. The episcopal table shall be provided for, through the revenues of the curia, the contributions of the faithful, and a suitable portion of the goods which will come to the Cabanatuan See according to canon 1500 of the Code of Canon Law. Finally, all acts and documents pertaining to the new Church shall be sent to its episcopal curia, and shall be religiously kept in the archives of sacred matters. With regard to the clergy, We decree that, upon the execution of these letters, the clergy shall be considered to belong to that Church in whose territory they legitimately reside. Furthermore, We wish that the Most Reverend Brother Salvator Siino strive to carry out what We have commanded, either by himself or by someone whom he may have delegated. Upon completion of the matter, the acts shall be drawn

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up, and true copies shall be promptly sent to the Sacred Congregation Consistorial. If, at that time, another person should be presiding over the same Nunciature, he shall ensure that Our orders are carried out. We will and order that this Constitution be effective now and in the future; so that those to whom it pertains may religiously observe what has been decreed by it, and thus it may obtain its full force.

[*Latin ed. p. 245*]

The efficacy of this decree, of whatever kind, cannot be opposed by any contrary prescriptions, since through it we abolish all such. Furthermore, no one is permitted to either divide or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the sixteenth day of the month of February, in the year of Our Lord nineteen hundred and sixty-three, in the fifth year of Our Pontificate. For the Holy Roman Church, the Chancellor, © IOANNES H. Card. CICOGNANI, Prefect of the Sacred Congregation for Affairs of the Church. CAROLUS Card. CONPALONIERI, Prefect of the Sacred Congregation Consistorial. Franciscus Tinello, Regent of the Apostolic Chancery. Caesar Federici, Apostolic Protonotary. Iosephus Rossi, Apostolic Protonotary. At Plumbi In Ap. Cane, table, vol. CXII, n. 25. V. LINGAYENSIS - DAGUPANENSIS AND OTHERS (TARLACENSIS). From the dioceses of Lingayen and Dagupan, and from certain territories of San Fernando, a new diocese is established, named "Tarlacensis." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The islands of the Philippines are, indeed, those which offer the best hope that, with God's help, the Kingdom of Christ may flourish there ever more and more, due to the location of the places and, especially, to the happiness of the Catholics. This is our judgment, since the venerable Brother Salvator Siino, with the title of Archbishop of Perge, and...

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Official Commentary on the Philippine Islands. The Apostolic Nuncio, at the request of the Apostolic See, sought that a new diocese be established from the dioceses of Lingayen-Dagupan and San Fernando. Considering the opinion of our Venerable Brothers, the Most Eminent Cardinals who preside over the Sacred Congregation Consistorial, and of the Venerable Brothers Mariano Modriaga, Bishop of Lingayen-Dagupan, and Emilio Cinense, Bishop of San Fernando, We decree and order the following. We separate the entire territory from the two aforementioned dioceses, which is presently known as the civil province of Tarlac, and from it We establish the diocese of Tarlac, which

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shall be bounded by the same limits as the civil province from which it was formed. This new Church shall have its seat in the city of Tarlac, and the Bishop shall have his cathedral in the curial temple, which is located there, dedicated to the glory of Saint Sebastian the Martyr, and We raise it to the rank of a cathedral. We grant to this newly established Church and to its sacred pastor just rights and privileges, and We impose upon the Bishop the offices and obligations, both those common to all bishops and those specific to him; among these, it is to be noted that, together with his diocese, he shall be subject to the jurisdiction of the Metropolitan of Lingayen-Dagupan, whose Church We have raised to the rank of a metropolitan see. We also order that, until a Chapter of Canons is established, the diocesan Consultors be appointed by the Bishop of Tarlac, who shall assist him with counsel and aid; that the episcopal table, so-called, be established from the spontaneous offerings of the faithful, from the revenues of the Curia, and from a portion of the goods, according to the prescription of canon 1500 of the Code of Canon Law, which shall be allocated to the benefit of the new Church; that, as soon as it is possible, a Seminary be established, according to the canonical norms and the special laws of the Sacred Congregation for Seminaries and Universities, in which boys may be received who are called by God to the priesthood, from whom selected young men shall be sent at the appointed time to Rome, to the Pontifical College-Seminary of the Philippines, to be instructed in philosophical and theological disciplines; that, upon the completion of these measures, priests and clerics shall be considered to be attached to this Church, in which they hold office, or receive benefices, or where they reside with legitimate domicile; and finally, that all acts and documents in any way pertaining to the diocese of Tarlac be transferred from the Curias of Lingayen-Dagupan and San Fernando to the new Church, to be kept in the archives. Furthermore, We order that our Venerable Brother Salvator Siino shall take care to bring these matters to fruition, either personally or through another man of ecclesiastical standing. If, however, at the time of execution, another person is performing the duties of Apostolic Nuncio in the Philippine Islands, he shall carry out Our mandates. -And let those who have completed this task strive to have the documents drawn up, as is customary.

[*Latin ed. p. 247*]

The acts of Pope John XXIII, numbered 247 and bearing the seal, shall be sent to the Sacred Congregation of the Consistory as soon as possible. We desire that this Constitution be efficacious now and in the future; indeed, that those to whom it pertains observe the decrees contained therein with religious devotion, and that it therefore obtain its full force. No prescriptions of any kind whatsoever shall be able to oppose the efficacy of this Constitution, since we hereby repeal all that is contrary to it. Furthermore,

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it shall be permitted to no one to tear or corrupt these documents of Our will; rather, copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely valid, just as if the original were presented. Given in Rome, at St. Peter's, on the sixteenth day of the month of February, in the year of Our Lord nineteen hundred and sixty-three, in the fifth year of Our pontificate. For the Holy Roman Church, the Chancellor, © IOANNES H. Card. CICOGNANI, CHARLES Card. CONFALONIEBI, from the public affairs of the Church, 8th Congregation of the Consistory, Franciscus Tinello, Regent of the Apostolic Chancery, Caesar Federici, Apostolic Protonotary, Iosephus Rossi, Apostolic Protonotary, at the place © Plumbi, in the table of the Apostolic Council, volume XII, number 28. VI. In the territory of Tanganyika, a new diocese is established, named "Arushaënsis." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: The commandments of Christ, to preach the Gospel throughout the world and to cleanse all creatures with the waters of baptism (cf. Mt. 28, 19), are so diligently fulfilled that the Catholic faith is more frequently found in...

[*Latin ed. p. 248*]

Acts of the Apostolic See – Regarding the division of dioceses. Since this is happily accomplished throughout the world, it is the custom of the Apostolic See to divide dioceses when necessary, in order that, with the multiplication of bishops, there may be a greater abundance of teachers of the Christian law, and of spiritual fathers and pastors, to serve the faithful. Therefore, having heard the venerable Brother Vidon Dei Mestri, Archbishop with the titular see of Tuscamia and Apostolic Delegate in Eastern Africa, and after considering the opinion of our most venerable Brothers, the Cardinals who preside over the Sacred Congregation for the Propagation of the Faith, We have accepted their counsel and decree the following. From the territory of the diocese of Moshi, we separate the civil district of the province of Arusha, commonly called Arusha and Masai, and from these we establish the diocese of Arusha, a suffragan of the metropolitan archdiocese of Dar-es-Salaam, with the following boundaries: to the north, the territory known as Kenya; to the east, the dioceses of Moshi and Tanga; to the south, the diocese of Morogoro; and to the west, the dioceses of Dodoma, Mbulu, Shinyanga, and Musoma. Therefore, this new ecclesiastical jurisdiction shall enjoy the rights and privileges that belong to it by common law. Furthermore, its Ordinary, besides possessing the proper authority, shall also be bound by the appropriate offices and duties of bishops. He shall, in particular, establish his seat in the city of Arusha, and the cathedral in the principal church of that city, which is dedicated to the Holy Spirit. Moreover, in order that the needs of the diocese may be better served, he shall appoint diocesan consultors according to the law, until a

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College of Canons is established by other appropriate documents. Finally, in order to provide for the needs of the Church entrusted to him, he shall take care to establish at least a small seminary, to receive boys who are called by God to the priesthood. The venerable Brother Vidon Dei Mestri, whom We have mentioned, or another delegated person, provided that he is endowed with priestly dignity, shall strive to ensure that these things are accomplished. If, however, another person is appointed as Apostolic Delegate in Eastern Africa at the time of execution, he shall carry out these mandates, and shall send the documents, duly signed and sealed, to the Sacred Congregation for the Propagation of the Faith. This Constitution is now and forever effective.

[*Latin ed. p. 249*]

From the Acts of Pope John XXIII, page 249, we desire that those things which are decreed through it be religiously observed by those to whom they pertain, and therefore obtain their force. No prescriptions of any kind can impede the efficacy of this Constitution, since through it we abolish all others. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the first day of March, in the year of Our Lord nineteen hundred and sixty-three, in the fifth year of Our Pontificate. For His Eminence, the Cardinal Secretary of State, © IOANNES H. Card. CICOGNANI, Prefect of the Congregation for the Propagation of the Faith, GREGORIUS P. Card. AGAGIANIAN, Secretary, Franciscus Tinello, Regent of the Apostolic Chancery, Caesar Federici, Apostolic Protonotary, Iosephus Rossi, Apostolic Protonotary. In the Apostolic Chancery, at Plumbi, in the table, volume CXII, number 17. VII CALABARENSIS (IKOT-EKPENENSIS). After certain territories were taken from the diocese of Calabar, a new diocese was established, named "Ikot-Ekpenensis." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, the Sacred Congregation for the Propagation of the Faith considered it opportune to establish a new diocese within the territory of Western Nigeria, so that Catholic affairs may be spread as widely as possible, and that native clergy may provide care.

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis - The official commentary will be sent. Indeed, the best hope is that those who are heralds of the holy Gospel will sow seeds there, and that in the future, they will sow and bring forth abundant fruits of pastoral labors. Since these things are so, with the opinion of the

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venerable Brothers Sergius Pignedoli, Archbishop with the title of Iconium and Apostolic Delegate in Central Africa, and James Moynagh, Bishop of Calabar, we determine and command the following, with the authority we possess. From the diocese of Calabar, we separate the district commonly called Ikot Ekpene and Abak, constituting the civil province of Annang, and from these, we establish the diocese of Ihot-Ekpene, to be called after the city of the same province, and to be bounded as follows: to the north, by the diocese of Umuahia; to the east, by the sun and to the south, by the diocese of Calabar; and finally, to the west, by the sun, by the dioceses of Port Harcourt and Umuahia. We desire that this new diocese, which will be entrusted to native priests, be a suffragan of the metropolitan Church of Onitsha, whose Archbishop, as Metropolitan Bishop, the Bishop of Ikot-Ekpene will be subject to. He will also take care to establish his seat in the city commonly called Ikot Ekpene, and to place the chair of his teaching in the largest temple of that same city; furthermore, for the College of Canons, he will appoint diocesan consultants, whose counsel and assistance he will use; and finally, he will build, as soon as possible, at least one seminary, to receive and form boys who are called to the priesthood. The venerable Brother Sergius Pignedoli, whom we mentioned, will strive to ensure that these things we have commanded are brought to fruition, either by himself or by another delegated man. Whoever completes this task will draw up the documents and send them to the Sacred Congregation for the Propagation of the Faith, signed as usual and sealed. If, however, at the time of execution, another Apostolic Delegate is acting in Central Africa, he will carry out Our mandates. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains will religiously observe what has been decreed in it, and thus it will obtain its force. No prescriptions of any kind can be contrary to the effectiveness of this Constitution, since by it we derogate from all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person worthy of ecclesiastical dignity, are valid.

[*Latin ed. p. 251*]

The acts of Pope John XXIII, page 251, if established by law and signed by a public notary, shall have full validity, as if they were proven. Given in Rome, at St. Peter's, on the first day of the month of March, in the year of Our Lord nineteen hundred and sixty-three, in the fifth year of Our Pontificate. For 8. R. E. [Royal Edict?]

Chancellor: © JOHN H. Card. CICOGNANI, Prefect of Public Affairs of the Church.

GREGORY P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith.

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Francis Tinello, Regent of the Apostolic Chancery.

Francis H. Ferretti, Apostolic Protonotary.

Caesar Federici, Apostolic Protonotary.

In the Apostolic Prefecture of HVALIENENSIS, on the island of Taiwan, also known as Formosa, the Apostolic Prefecture of Hvalienensis is raised to the rank of a diocese, retaining the same name and boundaries.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

The Apostolic Prefecture of Hvalienensis, founded in the year nineteen hundred and fifty-two, and as if newly born, like a tree which, after it has grown, produces beautiful and joyful fruit with its flowers, has begun to experience such growth in these times, and has promised that it will be raised to the dignity of a diocese. This, indeed, will not only be a testimony to the Fathers of the Parisian Society for Missions to Foreign Lands of Our will and benevolence towards those who had devoted all their efforts to the advancement of the Kingdom of Christ, but it will also, we hope, inspire new endeavors, undertakings, and works for the Christian name.

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Official Commentary for the purpose of extension. Since these things are so, by the advice of our venerable Brothers, the Most Eminent Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, after the opinion of the venerable Brother Joseph Caprio was requested, the Archbishop with the title of Apollonia and Apostolic Delegate in China, by our supreme authority, we decree and order the following. We reduce the Apostolic Prefecture of Hwalien, which is located on the island of Taiwan, also known as Formosa, to the form of a diocese with the same name and boundaries; which we entrust to the care of the members of the Society of Paris, whom we have mentioned. The seat and the domicile of the new diocese will be in the city commonly known as Hwalien, in which the sacred Prelate will place the chair of his authority, in a temple, of course, where a principal church exists; which we elevate to the dignity of a cathedral, with the due rights. We make the church that we have founded a suffragan of the metropolitan See of Taipei, whose Archbishop the Metropolitan of Hwalien will be subject to. From which also a College of Canons will be constituted; but if, due to local circumstances and temporal difficulties, this cannot be done, the Bishop will choose diocesan Consultors who will assist him in counsel; and those Canons, once constituted, will cease from their office. In the meantime, the administration and governance of this See will be held by the venerable Brother Andrew John Vérineux, at the will of the Holy See, currently expelled from the diocese of Imcheuvensi by enemies of religion. For he has excellently administered

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the Apostolic Prefecture of Hwalien as Apostolic Administrator. These Letters will be brought to a conclusion by the venerable Brother Joseph Caprio, either by himself or by a Legate, having the necessary faculties for this purpose. After these acts are completed, he will have documents drawn up, and he will promptly send true copies to the Sacred Congregation for the Propagation of the Faith. If, at that time, another person is performing the office of Apostolic Delegate in China, he will execute all of our mandates. We will and desire that this Constitution be effective now and in the future; in such a way that those things which are decreed by it are religiously observed by those to whom they pertain, and thus obtain their force. The effectiveness of this Constitution will not be hindered by any prescriptions of any kind, since we derogate from all of them by means of it. Furthermore, it is not permitted to anyone to tear or corrupt these documents of our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of ecclesiastical dignity, will be valid.

[*Latin ed. p. 253*]

The acts of Pope John XXIII, page 253, if drawn up according to the established laws and signed by a public notary, shall have full validity, just as if they were proven. Given in Rome, at St. Peter's, on the first day of March, in the year of Our Lord nineteen hundred and sixty-three, in the fifth year of Our Pontificate. For the Holy Roman Church, the Chancellor, © IOANNES H. Card. CICOGNANI, for public affairs of the Church. GREGORIUS P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. Caesar Federici, Apostolic Protonotary. Joseph Rossi, Apostolic Protonotary. In the Acta Apostolicae Sedis, Volume 112, number 20. IX.

The Apostolic Prefecture of Vankien, in Southern Rhodesia, is raised to the rank of a diocese.

IOANNES, Bishop, Servant of the Servants of God, for the perpetual memory of this event.

It is clearly evident, with admirable clarity, how the Church is growing throughout the world, and how, through the preaching of the Gospel, its propagation is expanding daily, if one considers the Apostolic Prefecture of Vankien, which is in Southern Rhodesia. For there are so many fruits of pastoral labor collected there, with God's help, up to this point, that we have no doubt that the members of the Spanish Institute of St. Francis Xavier for Foreign Missions, to whom this prefecture has been entrusted until this day, will bring forth even more abundant fruits in the future.

Considering all these things with Our heart, and wishing to signify Our favorable intention to those same members, We have decided to raise that Apostolic Prefecture to the dignity of a diocese. Therefore, We have heard the venerable Brothers, Our Cardinals, who preside over the Sacred Congregation for the Propagation of the Christian Faith, and the

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venerable Brother Joseph McGeough, Archbishop with the title of Hemesea and Apostolic Delegate in Southern Africa, regarding the supreme and apostolic authority of the Apostolic Prefecture of Vankien.

[*Latin ed. p. 254*]

Acts of the Apostolic See - Official Commentary 254: We elevate the diocese to the rank and dignity of an archdiocese, retaining the same name and boundaries. The new archdiocese shall enjoy all the rights of other dioceses. The Archbishop, in addition to the privileges of his rank, shall also be subject to the appropriate offices and obligations imposed by the Code of Canon Law. Furthermore, We decree that the newly established archdiocese and its Archbishop shall be subject to the metropolitan jurisdiction of the Archbishop of Salisbury; that the Bishop of Vankie shall establish his seat in the city commonly called Wankie, and his cathedral in the principal church of that city; that finally, a College of Canons and Consultors shall be chosen from the clergy to assist the Archbishop in counsel and work. All of these things which We have decreed shall be carried out by the Most Reverend Peter McGeough, whom We have mentioned, either by himself or by another man constituted in ecclesiastical dignity. However, if at the time of execution, another Apostolic Delegate is present in South Africa, he shall carry out Our mandates. Whoever has carried out this business shall send the documents of the completed action to the Sacred Congregation for the Propagation of the Faith as soon as possible, signed in his own name and sealed. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall observe religiously what has been decreed in it, and thus it shall obtain its force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since We hereby repeal all such prescriptions. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Given at Rome, at St. Peter's, on the first day of the month of March, in the year of Our Lord one thousand nine hundred and sixty-three, in the fifth year of Our Pontificate. For the Holy Roman Church:

Cancellario: IOANNES H. Card. CICOGNANI, Prefect of the Sacred Congregation for the Propagation of the Faith.

GREGORIUS P. Card. AGAGIANIAN

Francis Tinello, Apostolic Chancellor
Caesar Federici, Apostolic Protonotary
Iosephus Rossi, Apostolic Protonotary

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[Reference to a specific volume and page of a legal document.]

[*Latin ed. p. 255*]

Acta Ioannis PP. XXIII, 255 X, DE VIENTIANE (LUANGPRABANGENSIS).

Certain territories having been detached from the apostolic vicariate of Vientiane, a new vicariate is established, named "Luangprabangensis."

IOANNES, EPISCOPUS, SERVUS SERVORUM DEI, FOR PERPETUAL MEMORY.

From the time that Christ, the divine Redeemer of mankind, spoke these words to the Apostles: "And he said to them," (Mark 16:15), "Go ye into the world the whole, and preach the Gospel to every creature," the holy Church, mother of the peoples whom Christ has begotten, has never had anything more solemn, nothing more sacred, than to spread the name, doctrine, and precepts of Christ among the nations, and to make a people, that is to say, a holy nation, a royal priesthood (cf. II Peter 2:9), from all the nations that arise in the world, followers of the light and of the truth.

Therefore, since the purpose proposed to this Apostolic See is to promote and extend religion, We have, after due deliberation and with prayers offered, indicated that it is to be permitted to establish a new apostolic vicariate in Indochina.

Since this is so, after consultation with our venerable Brothers, the Most Reverend Cardinals presiding over the Sacred Congregation for the Propagation of the Faith, and after the opinion of our beloved son Francis De Nittis, who is temporarily administering the affairs of the Holy See in the Apostolic Delegation of Indochina, We, by Our authority, decree and order the following:

We detach from the apostolic vicariate of Vientiane the territories which constitute civil districts, as they are called, known in the vernacular language as Luang Prabang, Phong Saly, Houa Khong, and Saya Boury.

To all these territories, We establish a new apostolic vicariate, to be called Luangprabangensis, to be governed by the Fathers of the Congregation of Missionaries of the Blessed Virgin Mary Immaculate.

We earnestly exhort them that, moved by the one love of Christ, they spare no effort to extend the kingdom of Christ as widely as possible.

Furthermore, our beloved son Francis De Nittis himself will carry out these Our Letters, or whoever he may delegate, having taken the necessary steps and obtained the appropriate powers.

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Once the matter has been carried out, the documents...

[*Latin ed. p. 256*]

Acts of the Apostolic See - Official Commentary 256. That mints may be extracted, and that the same be promptly sent to the Sacred Congregation for the Propagation of the Christian Faith, with sincere examples. If, at that time, another is engaged in affairs of the Apostolic See in that nation, let him carry out Our mandates. We desire this Constitution to be efficacious now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever can be contrary to the efficacy of this Constitution, since by it We abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were shown. Given in Rome, at St. Peter's, on the first day of the month of March, in the year of Our Lord one thousand nine hundred and sixty-three, in the fifth year of Our Pontificate. For the Holy See, [signed] John H. Card. CICOGNANI, Prefect of the Sacred Congregation for the Propagation of the Faith. [signed] Gregory P. Card. AGAGIANIAN, Secretary. Francis Tinello, Regent of the Apostolic Chancery. Caesar Federici, Protonotary Apostolic. Joseph Rossi, Protonotary Apostolic. Place: £8 of Lead. In the Apostolic Chancellery, table, volume CXLII, number 19.

[*Latin ed. p. 257*]

Acta Ioannis PP. XXIII 257 APOSTOLIC LETTERS I. The Most Holy Archangel Gabriel is chosen as the principal Patron of all Legates of the Republic of Argentina, with full authority.

IOANNES PP. XXIII. For the perpetual memory of this event. — The similarity of functions and offices often leads to the fact that certain orders of citizens, chosen from the countless multitude of Saints in Heaven, are assigned Patrons. Therefore, it is certainly fitting to judge that Saint Gabriel is the Patron of those who carry out legations for the sake of the Republic. For there is no one who cannot see a certain connection between these men and the Archangel of God. Indeed, the most noble office of legates, although it consists in dealing with and conducting affairs between States in public matters, and thus seems to contain nothing but human elements, nevertheless requires virtues and strengths of character, above all honesty and prudence, since it pertains to the preservation and protection of the highest goods of the people, namely peace and justice. But who could be a more excellent and clearer advocate than the Archangel Gabriel? For he, as a mediator between God and men, revealed the wonderful vision to the prophet Daniel, and announced the prophecy of the coming Christ; he

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foretold to the priest Zachary the birth of a son; and finally, he announced to the Virgin Mary that God had taken on human flesh, revealing "the mystery hidden from the ages." It is necessary that he be proclaimed as the interpreter of eternal peace and the messenger of the wisest counsel, and that the most perfect example of a legate be held by public officials. With such a Patron, we believe that the dignity of the legation office is raised to a higher order, where faith, hope, and charity, which are the hallmarks of the Christian religion, are present. Therefore, Our beloved son, the illustrious and honorable man who manages relations with foreign nations in the Republic of Argentina, requested that We deign to choose the heavenly messenger, Gabriel, as the principal Patron of all Legates of his nation, with full authority. We, having considered this request with a willing heart, after consultation with the Sacred Congregation of Rites, after carefully considering all things, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these Letters establish and declare perpetually that the Most Holy Archangel Gabriel is the principal Patron of all Legates with full authority of the Republic of Argentina.

[*Latin ed. p. 258*]

Acts of the Apostolic See - Official Commentary. We establish and declare [a certain entity] as its patron, with all the honors and liturgical privileges that rightly belong to the principal patrons of groups. Contrary provisions notwithstanding. We decree these things, establishing, determining that these letters shall remain forever valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall now and forever fully support them; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these things should happen, knowingly or unknowingly, by anyone with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's ring, on the 29th day of the month of January, in the year 1962, in the fourth year of Our pontificate. B. HAMLETUS I. Card. CICOGNANI. The church of the Blessed Virgin Mary of Health, in the town of "Vailankanni," in the diocese of Tanjore, is honored with the title and privileges of a Minor Basilica. JOHN PP. XXIII. For the perpetual memory of the matter. – Greeting those who supplicate, with our most efficacious intercession, the most august Virgin Mary is known to be venerated in the noble church, which is located in the Indian town of "Vailankanni," within the boundaries of the diocese of Tanjore, and is, as we have learned, cherished with devotion. Indeed, a very large number of people, even from distant parts, are accustomed to visit there and participate in the sacred rites, especially when the novena of supplications before the feast of the Nativity of the same Mother of God is held, so that this sanctuary is not undeservedly called the "Eastern Lourdes." This singu-

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lar devotion to the Virgin Mary has been repeated for a sufficiently long time, since, as has been handed down in memory, in the 17th century, Portuguese navigators, rescued by the help of the most merciful Mother from a terrible storm and shipwreck, built a small chapel in that place, namely in the town of "Vailankanni," in honor of their protectress, and later adorned it with sacred images made in the style of China. From that time on, this seat of piety has become very famous. About 30 years ago, the Marian temple, which is now seen, was built with excellent workmanship, in which the old image of the Blessed Virgin Mary is preserved, who is said to have heard the prayers of the afflicted even in a miraculous way. Furthermore, there is also such great devotion...

[*Latin ed. p. 259*]

From the Acts of Pope John XXIII, page 259: The dwelling place shines with varied marble, and it is abundantly endowed with those things which enhance the splendor of divine worship. Considering this with a good heart, the Venerable Brother Rajarethinam Arokiaswami Sundaram, Bishop of Tanjore, requested that we grant the temple, which is celebrated by so many and such crowds, the name and title of a Minor Basilica. Having received these requests with a willing and benevolent heart, We, after consultation with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, perpetually and forever, consecrate the church to God in honor of the Blessed Virgin Mary, under the title of "Salvation," and located in the town of "Vailankanni," within the boundaries of the diocese of Tanjore, and We elevate it to the honor and dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. We decree, We establish, We decide that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the third day of the month of November, in the year 1962, in the fifth year of Our pontificate.

86. The Most Reverend Cardinal CICOGNANI, Prefect of the Public Affairs of the Church.

The Blessed Virgin Mary "of the Valley," the principal celestial Patroness, St. Joseph, the Spouse of the same Virgin, and St. Francis Solanus, celestial Patrons secondary for the entire Anatuyanensis diocese, are declared.

POPE JOHN XXIII.

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For the perpetual memory of this event.

How wonderful is the growth of piety, especially in the dioceses most recently established, which, knowing from heavenly inspiration, have made a pleasing request to Us. This has reached Us in the supplication of the Venerable Brother George Gottau, Bishop of Anatuyanensis, who asks Us to grant that his diocese, which We ourselves recently established in the Republic of Argentina, be covered with a special heavenly protection. The Prelate himself mentioned the Blessed Virgin Mary, called "of the Valley," and...

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis - Official Commentary. The Saints Joseph, Spouse of the same Virgin Mary, and Francis of Assisi, entrusted to the pastoral care of the faithful, are venerated with such devotion that they seem to have already been chosen as their Patrons. In order that the piety of these faithful may be strengthened by the authority of the Apostolic See, the aforementioned Bishop, in the name of the entire clergy and all the citizens, humbly implores Us, that this free and public testimony of religion may be strengthened by Our supreme protection. We, concerned for the spiritual well-being of the people, deem it most pleasing to grant assent to such prayers. Therefore, after consultation with the Sacred Congregation of Rites, and with Our certain knowledge and mature deliberation, and by the fullness of the Apostolic power, by the force and perpetuity of these Letters, We confirm, or declare anew, and establish, for the entire diocese of AÃ±atuya, the Blessed Virgin Mary, commonly known as "Dei Valle," as the principal Patroness before God; and Saint Joseph, Spouse of the same Virgin Mary, and Saint Francis of Assisi, Priest and Confessor of the Order of the Friars Minor, as secondary celestial Patrons, with all the liturgical honors and privileges rightfully belonging to them, according to the customs of the place. Contrary provisions notwithstanding. These things We decree, establish, and ordain, that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully benefit from them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and nullified, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the ninth day of the month of November, in the fifth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI. Title and privileges of a Minor Basilica are granted to the collegiate church of Santa Maria Nuova in the city of "Abbiategrasso," in the archdiocese of Milan. JOHN PP. XXIII. For the perpetual memory of this matter. The collegiate church dedicated to the Nativity of the Virgin Mary, commonly known as

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Santa Maria Nuova, also in the city of "Abbiategrasso," in the territory of the archdiocese of Milan, is declared to be a remarkable monument of piety and a unique work of art.

[*Latin ed. p. 261*]

The acts of Pope John XXIII are greatly enhanced. For it was begun in the year 1565 through the efforts of the sodality, or "School," of the Blessed Virgin Mary of Mercy, which at that time was devoted to works of charity. To this church, which was to be built with not inconsiderable magnificence and "with very great expense," according to the will of its founders, the citizens generously contributed funds. The structure, which was initially Gothic-Lombardic, as it is called, was changed in subsequent ages by the addition of new forms; especially when Francis Croce, the architect, redesigned the interior. However, the church was enriched with a multitude of images, symbols, and ornaments. It is said to have a pronaos, which, as they say, was erected by Donato Bramante, an artist of remarkable genius. In this most august hall, the sacred rites have been worthily celebrated, since a college of canons was established there by Saint Charles Borromeo, the Archbishop of Milan, in order to increase the splendor of the divine services. It is also worth mentioning the chapel of the Blessed Virgin Mary of Sorrows, which is located in the portico of the church and attracts many faithful, even those who are traveling. Thus, wishing to add to the dignity of this temple, which is so worthy of praise, the esteemed son, Anthony Tosi, the Prefect of the collegiate church, humbly requested that we grant this basilica the title and rights of a Minor Basilica, through our benevolence. With these requests, our beloved sons, John Baptist, Presbyter of the Holy Roman Church, Cardinal Montini, Archbishop of Milan, having given them the highest commendation, we have decided, with a willing heart, to grant this. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we elevate the church of Saint Mary of the New, which is commonly called "Abbiategrasso," to the dignity and honor of a Minor Basilica, with all the rights and privileges that properly belong to sacred buildings bearing this title. Notwithstanding any contrary provisions. These things we decree, establish, and ordain, and we declare that these present letters shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, shall be considered void from now on, if anyone, with any authority, knowingly or unknowingly, should attempt to do otherwise. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirteenth day of the month of November, in the year 1962, in the fifth year of our pontificate. SB I. Cardinal CICOGNANI, Prefect of the

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Public Affairs of the Church.

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis - Official Commentary V v. Title and privileges are conferred upon the church commonly called "do Senhor Bom Jesus de Iguape," in the diocese of Santos. JOHN PP. XXIII. For the perpetual memory of the matter. The ancient sanctuary, which in common speech is called "do Senhor Bom Jesus de Iguape," located within the territory of the diocese of Santos, is deservedly considered a most excellent place of piety and devotion. This temple, entrusted to the religious members of the Society of the Divine Word, is frequented by large gatherings of the people, not only from the surrounding area but also from distant regions, who come to venerate the Image of Christ the Lord, which was brought there in the year 1647, and to offer their devotions and, especially, to provide support to the Church with salutary contributions. This is particularly the case each year in the month of August, when solemn religious ceremonies are customarily held in that place. Moved by the eagerness of the Christian people, this Apostolic See, drawing from the treasury of the Church, has granted and conceded a plenary indulgence for those who come to that place for the purpose of pilgrimage and to devoutly contemplate the venerable image, which has been venerated for three centuries, so that, from the 28th day of the month of July to the 7th of August, each year, they may duly fulfill the precept of confession and participate in the Holy Eucharist. In addition to these, which are of the greatest importance, the following are added: that the church may be commended for its size, its excellent style of construction, which it received from the colony, its valuable furnishings, and other merits. Wishing to enhance this distinguished seat of worship of the Divine Redeemer, for whose sake we have suffered much, our Venerable Brother, Joseph Soares, Bishop of Santos, requested that we benignly grant it the title and rights of a Minor Basilica. Having gladly accepted these requests, We, after consulting with the Sacred Congregation for Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by these letters, in a perpetual manner, elevate the church commonly called "do Senhor Bom Jesus de Iguape," located in the city of "Iguape" and in the diocese of Santos, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. We decree, establish, and ordain these present letters to be firm and valid.

[*Latin ed. p. 263*]

The acts of Pope John XXIII, numbered 263, are constantly present and enduring; they produce and obtain their full and complete effects; and they will fully benefit those to whom they pertain, now and in the future; and thus they must be rightly judged and defined; and anything attempted

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by anyone, with any authority, knowingly or unknowingly, concerning these matters, will be declared invalid and void from now on. Given in Rome, at Saint Peter's, under the ring of the Fisherman, on the 99th day of the month of November, in the year 1962, in the fifth year of Our Pontificate. © HAMLETUS I. Cardinal CICOGNANI, holding the sixth title in the public affairs of the Church, and with privileges pertaining to the Basilica Minor of the Church of Saint Francis of Jesus, located in the city of Lima, is decorated. POPE JOHN XXIII. For the perpetual memory of this event. — Among the many beautiful temples that adorn the city of Lima, a jewel on the shore of the vast Pacific Ocean, this church of Saint Francis of Jesus deserves to be counted among them, for it is truly a magnificent building, inspiring admiration both for its ancient origins and its excellent architectural style, and also for the piety and fervor of the sacred services held within. From the time of the early colonies, a religious province was founded there, distinguished by the name of the Twelve Apostles, and it extended widely, exercising jurisdiction over many lands. The members of this province, having merited great praise for their efforts in spreading the Gospel in Peru, took care to build a large monastery, which they called the "greatest" of all, with three soaring wings. This earlier church, having been destroyed by an earthquake, rose again, larger and more splendid, with an even larger adjoining area and a chapel dedicated to the Blessed Virgin Mary, known for her miracles. But having recounted these things concerning the building itself, it is necessary to praise the zeal of the religious order, from which such outstanding examples of sanctity have continuously emerged, as if from a sacred fortress. There, the prayers of distinguished and holy men were offered—which, of course, brings honor to the temple—such as Turibius Alfonso de Mogrovejo, another Archbishop of Lima, and Francis Solano, who was a great...

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - The official record states that the herald of the faith, having spent the final period of his life in a monastery, was buried in this sacred place. And today, as we have said, this endeavor, pursued without interruption, has abundantly borne fruit and openly demonstrated the faith of the Christian people. There, piety is fostered towards the august Sacrament of Christ; piety is fostered towards the most holy Mother of Christ, and there are also associations whose purpose is to perform acts of worship or works of charity. With all of this in mind, our beloved son, the Provincial of the Franciscan Province of the Twelve Apostles, having sent us a letter, humbly requested that, with our authority, we elevate this temple, which is so deserving of praise, to the rank of a Minor Basilica. This request, with the highest commendation from our beloved son, the Most Reverend John, Presbyter, Cardinal Landázuri Ricketts, Archbishop of Lima, and with the support of the Venerable Brother Romulus Carboni,

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Archbishop titular of Sidon, and our Apostolic Nuncio in the Republic of Peru, and the General Procurator of the Order of Friars Minor, we have decided to fulfill. Therefore, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and with the fullness of our Apostolic power, by the force of these letters and forevermore, we adorn and elevate the church in Lima, dedicated to Saint Francis of Assisi in honor of God, with the title and dignity of a Minor Basilica, granting it all the rights and privileges that rightfully belong to temples of the same designation. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of January, in the year 1963, in the fifth year of Our Pontificate. I. Card. CICOGNANI, Prefect of the Congregation for Public Affairs of the Church. © HAMLETUS.

[*Latin ed. p. 265*]

Sacred Consistorial Congregation 265 ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION I. BELLOHORIZONTINE, MARIANENSE, OLIVEIRENSE, SEPTEMLACUNENSE, DIVINOPOLITANE, LUCEATINE. DECREE Concerning the alteration of the boundaries of dioceses.

Having earnestly requested that the boundaries of their dioceses be somewhat altered, so that they might be more suitably arranged, the Most Reverend Fathers, namely: John Rezende Costa, titular Archbishop of Martiropolitanus, Coadjutor with right of succession and Apostolic Administrator of the archdiocese of Bellohorizontine; Anscharius de Oliveira, Archbishop of Marianense; Joseph de Medeiros Leite, Bishop of Oliveirense; Joseph de Almeida Batista Pereira, Bishop of Septemlacunense; Christian Portela de Araujo Pena, Bishop of Divinopolitane; and Belchior Joaquim da Silva Neto, titular Bishop of Cremna, Coadjutor with right of succession and Apostolic Administrator of the diocese of Luceatina, have petitioned the Apostolic See.

The Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Father, Armand Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in Brazil, and exercising the special faculties granted to it by the Most Holy Pope Paul VI, by Divine Providence, has deigned to grant their request. Therefore, with the consent of those who have an interest, or are presumed to have an interest, the

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following Consistorial Decree is issued:

1. From the archdiocese of Bellohorizontine, the following is separated:

a) A small territory commonly called "Povoado dos Lopes," belonging to the municipality commonly called "Candeias," and this is assigned to the diocese of Oliveirense, so that the entire territory of the aforementioned municipality of "Candeias," as currently defined by civil law, remains under the jurisdiction of the Bishop of Oliveirense;

b) Likewise, a small territory of the municipality of "Bom Despacho,"

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis — The official record, commonly known as "Cápela dos Alves," which is permanently assigned to the diocese of Luceatina; c) the territories of the chapels commonly known as "Sao José do Felipe" and "Santo Antonio do Morro Vermelho," also called "Teixeiras," which belong to the parish of "Taquaraçu de Minas," and are attached to the diocese of Septemlacunensi, so that the entire territory of the municipality of "Jaboticatubas" remains under the jurisdiction of the Bishop of Septemlacunensi; d) the territories of the chapels commonly known as "Nossa Senhora da Conceiçâo" in "Conceiçâo do Rio Acima" and "Santo Antonio de Vigario da Vara," which belong to the parish of "Caeté," and are attached to the archdiocese of Marianensi, so that the entire territory of the municipality of "Santa Barbara" remains under the jurisdiction of the Archbishop of Marianensi; e) the territories of the chapels commonly known as "Säo Geraldo de Jacaranda" and "Nossa Senhora das Graças de Sesmaria," which are located within the boundaries of the parish of "Belo Vale," and are assigned to the archdiocese of Marianensi, so that the entire territory of the municipality of "Jaceaba," as currently defined by civil law, remains under the jurisdiction of the Archbishop of Marianensi. 2 - Conversely, from the archdiocese of Marianensi, the following are detached: a) the entire territory of the parish commonly called "Säo José do Paraopeba," belonging to the municipality of "Brumadinho," and which is assigned to the archdiocese of Bellohorizontinae, so that the entire territory of the municipality of "Brumadinho" is subject to the jurisdiction of the Archbishop of Bellohorizontinae; b) likewise, the territories of the chapels commonly known as "Nossa Senhora da Conceiçâo de Arrojado Lisboa" and "Nossa Senhora do Parto de Chacrinha," located within the limits of the parish of "Jeceaba," and which are attached to the archdiocese of Bellohorizontinae, so that the entire territory, as currently defined by civil law, of the municipality of "Belo Vale" remains under the jurisdiction of the Archbishop of Bellohorizontinae. 3 - Finally, from the diocese of Septemlacunensi, the territories of the chapels commonly known as "Sant'Ana de Cachoeirinha" and "Nossa Senhora da Conceiçâo de Urucuia," which belong to the parish of "Fortuna de Minas," are separated

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and permanently assigned to the archdiocese of Bellohorizontinae, so that the entire municipality of "Esmeraldas," as currently defined by civil law, is under the jurisdiction of the Archbishop of Bellohorizontinae. The Sacred Consistorial Congregation, maintaining the aforementioned boundaries of the archdioceses and dioceses unchanged, orders that the documents and all acts pertaining to these territories be transferred from the curia from which they are detached to the curia to which they are assigned.

[*Latin ed. p. 267*]

The Sacred Congregation Consistorial [has decreed] that the parishes newly aggregated [to the diocese] shall be reported; concerning the clergy, it is decreed that, as soon as the present Decree has been put into effect, those priests shall be considered as belonging to that Church, in whose territory they legitimately hold a benefice or ecclesiastical office; and that the other priests, clerics, and seminarians who are domiciled in that territory shall remain incardinated in that diocese, or shall be incardinated therein. For all of these matters, the aforementioned Sacred Congregation Consistorial appoints the Most Reverend Father Armand Lombardi, Archbishop titular of Caesarea Philippi and Apostolic Nuncio in Brazil, to carry out the execution, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, the task of submitting to the same Sacred Congregation, as soon as possible, a certified copy of the completed execution. These matters are governed by the present Consistorial Decree, as if Apostolic Letters sealed with the papal seal had been issued. Contrary decrees notwithstanding. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 11th day of the month of November, in the year 1963. CHARLES Cardinal CONPALONIBRI, Secretary. L. S. Franciscus Carpino, Archbishop of Serdica, Assessor.

DECREE Concerning the change of boundaries.

Since the territories of the municipalities commonly called Portel and Melgaço, having been separated from the territory of the archdiocese of Belém do Pará, to which they belonged, because of the newly established territorial prelature of Ponta de Pedras, and in order to promote the good of the souls in those territories, the Most Reverend Fathers Albert Gaudentius Ramos, Archbishop of Belém do Pará, and Gregory Alonso Aparicio, titular Bishop of Pogla and Prelate nullius of Marajó, having obtained the favorable opinion of the Most Reverend Father Armand Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in Brazil, earnestly requested the Apostolic See that the aforementioned territories be...

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Official Commentary: The municipalities

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of Portel and Melgaço, formerly belonging to the Archdiocese of Belém do Pará, are separated and attached to the Territorial Prelature of Marajó. This Sacred Consistorial Congregation, having approved this change as beneficial for the good of souls, and exercising the special faculties granted to it by His Most Holy Father Paul, Pope, by Divine Providence, has deigned to grant its approval. Therefore, with the necessary consents obtained, or presumed to be obtained, from those whose interests are involved, the present Decree separates the aforementioned territories of the municipalities of Portel and Melgaço from the Archdiocese of Belém do Pará and assigns them to the Territorial Prelature of Marajó; furthermore, it separates from the Territorial Prelature of Xingu that small portion of the territory of the municipality of Melgaço which belongs to it, and attaches it to the Territorial Prelature of Marajó, so that the entire territory of the municipalities of Portel and Melgaço, as currently defined by civil law, shall be under the jurisdiction of the Prelate of Marajó. All documents and acts pertaining to the aforementioned territories shall be transmitted from the archives of the Curias of Belém do Pará and Xingu to the archive of the Curia of Marajó, as soon as possible; and with regard to the clergy, this Sacred Congregation decrees that, as soon as the present Decree has been put into effect, priests legitimately holding a benefice or ecclesiastical office in the aforementioned territories, and seminarians legitimately residing there, shall remain incardinated in the Territorial Prelature of Marajó. To carry out all of these matters, this Sacred Congregation appoints the Most Reverend Father Lombardi, granting him the necessary and appropriate faculties, and also authorizing him to delegate to any person holding an ecclesiastical office, the task of submitting to this Sacred Consistorial Congregation an authentic copy of the act of execution carried out. Concerning the matters above, the present Consistorial Decree shall be valid as if Apostolic Letters had been issued under the papal seal. Given in Rome, from the Halls of the Holy Office, on the 18th day of the month of November, in the year 1963. CAROLUS Card. CONPALONIERI, Secretary. L. S. Franciscus Carpino, Archbishop of Serdica, Assessor.

[*Latin ed. p. 269*]

The Sacred Consistorial Congregation, 269 III, BOSNIAN AND SYRMIA (DIAKOVENSIAN) DECREE Concerning the Change of Name. By Apostolic Letters, dated July 5, 1881, under the title "Ex hac augusta," instituted in the provinces of Bosnia and Herzegovina, the ecclesiastical hierarchy was established and divisions were made. For this reason, the territory of the Diocese of Bosnia, to which, by Apostolic Letters "Universi orbis Ecclesiis," granted by the Most Reverend Clement XIV on July 9, 1773, the neighboring Church of Syrmia was also principally and perpetually united, the name of the diocese no longer corresponds to the established boundaries; furthermore, due to particular circumstances, in previous centuries, the

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episcopal see of Bosnia had been transferred to the city commonly called "Djakovo," and it still exists there. Considering these matters, the Most Reverend Stephen Bäuerlein, Bishop of Bosnia and Syrmia, recently requested from the Apostolic See that, while retaining the old name, the aforementioned Church of Bosnia and its then-ruling Bishop be called by the name of the episcopal city, "Diacovensis." Furthermore, Our Most Holy Lord Paul, by Divine Providence, after mature deliberation, with the advice of the undersigned Cardinal Secretary of the Sacred Consistorial Congregation, and after considering the requests presented, deemed it fitting to approve. Therefore, supplementing, as necessary, with the consent of those who have an interest or are presumed to have an interest, by the present Consistorial Decree, which shall be valid as if Apostolic Letters sealed with lead had been issued, We establish and decree that, in the future, while also retaining the old title, the Dioceses of Bosnia and Syrmia, and their then-ruling Bishops, shall be called "Diacovensis, or Bosnia and Syrmia." All contrary opinions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on November 18, 1963.

CAROLUS Card. CONFALONIERI, Secretary.

L. S.

Franciscus Carpino, Archbishop titular of Serdica, Assistant.

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Official Commentary IV

PARANENSIS DECREE

Concerning the alteration of the Metropolitan Chapter

To promote the greater splendor of the divine worship, the Most Reverend Father Adulfus Servandus Tortolo, Archbishop of ParanÃ¡, presented supplications to the Apostolic See, so that the Chapter of ParanÃ¡, erected by Apostolic Letters under the heading "Vel a primis..." on the 13th of June, in the year 1859, and adorned with metropolitan dignity on the 20th of April, in the year 1934, might be constituted in a new manner. The Sacred Congregation Consistorial, having received the favorable opinion of the Most Reverend Father Humbertus Mozzoni, titular Archbishop of Sidetani and Apostolic Nuncio in the Republic of Strasbourg, deemed it fitting to grant the supplications. Therefore, by virtue of the special faculties granted to it by His Holiness Our Lord Paul, by the Divine Providence PP. V I, and with the understanding that it shall have the consent of those who are, or are presumed to be, concerned, the present Consistorial Decree, which shall be valid as if Apostolic Letters had been issued, establishes four new canonries in the Chapter of ParanÃ¡, with all the rights, honors, and duties that belong to the canons of the same Chapter by common law, by the chapter constitutions, and by special

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privileges. Therefore, the Chapter of ParanÃ¡ shall henceforth consist of two dignities, namely, the Dean and the Archdeacon, and eight canons. To accomplish all of this, the same Sacred Congregation Consistorial appoints the aforementioned Most Reverend Father Humbertus Mozzoni, granting him the necessary and appropriate faculties, including the power to delegate to any man holding an ecclesiastical office, the burden of submitting to the same Sacred Congregation, as soon as it is permissible, an authentic copy of the completed execution. Contrary opinions notwithstanding.

Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 5th of December, in the year 1963.

CAROLUS Card. CONPALONIBRI, Secretary

L. S.

Franciscan Carpino, Archbishop titular of Serdicen, Assessor.

[*Latin ed. p. 271*]

The Sacred Consistorial Congregation, 271 V, of Fabriano and Matelica, DECREE Concerning the erection of the dignities of Dean and Archdeacon in the Cathedral Chapter of Fabriano. Whereas the Most Reverend Father Macarius Tinti, Bishop of Fabriano and Matelica, recently presented petitions to increase the honor and splendor of the Cathedral Chapter of Fabriano, so that in said Cathedral Chapter, where only one dignity of Prior presently exists, two new dignities might be established, to be called Dean and Archdeacon; the Sacred Consistorial Congregation, by virtue of the special faculties granted to it by the Supreme Pontiff, Pope Paul VI, by the Divine Providence, having considered the presented petitions, deemed it fitting to grant them. Wherefore, with the consent of those who are interested, or are presumed to be interested, and by this Consistorial Decree, the dignities of Dean and Archdeacon are perpetually erected and established in the Cathedral Chapter of Fabriano. The order of these dignities shall be as follows: first, the Priorate; second, the Deanery; and third, the Archdeaconry. These established dignities shall be endowed with all the rights and privileges with which capitular dignities are lawfully endowed, and shall enjoy them; however, the conferral thereof shall be reserved to the Apostolic See, according to the norms of the sacred canons. Nevertheless, by this Decree, the Sacred Consistorial Congregation confers the dignity of Dean upon the Reverend Father Peter Ragni and the dignity of Archdeacon upon the Reverend Father Dario Mei, both canons of the same Cathedral Chapter of Fabriano, for this occasion. To accomplish all of these things, the same Sacred Consistorial Congregation appoints the aforementioned Most Reverend Father Macarius Tinti, and grants him the necessary and appropriate faculties, including the power to delegate, to any man established in an ecclesiastical dignity, the task of submitting to the Sacred Consistorial Congregation, as soon as possible, a certified copy

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of the completed execution of the aforementioned decree.

[*Latin ed. p. 272*]

"272 Acta Apostolicae Sedis - Official Commentary: Concerning those matters, this Consistorial Decree shall be valid as if Apostolic Letters had been issued under the seal. All contrary things notwithstanding. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 6th day of the month of December, in the year 1963. CAROLUS Cardinal CONPALONIBRI, from the Secretariat, L. S. Franciscus Carpino, Archbishop of Serdica, Assessor. VI. NOMINATION: By Decree dated November 9th, in the year 1963, the Sacred Congregation Consistorial nominated and constituted the Most Reverend Father Joseph N. de Almeida Batista, Archbishop of Brasilia, as Military Vicar for the Republic of Brazil."

[*Latin ed. p. 273*]

Sacra Romana Rota 273 ACTA TRIBUNALIUM SACRA ROMANA ROTA. Citations éditoriales. I BOSTONIEN. Nullité du mariage (Reino - Mannion). Puisque le lieu actuel de résidence de Monsieur Jean Mannion, demandeur dans cette cause, est inconnu, nous le citons pour qu'il comparaisse, en personne ou par un procureur légitimement constitué, devant la Sacra Romana Rota (Piazza della Cancelleria, 1 - Rome), le 4 mai 1964, à onze heures, afin de statuer ou de signer la question suivante : Existe-t-il une nullité du mariage, dans ce cas ? Les Ordinaires des lieux, les curés, les prêtres, et tous les fidèles qui ont connaissance du lieu de résidence dudit Monsieur Jean Mannion, doivent veiller à ce qu'il soit dûment informé de cette citation.

* Gerardus M. Rogers, Secrétaire. Du Secrétariat du Tribunal de la S. Rota, le 5 février 1964. Marius F. Pompedda, Notaire.

* On ne connaît pas le lieu de la demeure actuelle de Monsieur Jean Mannion, défendeur dans cette cause, nous le citons à comparaître, par sa propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Rome, Palazzo della Cancelleria) le 4 mai 1964, à 11 heures, pour concorder ou souscrire le doute ci-dessous rapporté : Constat-il de la nullité du mariage, dans le cas ? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence dudit Monsieur Jean Mannion, devront, dans la mesure du possible, l'avertir de la présente citation. 18 - ACTA, vol. VI, n. 4. — 15-4-1964.

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis - Official Commentary II NORTHAMPTON. Nullity of Marriage (Fisher - Harrison) Since the actual place of residence of the Lady Joanna Harrison, also known as Joan Harrop, is unknown in the matter discussed above, we summon her to appear, either in person

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or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on June 1, 1964, at the eleventh hour, for the purpose of resolving or confirming the following doubt: Does the marriage in question involve a nullity? The ordinaries of the places, the parish priests, and all the faithful who have knowledge of the actual residence of the aforementioned Lady Joanna Harrison, also known as Joan Harrop, are to ensure that she is duly informed of this edictal summons.

* Petrus Mattioli, Secretary from the Chancery of the Tribunal of the Sacred Roman Rota, February 10, 1964. Marius F. Pompedda, Notary.

* The place of current residence of Madame Jeanne Harrison, also known as Joan Harrop, the defendant in this case, is unknown. Therefore, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on June 1, 1964, at 11 o'clock, to resolve or confirm the following doubt: Does a nullity exist in the marriage in question? The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Jeanne Harrison, also known as Jean Harrop, must, insofar as possible, inform her of this present summons.

[*Latin ed. p. 275*]

275 Sacred Roman Rota, Third Session, AURELIAN. Concerning the Nullity of Marriage (Sevin - Alpennikoff). Since the actual place of residence of the Lady Nadia Anne Jeanne Alpennikoff, in this cause, is unknown, we summon her to appear, either in person or through a lawfully constituted procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), at the twelfth hour of the day of May 30, 1964, to resolve the doubt, or to subscribe to the following doubt: Does the nullity of the marriage exist, in this case? The Ordinary pastors, parish priests, and all those who have knowledge of the aforementioned residence of the Lady Nadia Anne Jeanne Alpennikoff, are to take care that she is duly informed of this edictal citation.

* Charles Lefebvre,

From the Chancery of the Tribunal of the S. Rota,

March 9, 1964.

Marius P. Pompedda, Notary.

* The place of current residence of Madame Nadia Anne Jeanne Alpennikoff, defendant in this cause, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on May 30, 1964, at 12 o'clock, to resolve or subscribe to the doubt reported below: Does the nullity of the marriage exist, in this case? The Ordinary pastors of the place, the curés, the priests, the faithful who have knowl-

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edge of the place of residence of the aforementioned Nadia Anne Jeanne Alpennikoff, must, insofar as possible, inform her of this present citation.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - Official Commentary of the TRIBUNAL OF THE VICARIATE OF THE CITY. Summons and edict concerning the nullity of marriage (Marcucci - Nicholas). Since the actual place of residence of Mr. Nicholas Marcucci is unknown, in the matter aforementioned, we summon him to appear before the Tribunal of First Instance of the Vicariate of the City (Piazza S. Callisto, 16, ROMANA), either in person or through a duly appointed procurator, on July 1, 1964, at the ninth hour, for the resolution of the following doubt: Does it appear that the marriage is null and void, in this case? The Ordinaries of the places, the parish priests, the clergy, and the faithful who have knowledge of the actual residence of the aforementioned party, Mr. Nicholas Marcucci, are to take care that he is duly informed of this edictal summons.

Dominicus Semproni, Examining Judge.

From the offices of the Tribunal of the Vicariate of the City, February 29, in the year 1964.

V. Frazzano, Chancellor.

It is unknown the place of the current residence of Mr. Nicholas Marcucci, defendant in this cause; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Vicariate of ROMANA (ROMANA, Piazza S. Callisto, 16) on July 1, 1964, at 9 o'clock, to resolve the doubt reported below: Does it appear that the marriage is null and void, in this case? The Ordinaries of the places, the pastors, the priests, the faithful who have knowledge of the place of residence of said Mr. Nicholas Marcucci, must, as far as possible, inform him of this summons.

[*Latin ed. p. 277*]

Diarium Romanae Curiae 277

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DEI RITI

Martedì, 21 gennaio 1964, nel palazzo delle Congregazioni si è riunita la Sacra Congregazione dei Riti, sotto la presidenza dell'Illustrissimo e Reverendissimo Cardinale Fernando Cento, Ponente o Relatore della Causa del Servo di Dio Teotimo Weraegen, Vicario Apostolico di Hupé, nella Cina Occiduo-Meridionale, e di 116 compagni uccisi in odio alla fede.

Nella stessa Congregazione, i Reverendissimi Prelati Officiali e i Rev-

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erendimi Consultori teologi hanno discusso sul martirio dei predetti Servi di Dio.

Martedì, 28 gennaio 1964, nel Palazzo Apostolico Vaticano, alla augusta presenza del Santo Padre si è riunita la Sacra Congregazione dei Riti generale, nella quale gli Illustrissimi e Reverendissimi Signori Cardinali, i Reverendissimi Prelati Officiali e i Reverendimi Consultori teologi hanno espresso il proprio voto sull'eroicità delle virtù dei Servi di Dio:

1. Ludovico da Casoria, sacerdote professo dell'Ordine dei Frati Minori, fondatore della Congregazione dei Frati della Carità, detti « Frati Bigi »;

2. Maria del Divin Cuore (Droste zu Vischering), della Congregazione del Buon Pastore.

Martedì, 18 febbraio 1964, nel palazzo delle Congregazioni si è riunita la Sacra Congregazione dei Riti ordinaria, nella quale gli Illustrissimi e Reverendissimi Signori Cardinali e i Reverendissimi Prelati Officiali hanno discusso sull'introduzione della Causa dei Servi di Dio:

1. Luigi Scrosoppi, sacerdote, fondatore della Congregazione delle Suore della Provvidenza;

2. Benedetto Menni, sacerdote professo dell'Ordine degli Ospedalieri di S. Giovanni di Dio, detti « Fatebenefratelli », fondatore delle Suore ospedaliere del Santissimo Cuore di Gesù.

Sono state inoltre esaminate le relazioni dei censori teologi sugli scritti dei Servi di Dio:

1. Antonio Augusto Intrecciargli, dell'Ordine dei Carmelitani Scalzi, Arcivescovo di Monreale;

2. Dorotea da Montau, vedova reclusa.

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - Official Commentary

SECRETARY OF STATE

BY ORDER OF THE SECRETARY OF STATE, the following have been appointed by the Holy Father:

Domestic Prelates of His Holiness:

June 7, 1955. Monsignor Didier Maurizio (Cayenne).

May 2, 1956. Monsignor Rojek Adalberto A. (Przemyśl of the Latins).

March 18, 1960. Monsignor Cerda Leal Giuseppe (Mazatlán).

Monsignor García Franco Giuseppe (Mazatlán).

Monsignor González Emilio (Mazatlán).

August 18, 1962. Monsignor Connolly Giovanni P. (Oakland).

Monsignor Oullen Roberto (Oakland).

Monsignor O'Brien Michele (Oakland).

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Monsignor Rohan Giacomo (Oakland).
Monsignor Wagner Alvino (Oakland).
September 1, Monsignor Alfes Giorgio (Cologne).
Monsignor Weisskichel Ferdinando (Cologne).
Monsignor Beerhalter Michele (Miami).
Monsignor Reilly Pietro (Miami).
November 10, Monsignor Kötting Bernardo (Münster).
Monsignor Kühle Enrico (Hildesheim).
December 8, Monsignor Orozco Madrigal Antonio (Ouliacán).
Monsignor Orozco Madrigal Emanuele (Ouliacán).
Monsignor Hofmann Giovanni (Sankt Pölten).
Monsignor Artese Leonardo (Buenos Aires).
Monsignor Di Falco Giovanni (Buenos Aires).
Monsignor Moser Carlo (Vienna).
Monsignor Steiner Francesco (Vienna).
Monsignor Taschner Otto (Vienna).
Monsignor de Toth Giovanni B. (Rome).
Monsignor Eichhorn Francesco S. (Bamberg).
January 19, 1963. Monsignor Christoph Leone (Osnabrück).
Monsignor Beigel Edoardo (Hildesheim).
February 26, Monsignor Ribeiro Viana Giuseppe (Sorocaba).
Monsignor Erhardsberger Giuseppe (Regensburg).
Monsignor Grötsch Ermanno G. (Regensburg).
Monsignor Kraus Giuseppe (Regensburg).
Monsignor Heindl Giuseppe (Eichstätt).
Monsignor Kürzinger Giuseppe (Eichstätt).
Monsignor Ott Lewis (Eichstätt).
Monsignor Kreuzberg Ernesto (Cologne).
Monsignor Firmenich Pietro (Aachen).
Monsignor Wäckers Antonio G. (Aachen).
Monsignor Bitterlich Albert (Limburg).

[*Latin ed. p. 279*]

Diarium Romanae Curiae, 16 Februarii, 1963.
Dom. Mota Valença Adelmar (Garanhuns).
24. Dom. Mager Ermanno (Rottenburg).
Dom. D'Cruz Bernardo (Quilón).
Dom. Fernández M. Valeriano (Quilón).
3 Martii.

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Dom. dos Santos Edoardo A. (TJberlandia).
Dom. Carrion Valverde Gioacchino (Cartagena).
Dom. Tena Mateo Vincenzo (Zaragoza).
9. Dom. Keppeler Ottone (Köln).
17. Dom. Baran Giuseppe L. (Allentown).
Dom. Burns Giovanni G. (Allentown).
Dom. Donnelly Francesco (Allentown).
Dom. Doyle Tommaso G. (Allentown).
Dom. Huesman Enrico G. (Allentown).
Dom. King Francesco L. (Allentown).
Dom. Thompson Davide B. (Allentown).
Dom. Dubinskas Antonio G. (Baltimore).
Dom. Dunn Guglielmo K. (Baltimore).
Dom. Griffith Giovanni C. (Baltimore).
Dom. Healy Agostino L. (Baltimore).
Dom. Kelly Raimondo P. (Baltimore).
Dom. Mardaga Tommaso (Baltimore).
Dom. Murphy Giovanni G. (Baltimore).
Dom. O'Dwyer C. Giovanni (Baltimore).
Dom. Quinn Giovanni A. (Baltimore).
Dom. Slade Arturo C. (Baltimore).
Dom. Whelan Tommaso A. (Baltimore).
22. Dom. Jacquard Roberto (Bourges).
23. Dom. McSweeney Giacomo E. (Raleigh).
Dom. Falke Giuseppe (Köln).
30. Dom. O'Connell Michele T. (Victoria).
5 Aprilis.
Dom. Comte Ruggero (Rodez).
Dom. Barry Patrizio A. (Burlington).
Dom. Charland Walter F. (Burlington).
Dom. Corrigan Giovanni F. (Toronto).
Dom. Leveque Arturo (Chicoutimi).
Dom. Salini Carlo G. (Sault Sainte Marie).
Dom. Vaillancourt Augusto (Sault Sainte Marie).
Dom. Didier Giovanni (Nancy).
Dom. Fruhauff Andrea (Nancy).
Dom. Hartmann Roberto (Nancy).
Dom. Lefèvre Andrea (Nancy).

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Dom. Pourel Edmondo (Nancy).
Dom. Zaepfel Marco (Nancy).
16. Dom. Martínez Gallardo Giuseppe di Gesù (León).
20. Dom. Schmelzer Francesco (Köln).
Dom. Teixeira de Vasconcelos Cicerone (Maceió).
Dom. Wanderley Giovanni B. (Maceió).
Dom. Enciso Emilio (Vitoria).
Dom. Bernardi Simone D. (Peoria).
279.

[*Latin ed. p. 280*]

Acta Apostolicae Sedis - Official Commentary 280, 1963. Most Reverend Blecke, Francis P. (Peoria). Most Reverend Garrahan, James F. (Peoria). Most Reverend Haas, Michael Vincent (Peoria). Most Reverend Hettinger, Clarence G. (Peoria). Most Reverend Middleton, Thomas G. (Peoria). Most Reverend O'Rourke, Edward G. (Peoria). Most Reverend Peters, Robert G. (Peoria). Most Reverend Whelan, John M. (Peoria). Most Reverend Wissing, Leo G. (Peoria). Most Reverend Lemire, Arthur G. (Grand Forks). Most Reverend Molloy, Martin B. (Austin). 27. Most Reverend Heid, Karl (Scranton). Most Reverend Jeffrey, George A. (Scranton). Most Reverend Larkin, Raymond (Scranton). Most Reverend Cosma, George (Great Waradin). Most Reverend Me Garry, John (Sacramento). Most Reverend Padula, Dominic C. (Rapid City). Most Reverend González Gutiérrez, Emmanuel (Tepic). 4, May. Most Reverend Lennon, Patrick (Kildare and Leighlin). Most Reverend Coimbra de Albuquerque, Joachim, Thaumaturge (Campos). 10. Most Reverend Pick, Martin (Trier). Most Reverend Droste, Joseph (Paderborn). Most Reverend Wilhelm, Joseph (Hamilton). Most Reverend Mac Lean, Duncan (Argyll and The Isles). Most Reverend Wilkinson, Ernest (Hexham-Newcastle). 14. Most Reverend Lalande, Bernard (Paris). 22. Most Reverend de Aguinaga López Portillo, Francis (Guadalajara). 25. Most Reverend Wendel, Adolph (Cologne). Most Reverend Merzi, Quirino (Guastalla). Most Reverend Gómez, John (Conakry). Most Reverend Corgiolu, Benjamin (Suelli). Most Reverend Rolf, Joseph E. (Cincinnati). 30. Most Reverend Bresciani, Angelo (Rome). 31. Most Reverend Adams, Clement G. (Sault Sainte Marie). 1, June. Most Reverend Jacquin, Robert (Paris). 6, July. Most Reverend Pereira de Andrade, Albert (Madras and Mylapore). 13. Most Reverend Brennan, Jeremiah (New York). Most Reverend Collins, Raymond (New York). Most Reverend Costello, Francis (New York). Most Reverend Doherty, John (New York). Most Reverend Dwyer, Michael (New York). Most Reverend Farley, Leo (New York). Most Reverend Flynn, Timothy (New York). Most Reverend Frawley, Patrick (New York).

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Most Reverend Nugent, Arthur (New York). 20, April.

[*Latin ed. p. 281*]

Diarium Romanae Curiae 281, 1963.
Monsignor Potocek Cirillo (New York).
Monsignor Wolff Harry (New York).
Monsignor McManus Carlo (New York).
Monsignor Clavel Alfredo (Annecy).
Monsignor Klein Giorgio (Metz).
Monsignor Moretti Angelo (Lucca).
Monsignor Baviera Salvatore (Bologna).
Monsignor Gherardi Luciano (Bologna).
Monsignor Galli Enea (Urbino).
Monsignor Campus Antonio (Oristano).
Monsignor Marras Giuseppe (Oristano).
Monsignor Zoncbello Angelo (Oristano).
Monsignor Graveiii Giovanni (Penne-Pescara).
August 1st.
Monsignor Innocenti Antonio (Fiesole).
Monsignor Zacchi Cesare (Arezzo).
Monsignor Bravin Leo (Concordia).
August 10th.
Monsignor Camacho Flores Felixberto (Guam).
Monsignor Pilato Biagio (Caltanissetta).
Monsignor Fermi Alfonso (Piacenza).
Monsignor Candidi Angelo (Tivoli).
August 24th.
Monsignor Chiavelli Vincenzo (Tivoli).
Monsignor Jacovelli Mario (Tivoli).
Monsignor Durante Mario (L'Aquila).
Monsignor Quaianni Giuseppe (L'Aquila).
Monsignor Duranti Antonio (Nepi).
Monsignor Chiavazza Carlo (Turin).
September 4th.
Monsignor Assi Enrico (Milan).
Monsignor Bergna Pier Luigi (Milan).
Monsignor Borella Pietro (Milan).
Monsignor Cazzulani Pietro (Milan).
Monsignor Citterio Bernardo (Milan).

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Monsignor Corbella Renato (Milan).
Monsignor Ghetti Andrea (Milan).
Monsignor Maglia vacca Luciano (Milan).
Monsignor Oggioni Giulio (Milan).
Monsignor Pagani Cesare (Milan).
Monsignor Ronchi Ugo (Milan).
Monsignor Rovera Virginio (Milan).
Monsignor Spreafico Paolino (Milan).
Monsignor Vismara Vincenzo (Milan).
Monsignor Poggiaspalla Firmino (Urbino).
August 21st.
Monsignor Cavallo Angelo (Bari).
Monsignor Saponaro Raffaele (Bari).
Monsignor Schino Cesare (Bari).
Monsignor Sgambetterra Ferdinando (Bari).
Monsignor Giovene Barione (Moffetta).
August 28th.
Monsignor Sardone Filippo (Giovinazzo).
Monsignor Nedungatt Matteo (Tiruvalla).
Monsignor Nardelli Giovanni (Castellaneta).
August 13th.
August 20th.
August 23rd.
August 27th.
July.

[*Latin ed. p. 282*]

282 Acta Apostolicae Sedis - Official Commentary, September 28, 1963. Most Reverend Lo Velli Arturo (Rome). Most Reverend Curatola Giuseppe (Rome). Most Reverend Rapisarda Rocco Enrico (Catania). Most Reverend Vota Carlo (Catania). Most Reverend Tazzari Luigi (Porto and S. Rufina). October 1. Most Reverend Sacchetti Giuseppe (Bari). October 5. Most Reverend Willebrands Giovanni (Haarlem). Most Reverend Antonini Leopoldo (Pistoia). Most Reverend Panchetti Cesare (Florence). October 11. Most Reverend Ruberti Giuseppe (Nardo). Most Reverend Evangelisti Emilio (Palestrina). Most Reverend Musella Francesco (Gaeta). Most Reverend Sieff Costante (Trieste and Capodistria). Most Reverend Federici Adelelmo (Urbino). October 12. Most Reverend Restrepo Uribe Eugenio (Medellin). October 26. Most Reverend Freschi Abramo (Udine). By means of documents from the Secretariat of State, the Most Holy Father Paul V, may he happily reign, deigned to appoint: Extraordinary Secret

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Chamberlains to His Holiness: 6. October 20, 1963. Most Reverend Giussani Tommaso (Tarquinia and Civitavecchia). Most Reverend Blust Raimondo (New York). Most Reverend Byrne Giacomo (New York). Most Reverend Hanlon Giacomo (New York). Most Reverend Richard Eugenio (New York). Most Reverend Sullivan Giovanni P. (New York). Most Reverend Wolf Gaspare (New York). Most Reverend De Souza Giuseppe E. (Madras and Mylapore). Most Reverend D'Souza Giuseppe P. (Madras and Mylapore). Most Reverend Lourdes G. Barione (Madras and Mylapore). Most Reverend Neduparambil Saverio (Madras and Mylapore). Most Reverend Rayappa Antonio (Madras and Mylapore). Most Reverend Peronti Ascanio (Rome). Most Reverend Volpetti Alfredo (Rome). Most Reverend Caselgrandi Romeo (Carpi). Most Reverend Grandi Alvarez (Carpi). Most Reverend Soncini Renato (Carpi). Most Reverend Tassi Giuseppe (Carpi). Most Reverend Puente Paolo (Santander). Most Reverend Zur Giorgio (Eresiavia). Most Reverend Woods Tommaso (Meath). Most Reverend Tabet Paolo (Baalbek). Most Reverend Pinto Pietro (Madras and Mylapore). Most Reverend Rapisarda Alfio (Catania). Most Reverend Martino Renato Raffaele (Salerno). Most Reverend Gagliardi Francesco (Bari). Most Reverend Milano Nicola (Bari).

[*Latin ed. p. 283*]

From the Roman Curia Diary, 283, July 27, 1963.

Most Reverend Muzi Giovanni (City of Pieve).

Most Reverend Sciurpa Oreste (City of Pieve).

Most Reverend Bello Bruno (Padua).

Most Reverend Di Fazio Giuseppe (Gaeta).

August 1:

Most Reverend Mullor García Giusto (Almería).

Most Reverend Federici Mario (Rome).

August 3:

Most Reverend Dattero Felice (Muro Lucano).

Most Reverend Gallucci Luigi (Muro Lucano).

Most Reverend Ferrerò Carlo (Casale Monferrato).

Most Reverend Holleran J. Warren (San Francisco).

Most Reverend Catarozzolo Sante Pompilio (Lech).

Most Reverend Pulii Benedetto (Lech).

August 10:

Most Reverend Neri Domenico (Nocera Umbra and Gualdo Tadino).

Most Reverend Motta Giovanni (Caltanissetta).

Most Reverend Pelaschiar Libero (Trieste and Capodistria).

Most Reverend Guerrero Giuseppe A. (Guam).

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August 21:
Most Reverend Scalenghe Carlo (San Miniato).
Most Reverend Coletto Pietro (Bobbio).
August 30:
Most Reverend Amadio Maurizio (Concordia).
Most Reverend Corelli Domenico (Concordia).
Most Reverend Dalla Pozza Giuseppe (Concordia).
Most Reverend De Carli Angelo (Concordia).
Most Reverend Pagnucco Aldo (Concordia).
Most Reverend Pivetta Giuseppe (Concordia).
Most Reverend Zaccarin Antonio (Concordia).
September 4:
Most Reverend Bertagna Pietro (Milan).
Most Reverend Boga Ranieri (Milan).
Most Reverend Borgonovo Bonino (Milan).
Most Reverend Bramati Achille (Milan).
Most Reverend Chierichetti Giovanni (Milan).
Most Reverend Ciceri Angelo (Milan).
Most Reverend Crespi Attilio (Milan).
Most Reverend Della Valle Enrico (Milan).
Most Reverend Falcetti Felice (Milan).
Most Reverend Grametti Edoardo (Milan).
Most Reverend Ossola Cesare (Milan).
Most Reverend Pellegatta Carlo (Milan).
Most Reverend Reina Gaetano (Milan).
September 7:
Most Reverend Persichetti Alessandro (Rome).
Most Reverend Regis Domenico (Vercelli).
September 14:
Most Reverend Ferrerò Enrico (Fribourg).
Most Reverend Gargaloni Pietro (Montepulciano).
Most Reverend Rota Leandro (Casale Monferrato).
Most Reverend Sabatini Mario (Urbania).
Most Reverend Spugnini Gaetano (Urbania).
September 28:
Most Reverend Bianchi Celestino (Montalcino).
Most Reverend Crociani Ottavio (Montalcino).
Most Reverend Franci Gino (Montalcino).

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Most Reverend Naldi Gino (Montalcino).

[*Latin ed. p. 284*]

Acta Apostolicae Sedis - Commentarium Officiale 284, 28 September 1963.

Most Reverend Monsignor Tiberi Nello (Montalcino).

Most Reverend Monsignor Bellia Santo (Catania).

Most Reverend Monsignor Rapicavoli Incio (Catania).

Most Reverend Monsignor Belluomo Salvatore (Mottola et Tropea).

Most Reverend Monsignor De Vita Domenico (Mottola et Tropea).

Most Reverend Monsignor Miceli Francesco (Mottola et Tropea).

Most Reverend Monsignor Mottola Francesco (Mottola et Tropea).

Most Reverend Monsignor Sergiacomi Giuseppe (Ascoli Piceno).

Most Reverend Monsignor Neves Marques Agenore (Tubarâo).

Most Reverend Monsignor Martis Gesuino (Cagliari).

Most Reverend Monsignor Paoletti Giulio (Volterra).

Most Reverend Monsignor Maliardo Ugo (Avellino).

5 October:

Most Reverend Monsignor Cignitti Benedetto (Subiaco).

Most Reverend Monsignor Vadassery Tommaso (Tiruvalla).

Most Reverend Monsignor Lewenetz Michele (Exarchate for the Ukrainians of the Byzantine Rite in France).

Most Reverend Monsignor Wasylyk Michele (Exarchate for the Ukrainians of the Byzantine Rite in France).

Most Reverend Monsignor Celada Domenico (Tivoli).

11:

Most Reverend Monsignor Marsano Aniceto (Nardo).

Most Reverend Monsignor De Belardini Giuseppe (Palestrina).

25:

Most Reverend Monsignor Spada Pietro (Milan).

7 November:

Most Reverend Monsignor Rivetti Angelo (Susa).

Chaplain of Honour to His Holiness: 7 September 1963.

Most Reverend Monsignor Guidi Alfonso (Cesena).

With briefs from the Secretariat of State, the Holy Father, Pope Paul VI, may he reign happily, deigned to confirm:

Secretaries of Honour, extraordinary: 11 July 1963.

Most Reverend Monsignor Bazzoli Bruno (Forlì).

Most Reverend Monsignor Berardi Gino (Forlì).

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Most Reverend Monsignor Maioli Leonida (Forlì).
Most Reverend Monsignor Strocchi Giuseppe (Forlì).
Most Reverend Monsignor Palazzuoli Giuseppe (Colle di Val d'Elsa).
Most Reverend Monsignor Pacini Ostelio (Colle di Val d'Elsa).
Most Reverend Monsignor Caciagli Gino (Colle di Val d'Elsa).
Most Reverend Monsignor Paggetti Carlo (Colle di Val d'Elsa).
Most Reverend Monsignor Smorti Emilio (Colle di Val d'Elsa).
Most Reverend Monsignor Caputo Pasquale (Nicastro).
Most Reverend Monsignor Gatti Saverio (Nicastro).
Most Reverend Monsignor Scichilone Rocco (Piazza Armerina).
Most Reverend Monsignor La Verde Giuseppe (Piazza Armerina).
Most Reverend Monsignor Velardita Filippo (Piazza Armerina).
Most Reverend Monsignor Caraci Vincenzo (Piazza Armerina).

[*Latin ed. p. 285*]

Diarium Romanae Curiae 13, July 15, 1863.
Most Reverend Monsignor Marino Calogero (Piazza Armerina).
Most Reverend Monsignor Amici Decio (Tivoli).
Most Reverend Monsignor Candidi Angelo (Tivoli).
Most Reverend Monsignor Cicinelli Luigi (Tivoli).
Most Reverend Monsignor Chiavelli Vincenzo (Tivoli).
Most Reverend Monsignor D'Anversa Evaristo (Tivoli).
Most Reverend Monsignor Parmegiani Amato (Tivoli).
Most Reverend Monsignor Pandozy Giacinto (Tivoli).
Most Reverend Monsignor Rusconi Francesco (Tivoli).
Most Reverend Monsignor Sargenti Mario (Tivoli).
Most Reverend Monsignor Boll Giuseppe (Aachen).
Most Reverend Monsignor Brosch Ermanno Giuseppe (Aachen).
Most Reverend Monsignor Marschang Giovanni (Aachen).
Most Reverend Monsignor Nolte Giovanni (Aachen).
Most Reverend Monsignor Ali Saverio (Caltagirone).
Most Reverend Monsignor Jatrini Francesco (Caltagirone).
Most Reverend Monsignor Zimbone Vincenzo (Caltagirone).
Most Reverend Monsignor Milici Salvatore (Levkosia).
Most Reverend Monsignor Martinengo Enrico (Vercelli).
Most Reverend Monsignor Di Maggio Francesco (Bari).
Most Reverend Monsignor Natale Giuseppe (Bari).
Most Reverend Monsignor Schiralli Michele (Bari).
Most Reverend Monsignor D'Alba Michele (Bari).

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Most Reverend Monsignor Sportelli Domenico (Bari).
Most Reverend Monsignor Giuliani Gianmatteo (Bari).
Most Reverend Monsignor Arcozzi Masino Vincenzo (Turin).
Most Reverend Monsignor Barberis Adolfo (Turin).
Most Reverend Monsignor Bosso Giovanni Battista (Turin).
Most Reverend Monsignor Burzio Bartolomeo (Turin).
Most Reverend Monsignor Cravosio Aleramo (Turin).
Most Reverend Monsignor Enriore Michele (Turin).
Most Reverend Monsignor Fasano Agostino (Turin).
Most Reverend Monsignor Fechino Benedetto (Turin).
Most Reverend Monsignor Ferrerò Alfred (Turin).
Most Reverend Monsignor Grosso Michele (Turin).
Most Reverend Monsignor Murzone Silvio (Turin).
Most Reverend Monsignor Passera Agostino (Turin).
Most Reverend Monsignor Pautasso Giuseppe (Turin).
Most Reverend Monsignor Rolla Vincenzo (Turin).
Most Reverend Monsignor Rossino Giuseppe (Turin).
Most Reverend Monsignor Salassa Angelo (Turin).
Most Reverend Monsignor Solero Silvio (Turin).
Most Reverend Monsignor Sona Giuseppe (Turin).
Most Reverend Monsignor Schierano Baldassarre (Turin).
Most Reverend Monsignor Vacha Emilio (Turin).
Most Reverend Monsignor Angeli Anthony (Vittorio Veneto).
Most Reverend Monsignor Chiavalon Giuseppe (Vittorio Veneto).
Most Reverend Monsignor Cenciarelli Monaldo (Albano).
Most Reverend Monsignor Massaccesi Valerio (Albano).
285.

[*Latin ed. p. 286*]

Acta Apostolicae Sedis - Official Commentary 286, July 27th, 1963.
Most Reverend Lovazzano Luigi (of Albano).
Most Reverend Lovrovich Giovanni (of Albano).
Most Reverend Bagnoli Leo (of Cesena).
Most Reverend Magalotti Aldo (of Cesena).
Most Reverend Mancini Lino (of Cesena).
Most Reverend Tonti Alessandro (of Cesena).
Most Reverend Galli Arturo (of Como).
Most Reverend Gini Pietro (of Como).
Most Reverend Maiocchi Giuseppe (of Como).

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Most Reverend Pellegrini Bartolomeo (of Como).
Most Reverend Tesolin Lorenzo (of Concordia).
Most Reverend Della Valentina Pio (of Concordia).
Most Reverend Cadelli Umberto (of Concordia).
Most Reverend Indri Fioravante (of Concordia).
Most Reverend Brovedani Alfonso (of Concordia).
Most Reverend Della Valentina Giuseppe (of Concordia).
Most Reverend Mauro Vittorio (of Concordia).
Most Reverend Forte Mario (of Gaeta).
Most Reverend Buonomo Salvatore (of Gaeta).
Most Reverend Musella Francesco (of Gaeta).
Most Reverend D'Alessandro Aristide (of Lucera).
Most Reverend Panzano Giambattista (of Lucera).
Most Reverend D'Antini Anthony (of Lucera).
Most Reverend Beccia Vincenzo (of Lucera).
Most Reverend Benedetti Ernesto (of Norcia).
Most Reverend Dellegrotti Augusto (of Norcia).
Most Reverend Falcucci Guy (of Norcia).
Most Reverend Fiorelli Rodrigo (of Norcia).
Most Reverend Massenzi Luigi (of Norcia).
Most Reverend Monaldi Luigi (of Norcia).
Most Reverend Petrelli Graziano (of Norcia).
Most Reverend Pichiorri Giovanni (of Norcia).
Most Reverend Bonanni Domenico (of Norcia).
Most Reverend Chiesa Carlo (of Tortona).
Most Reverend Ghezzi Alessandro (of Tortona).
Most Reverend Goggi Pietro (of Tortona).
Most Reverend Leidi Camillo (of Tortona).
Most Reverend Milanese Carlo (of Tortona).
Most Reverend Sarogni Cesare (of Tortona).
Most Reverend Sommo Epifanio Lorenzo (of Tortona).
Most Reverend Carenzio Domenico (of Tortona).
Most Reverend Mongiardini Pietro (of Tortona).
Most Reverend Coda Enrico (of Tortona).
Most Reverend Ferreri Giuseppe (of Tortona).
Most Reverend Arendt Paul (of Rottenburg).
Most Reverend Dieterich Ernesto (of Rottenburg).
Most Reverend Dolp Edward (of Rottenburg).

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Most Reverend Pfäff Giorgio (of Rottenburg).

Most Reverend Bendi Rupert (of Rottenburg).

[*Latin ed. p. 287*]

Diarium Romanae Curiae 29 » » » » July)))) » » » » » » » » » » 30. » . » » » »)) »)) » 287 1963. Monsignor Sauter, Ermanno (Kottenburg). » Monsignor Schupp, Giuseppe (Rottenburg). » Monsignor Anker, Carlo (Rottenburg). » Monsignor Haertel, Alfonso (Rottenburg). » Monsignor Sauter, Alfonso (Rottenburg). » Monsignor Grossmann, Anthony (Rottenburg). » Monsignor Semle, Eugene (Rottenburg). Monsignor Herre, Anthony (Rottenburg). » Monsignor Collings, Giuseppe (Westminster). » Monsignor Collingwood, Cuthbert (Westminster). » Monsignor Coonan, John Lawrence (Westminster). » Monsignor Dunderdale, Edward Galloway (Westminster). » Monsignor Goulder, George Lawrence (Westminster). » Monsignor Row, Frederick John (Westminster). » Monsignor Sutton, Edward Stanley (Westminster). » Monsignor Tomlinson, George Arthur (Westminster). » Monsignor Rigotti, John B. (Campinas). » Monsignor Lopes de Almeida, John (Campinas). » Monsignor Roldan, Raphael (Campiñas). » Monsignor Quercia, Paschal (Campinas). » Monsignor Colturato, Augustine (Campinas). » Monsignor Fernandes de Abreu, Louis (Campinas). » Monsignor Mutscheie, Lazarus (Campinas). » Monsignor Nardin, Bruno (Campinas). Monsignor Magi, Nazarene (Campinas). » Monsignor Pelice, Licio Thiers (Campiñas). » Monsignor De Camargo, Anthony Mariano (Campinas). » Monsignor Cruz, Francis (Campinas). » Monsignor Simón, Ovid (Campos). » Monsignor Von Leto, George (Campos). » Monsignor Gonzales, Emmanuel (Marília). » Monsignor Milaré Sobrinho, Giuseppe (Marília). » Monsignor Tortoriello, Francis (Säo Joäo del Rei). » Monsignor De Rezende Aquino, Almir (Säo Joäo del Rei). » Monsignor Brandstätter, Lawrence (Seckau). » Monsignor Gratzer, Giuseppe (Seckau). » Monsignor Gschiel, Robert (Seckau). » Monsignor Lind, Carlo (Seckau). Monsignor Marcher, Albert (Seckau). » » Monsignor Pock, John (Seckau). Monsignor Reinisch, John (Seckau). » Monsignor Schellauf, Francis (Seckau). Monsignor Schiestl, Louis (Seckau). » Monsignor Seifried, John (Seckau). » Monsignor Stradner, Francis (Seckau). » Monsignor Vollmann, Francis (Seckau). » Monsignor Zottler, John (Seckau). » Monsignor Awalt, William (Washington). » Monsignor Christopher, Martin (Washington).

[*Latin ed. p. 288*]

Acts of the Apostolic See - Official Commentary 288 30 » » » » » July » » » » » 1963. Monsignor Coady Leone (Washington). » Monsignor Corbett Giuseppe (Washington). » Monsignor Hartman Giuseppe (Washington). » Monsignor Lyons Tommaso (Washington). » Monsignor Coyne Giuseppe

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(Washington). » Monsignor Herrmann Edoardo (Washington).

Secret honorary chamberlains of His Holiness, with sword and mantle: 3 August 21 October 1963. Mr. Halecki Oscar (New York). Mr. Catalano dei Signori del Mercato di Melilli Antonio (Catania). 28 Mr. Garth-Grüner Gunnar Leone (Copenhagen). » 31 Mr. Doria Lamba dei Marchesi Lodovico (Genoa). » Mr. Foroni Lo Faro Anselmo (Genoa). » » » » Mr. Marchese Gavotti Giulio (Genoa). » » Mr. Conte Ottone Giorgio (Genoa). » » Mr. Marchese Eappini Giorgio Edoardo (Genoa). » » » Mr. Conte Ravano Agostino (Genoa). » » Mr. Reggio dei Marchesi Vincenzo (Genoa). 11 November » Mr. Marchese de Bideran de Beraud Giacomo (Agen). » » Mr. Giansanti Coluzzi Antonio (Lausanne). 18 » » Mr. Malvezzi Campeggi Lucio (Rome).

Honorary chamberlains of His Holiness, with sword and mantle: 19 September 1963. Mr. Benziger Rodolfo (St. Gallen). 7 October » Mr. Pérez de Ayala Mariano (Seville). 30 » Mr. Ranaldi Carlo (Rome). 31 » » Mr. Gatti Giuseppe (Rome). 7 November » Mr. Majchrzycki Boleslao (Poznan). 13 Mr. Daverio Francesco (Milan). »

NECROLOGY 5 19 24 2 8 10 March » » April » » 11 12 » » 1964. Monsignor Splett Cari Maria, Bishop of Gdansk. » Monsignor Gercke Daniel James, Archbishop titular of Cotieo. » Monsignor Ujcié Josip, Archbishop of Beograd. » Monsignor Gutiérrez Diez Tomás, Bishop of Cádiz and Ceuta. » Monsignor Russo Salvatore, Bishop of Acireale. » Monsignor Freusberg Joseph, Bishop titular of Adrianopoli of Epiro, Auxiliary of Fulda. » Monsignor Sembel Guillaume, Bishop of Dijon. » Monsignor Lauzurica y Torralba Francisco Javier, Archbishop of Oviedo.

[*Latin ed. p. 289*]

Year and Volume LVI (Series III, Volume VI) - No. 5, May 4, 1964

ACTA APOTOLICAE SEDIS

OFFICIAL COMMENTARY

Direction: Apostolic Palace - Vatican City
Administration: Libreria Editrice Vaticana

ACTA PAULI PP. VI

APOSTOLIC LETTERS

ISSUED BY MOTU PROPRIO

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The Pontifical Council for Social Communications is established.

PAUL, POPE VI

AMID THE MANY FRUITS, which, not without the most benevolent help and assistance of God, the Church has received from the Second Vatican Ecumenical Council, we deem it fitting to enumerate the Decree concerning the instruments which are called social communications, which, in a public session held on December 4 of the past year, was duly approved by the Ecumenical Synod, and which We have promulgated. For these means – among which, indeed, the printed word, television, the radio, and the cinema are of great importance – present, for weighty reasons which are closely connected with one another, questions of such significance in these our times, that they seem to touch not only the culture and humanity of the people, and public morals, but even religion itself; and for this reason, today, in addition to the constant concern of the sacred prelates, and of each Christian...

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - The official commentary diligently solicits the zealous cooperation of all, even those most devoted. The importance of these instruments, as far as the Catholic cause is concerned, can easily be understood from the words we ourselves spoke on this solemn occasion: One fruit, and one of no small consequence, of our Council is the Decree on the instruments of social communication; which clearly affirms the Church's ability to flourish when internal life is joined to external life, when contemplation is joined to action, and when prayer is joined to the apostolate. Furthermore, our Synodus will ensure that many methods and forms of action are properly directed and promoted, which, whether as instruments or as documents, already serve both the function of the pastoral ministry and the zeal of Catholics throughout the world. 1 For these reasons, we earnestly desire that, just as other norms approved by the Second Vatican Council, under the influence of the Holy Spirit, this Decree be diligently and faithfully implemented. We believe that this will be greatly aided if we establish, without delay, a special Council, to which all matters of this kind are entrusted. Already, Our Predecessor, the blessed and revered John XXIII, almost at the beginning of his pontificate, established a Pontifical Council, firm and stable, with a new order, through Apostolic Letters issued by his own initiative, beginning with the words of the Good Shepherd, with the purpose of examining various issues related to cinema, radio, and television, and of fostering and directing them according to the mandates and norms established in the Encyclical Letters, beginning with the words "Miranda prorsus," and according to other prescriptions of the Apostolic See. 2 And this same Council, from that time forward, has dili-

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gently performed its public office for the Church.

1 From the Address to the Conciliar Fathers, given on December 4, 1963: A. A. S. LVI, 1964, p. 35.

2 A. A. S., LI, 1959, pp. 183-187. Cf. ibid., p. 185.

[*Latin ed. p. 291*]

Acts of Pope Paul VI, p. 291, 4: Having been assembled for the diligent handling of its affairs, it diligently and zealously discharged its duties, so that it came to be held in common esteem. Furthermore, the Fathers of the Second Vatican Ecumenical Council recognized the need for this Council, composed of experts from various nations and even from the lay order, to extend its efforts to all instruments of social communication, namely, those published in writing.

5. Therefore, since Our opinion is in agreement with the judgment of so grave a body of Venerable Fathers, We, mindful of the Council's changed name and expanded sphere of duties, by Our own authority, with certain knowledge and mature deliberation, establish, by the force of these letters and perpetually, the Pontifical Council for Social Communications; whose care, if the cause of the Catholic religion is considered, will encompass cinematographic, radio, and television matters, as well as writings published in print, whether daily or at intervals. Regarding this type of writing, the Council will undertake to promote projects that this Holy See deems appropriate in this important matter.

In addition to the functions attributed to this Council by the aforementioned Apostolic Letters *Boni Pastoris*, it will also be its duty to implement the principles and norms of the Decree, issued by the Second Vatican Ecumenical Council, concerning social communications, and also, according to Article 23 of the same Decree, to prepare and submit to Us a pastoral instruction. As is evident, the Council's primary concern will be to assist local Ordinaries, in accordance with the judgment of the Conciliar Decree, in the exercise of their pastoral duties pertaining to this area.

6. 4 Cf. ibid., p. 187. Cf. Decree on Social Communications, art. 19: A. A. 8. LVI, 1964, p. 152. Cf. ibid., arts. 20 and 21.

[*Latin ed. p. 292*]

Acts of the Apostolic See - Official Commentary 292. The reasons which are presented to the Council, concerning the Sacred Congregations of the Roman Curia – whose powers and faculties cannot in any way be altered by these Apostolic Letters – are regulated by the statutes of the Apostolic Letter *Boni Pastoris*. 7. In order that it may fulfill its new and important duties, the Council will be provided with appropriate resources for its work, and will benefit from the assistance of experts in the use of social communication instruments, a suitable number of whom will be assigned to the Council itself by the Apostolic See. Thus, it will certainly be the case

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that this Pontifical Council, in the exercise of its office, with due regard for the doctrine of the Church and for the needs of our time, will be of great use in spreading the truth, and therefore in promoting the concord of peoples; for, as Our Predecessor, the blessed memory of John XXIII, warned, if works are devoted to the truth, they will also be devoted to uniting men in fraternal love. And whatever has been decreed and established by us in these Letters *motu proprio*, We command that all things be held firm and valid, notwithstanding anything to the contrary. Given at Rome, at Saint Peter's, on the second day of the month of April, in the year 1964, in the first year of Our Pontificate. PAULUS PP. V I 7. Cf. A. A. S., LI, 1959, pp. 185-186. Cf. Address to the members of the Society called "Association de la Presse étrangère en Italie," given on the twenty-fourth day of the month of October in the year 1961; A. A. S. LUI, 1961, p. 723. 8.

[*Latin ed. p. 293*]

Acta Pauli PP. VI 293 APOSTOLIC LETTERS I. In Santa Rosa, Lima, the Virgin Mary, declared the principal celestial Patroness for the entire diocese of Santa Rosa in California. PAUL PP. VI. For the perpetual memory of the matter. — It is fitting to remember with piety and devotion that region, namely California, within the United States of North America, since many of the cities located therein, or even the larger ones, bear the name of some celestial being to whom they are dedicated. This is also the case with the city which is called Santa Rosa, which, by the dignity of the Episcopal Cathedral, was raised by Our predecessor, the blessed Pope John XXIII, in the year 1962. Now, the Venerable Brother Leo T. Maher, Bishop of Santa Rosa in California, desiring to foster the same devotion to Heaven among the people entrusted to him, earnestly requests that We deign to confirm the celestial Patroness of the city and diocese of the same name, namely Santa Rosa of Lima. We, having considered the matters presented, gladly deem it fitting to grant such requests. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We establish and declare, by these Letters, perpetually and in every respect, that Santa Rosa of Lima, the Virgin, is the principal celestial Patroness of the entire diocese of Santa Rosa in California, with all the honors and liturgical privileges that rightly belong to the principal Patronesses of dioceses. All contrary provisions to the contrary notwithstanding. These things We decree, establish, and ordain, that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment forward, they shall be void and of no effect, if anything contrary to these things should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's

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Ring, on the twenty-fifth day of the month of June, in the year 1963, in the first year of Our Pontificate. SB HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - Official Commentary II. The Most Blessed Virgin Mary, "Annunciata," is chosen as the principal heavenly Patroness for the entire Stockton diocese. PAULUS PP. VI. For the perpetual memory of this event. — The angelic greeting and the Incarnation of the Lord, and the human Redemption, were the beginning and revealed the exalted privileges of the Most Blessed Virgin Mary, so that "all generations" would call her "blessed." Among the many titles given to the Mother of God and Mother of men by the Church, that which pertains to the mystery of the Annunciation stands out and holds a special place in the devotion of the faithful. This is also the case in the newly established Stockton diocese, canonically erected last year by our predecessor, Pope John XXIII, may he rest in peace, which has entrusted itself to the protection of the Most Blessed Virgin Mary, greeted by the Angel. Therefore, in order that this plan might be strengthened by our Apostolic authority and that the piety of the faithful towards the Virgin Mary might be increased, the Venerable Brother Hugo Aloysius Donohoe, Bishop of Stockton, in his own name, as well as in the name of his clergy and people, requested that We deign to declare the Mother of God, bearing the same glorious name, as the heavenly Patroness of the entire diocese. We, having carefully considered and understood all things, and wishing to award a fitting tribute to such Marian devotion, readily deem such requests to be acceptable. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, We hereby confirm, re-establish, declare, and proclaim, in perpetuity, the Most Blessed Virgin Mary, greeted by the Angel, or under the title of "Annunciation," as the principal Patroness before God of the entire Stockton diocese, with all the liturgical rights and privileges that properly belong to the principal Patrons of places. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, that these present Letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully avail themselves of them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, by any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the ninth day of the month of August, in the year 1963, in the first year of Our Pontificate. [Signature] HAMLETUS I. Card. CICOGNANI, Prefect of the Congregation

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for Public Affairs of the Church.

[*Latin ed. p. 295*]

Acta Pauli PP. VI, 295, III. Sanctus Petrus Claver, caelestis Patronus, eligitur dioecesis Barrancabermeiensis, in Columbia.

PAVLUS PP. VI. Ad perpetuam rei memoriam. — Qui fuit Columbianae terrae Apostolus, et isque Missionariorum illuc adductorum parens, Sanctus Petrus Claver, dignus in primis videtur esse, ut novae dioecesis, in finibus eodem conditae, patronus et custos eligatur. Is enim, « quadraginta annorum caritate ac laboribus — verba proferimus Leonis PP. XIII, Decessoris Nostri, qui eius nomen memoriamque supremis honoribus consecravit — effecit, ut innumerabiles homines Christum agnoscerent, et in adoptionem ac hereditatem filiorum Dei reciperentur »; quocirca indefatigatam tanti viri sollertiam, sua quasi virtute, impulsuram esse putamus, Barrancabermeiensis dioecesis sacros administrantes ad salutaria incepta alacriter aggredienda, ceterosque pariter fideles ad christianum maiorum suorum morem integra cum constantia tenendum.

Haud aliis quidem de causis, Venerabilis Frater Bernardus Arango Henao, novae quam diximus iurisdictionis Episcopus, idemque Ignatianae familiae filius, ut olim Sanctus Petrus Claver, Nos rogavit, ut in gregis sibi commissi bonum profectumque eiusdem Caelitis patrocinium ediceremus. Quibus precibus benevolo animo admissis, Nos, ex Sacrae Rituum Congregationis consulto, certa scientia ac matura deliberatione Nostra, deque Apostolicae potestatis plenitudine, harum Litterarum vi perpetuumque in modum, Sanctum Petrum Claver, Confessorem, praecipuum apud Deum totius Barrancabermeiensis dioecesis caelestem Patronum confirmamus, seu constituimus ac declaramus, omnibus adiectis honoribus ac privilegiis liturgicis, quae principalibus dioeceseon Patronis rite competunt. Contrariis quibusvis nihil obstantibus.

Haec edicimus, statuimus, decernentes praesentes Litteras firmas, validas atque efficaces iugiter exstare ac permanere; suosque plenos atque integros effectus sortiri et obtinere; illisque, ad quos spectant, seu spectare poterunt, nunc et in posterum plenissime suffragari; sicque rite iudicandum esse ac definiendum; irritumque ex nunc et inane fieri, si quidquam secus, super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit.

Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die xix mensis Augusti, anno MCMXLIII, Pontificatus Nostri primo.

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[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis - Official Commentary IV. The title and privileges of a Minor Basilica are conferred upon the cathedral church of the apostolic vicariate of Saint George's, dedicated to Our Lord Jesus Christ,

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commonly known as "Señor de los Milagros," in the town of "San Benito Abad." PAULUS PP. VI. For the perpetual memory of the matter. The principal church of the apostolic vicariate of Saint George's in Colombia, which stands in the town of "San Benito Abad," is renowned and distinguished by the image of the Savior crucified. Indeed, the most merciful Lord, commonly called "Señor de los Milagros" in the vernacular, has bestowed and continues to bestow graces upon those who implore Him there. For this reason, the church has become a sanctuary, attracting a large multitude of the faithful who frequently visit it for the purpose of pious pilgrimage. Moreover, this church is highly commendable not only for its religious significance but also for its size, construction, and ornamentation. Its origins are attributed to the year 1670, when the region was under Spanish rule; however, the church that is now visible was built in 1945, utilizing modern architectural techniques while preserving the sacred character of the building. There are also a sufficient number of priests who celebrate the mysteries there and enrich the Christian people with heavenly gifts, as well as precious vestments and furnishings that enhance the beauty of the divine services. Desiring to add greater honor to this church, the Venerable Brother Eligius Tato Losada, Bishop in the title of Cardicium and Apostolic Vicar of Saint George's, requested that We elevate it to the rank of a Minor Basilica. These requests, supported by the Venerable Brother Joseph Paupin, Archbishop in the title of Sebastopol in Abasgia and Apostolic Nuncio in Colombia, were received with a willing heart. Therefore, after consultation with the Congregation for Sacred Rites, and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby elevate the cathedral church of the apostolic vicariate of Saint George's, dedicated to Our Lord Jesus Christ, commonly known as "Señor de los Milagros," located in the town of "San Benito Abad," or as it is called, "San Benito Abad," to the dignity and rank of a Minor Basilica, with all the rights and privileges that properly belong to churches bearing that title. Contrary to anything to the contrary.

[*Latin ed. p. 297*]

Acta Pauli PP. VI, 297, notwithstanding. These things We decree, establish, and ordain, so that these present Letters shall forever remain firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and that those to whom they pertain, or may pertain, shall fully and completely observe them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared null and void from this moment and forever, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, by any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of September, in the year 1963, in the first year of Our Pontificate.

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† HAMLETUS I. Card. CICOGNANI.

Saint John de Brébeuf and his companions, martyrs, are declared the principal patrons of the province of Lower Canada, and secondary patrons of the provinces of Atlantic France, Mediterranean France, Northern France, and Paris of the Society of Jesus.

PAULUS PP. VI. For the perpetual memory of this matter.

The religious family, which they illuminated by their martyrdom, has been and continues to be greatly strengthened, if indeed those valiant men, having been heard in their prayers, do not cease to enrich it with heavenly gifts, if they do not urge brothers to imitate them, and if they do not inspire them in the missionary work. For this reason, the Society of Jesus, retaining its ancient institutions, desires to establish these same individuals as heavenly patrons for its provinces, with whom a special relationship exists with these excellent athletes of Christ, namely, first, Lower Canada, and then France, which indeed gave them birth.

Therefore, having offered prayers on this matter, and with a willing spirit, after consultation with the Congregation for Sacred Rites, with our certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, by these Letters, in a perpetual manner, We declare Saint John de Brébeuf and his companions to be principal patrons before God.

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis - Official Commentary: We establish and declare as patrons of the Society of Jesus in the province of Lower Canada, and also as secondary patrons of the provinces of Atlantic France, Mediterranean France, Northern France, and Paris, the aforementioned Saints and Martyrs, with all the rights and liturgical privileges pertaining to principal and secondary patrons of religious congregations, and with the faculty of celebrating the feast day of these same Saints annually on the twenty-sixth day of the month of September, according to the rite of the first class in the province of Lower Canada, and of the second class in the aforementioned provinces of France, in accordance with paragraphs 46, c) and d) of the Code of Rubrics. All contrary decrees to the contrary notwithstanding. We decree, establish, and ordain that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be declared void from this time forward, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifteenth day of the month of October, in the year 1904/XIII, in the first year of Our Pontificate.

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Leo XIII.

Card. CICOGNANI, Prefect of the Public Affairs of the Church.

Saint John Francis De Regis is chosen as the principal patron, before God, of the Society of Jesus in the provinces of Atlantic France, Mediterranean France, Northern France, and Paris.

Paul VI, Pope.

For the perpetual memory of this matter.

We believe that the patronage of the Saints, which is assigned to a particular religious congregation, is of great importance in encouraging holiness among those who have vowed themselves to God, for it provides a great source of virtues and also offers very effective help and assistance. If a Saint has been chosen as patron within the same family, he shines as a domestic example to his brothers, renewing the precepts of the Lawgiver Father. This practice, which has been adopted by superiors in past ages, is rightly maintained by the Society of Jesus.

[*Latin ed. p. 299*]

The Acts of Pope Paul VI, page 299, express the desire that holy men be appointed as special Patrons for the provinces, so that the religious life may greatly increase thereby. For this reason, we were recently asked by them to entrust the Gallic provinces of that Society to the faith and protection of Saint John Francis De Regis. For he, of Gallic nationality, of Ignatian religion, has shown the most outstanding zeal, having traveled many regions of the homeland, eagerly going on popular missions, whether in the mountains and fields or in crowded cities, proclaiming the Gospel of the Kingdom of God; therefore, there can be no doubt that he is worthy to be declared the heavenly Patron of the Ignatian confreres. Since this is so, we have benevolently decided to fulfill such a request, presented to Our See by a beloved son, the General Procurator of the Society of Jesus, on behalf of all the religious men who are in Gallia, confident that they, with piety increasing towards Heaven, will more zealously strive for their own perfection and look to the salvation of the faithful. Therefore, after consultation with the Congregation of Holy Rites, with certain knowledge and mature deliberation, and with the fullness of Apostolic power, by these letters, perpetually and forever, we establish and declare Saint John Francis De Regis, Confessor, as the principal heavenly Patron before God of the Gallic provinces of Atlantica, Mediterranea, Septentrionalis, and Parisiensis, with all the liturgical rights and privileges that properly belong to the principal Patrons of religious congregations, and with the faculty of celebrating his feast each year on the sixteenth day of June, with the rite of the first class, according to rule n. 46, c) of the Rubrics of the Code. All contrary things notwithstanding. These things we decree, establish, and ordain, that these present letters shall forever remain valid and effective; that they shall have

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and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifteenth day of the month of October, in the year 1963, in the first year of Our pontificate. B. HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary VII. Saint Peter Claver, Confessor, is proclaimed the principal celestial Patron of the Colombian Province of the Society of Jesus (Western and Eastern), and the secondary celestial Patron of the Northern Province of the Mexican Society of Jesus. PAULUS PP. VI. For the perpetual memory of the matter. — "To the greater glory of God," and together with the salvation of souls among the faithful under Colombian jurisdiction, Saint Peter Claver, Confessor of the Society of Jesus, labored for forty years, so that he might be especially venerated by piety, not only by members of the same Ignatian Family, but also by the Christian people of Colombia. Indeed, the diocese of Barrancabermeja in Colombia has recently, by its Ordinary, requested that Saint Peter Claver be confirmed as its principal heavenly Patron before God, by Our authority; which We Ourselves, through similar Apostolic Letters, sealed with the Fisherman's ring on the nineteenth day of the month of August of this very year, have gladly granted. Now, Our beloved son, the present General Procurator of the Society of Jesus, according to the pious and venerable domestic custom, requests that We deign to declare Saint Peter Claver as the heavenly Patron of certain provinces of the aforementioned Order, both under Colombian and Mexican jurisdiction. And We, ever concerned about religious Societies and their spiritual growth, just as Our Predecessors were, deem it fitting to grant such requests with a willing heart. Wherefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by the force of these Letters and perpetually, We confirm, or anew establish and declare, Saint Peter Claver, Confessor: I - as the principal celestial Patron of the Colombian Province of the Society of Jesus, both Western and Eastern, with the added faculty of celebrating his feast day annually on the ninth day of the month of September, according to the rite of the first class, according to rule n. 46 c) of the Norms of the Code; II - as the secondary celestial Patron of the Northern Province of the same Order in Mexico, with the added faculty of celebrating his feast day annually on the same day, but according to the rite of the second class, according to rule n. 46 d) of the Norms of the Code, granting to him all the honors and liturgical privileges

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that rightly belong to principal or secondary Patrons of groups. Contrary provisions, whatever they may be, are hereby declared of no effect.

[*Latin ed. p. 301*]

Acts of Pope Paul VI, page 301. We decree, we establish, we decide that these present Letters shall forever remain valid and effective; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, or who may pertain to them, shall now and in the future, fully benefit from them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these, by anyone, with any authority, knowingly or unknowingly, should occur. Given in Romae, at Saint Peter's, under the Fisherman's Ring, on the fifteenth day of the month of October, in the year 1963, the first of Our Pontificate. © HAMLETUS I. Cardinal OICOGNANI, GRATULATORIOUS MESSENGER FOR PUBLIC AFFAIRS OF THE CHURCH, To His Eminence, the Most Reverend Father, Eugene, S.R.E., Cardinal Tisserant, Bishop of Ostia, of Porto and of S. Rufina, and Dean of the Sacred College, on the occasion of his imminent eightieth birthday. Moved by the singular benevolence with which We feel towards you, We cannot allow this day, which is customarily honored, to pass without expressing sincere wishes, born of genuine affection. These wishes are primarily directed towards offering thanks to God with you, for granting you a vigorous old age and strength, dedicated to the cares and labors of your important offices. As a firm oak, strengthened by age, is certainly destined to flourish, so that it may long be adorned with fresh, verdant foliage, so it is fitting to apply to you that Davidic verse: "The Lord is my strength and my praise: and he is become my salvation." (Ps 117:14). We, strengthening our wishes with prayer, implore the Giver and Bestower of all good things, that He may preserve your strength. Therefore, We greatly desire that it may come to pass that, with the strength of mind and body, 1 2 1 2 Ps. 117, 14. Cf. Ps. 58, 10.

[*Latin ed. p. 302*]

Acta Apostolicae Sedis - Official Commentary 302: May you be in good health, and may you labor diligently, purely, and fruitfully for the benefit and adornment of the Church, and for the dignity of the See of Peter. Finally, we impart to you, Venerable Brother, the Apostolic Blessing, which we gladly wish to extend also to those who will participate in the celebration of your birthday. From the Vatican, on the tenth day of the month of February, in the year 1964, the first of Our Pontificate. PAULUS PP. VI. To the Reverend Father Anicetus Fernandez, General Master of the Order of the Friars Preachers, to whom the Most Blessed Father offers congratulations for his tireless work in preparing critical editions of the works of Saint Thomas Aquinas. The institution of a special Commission

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to prepare the critical edition of all the works of Saint Thomas Aquinas, decreed by Our Predecessor, Pope Leo XIII of blessed memory, and by him entrusted, beloved son, to your illustrious Order, undoubtedly constitutes one of the great merits of his glorious Pontificate. Most noble and most salutary, moreover, was the scope of this Commission, as he described it in his Motu Proprio "Placere Nobis" of January 18, 1880: "That the excellent wisdom of the Angelic Doctor may flow far and wide, for there is nothing more suitable for suppressing the perverse opinions of our time, and nothing more effective for preserving the truth." The magnanimous design of Our Predecessor has been largely realized. In fact, thanks to his generosity, and to the untiring labors of the Leonine Commission, under the direction and with the generous contributions of the supreme authorities of the Order, sixteen volumes were published, comprising, in addition to the commentaries of Saint Thomas on several writings of Aristotle, the *Summa Theologiae* with the commentaries of Thomas de Vio, Cardinal Cajetan, and the *Summa contra Gentiles* with the commentaries of Franciscus de Sylvestris of Ferrara.

[*Latin ed. p. 305*]

Acta Pauli PP. VI 305: Willing persons, to respond with munificence to the appeal made to them for the funds necessary for the Foundation's work. We confidently hope that the American people, already meritorious in religious and civic progress, will not delay to add this new sparkling gem to the crown of their noble undertakings. Trusting that, with God's help, the decade which lies between us and the coming seventh centenary of the death of the Angelic Doctor will see the completion of the critical edition of his writings as a grateful homage to his memory, We impart from Our heart to "The Saint Thomas Aquinas Foundation of the Dominican Fathers of the United States," and to all those, of whatever nation, who generously assist it, Our Apostolic Blessing. From the Vatican, March 7, 1964, Feast of Saint Thomas Aquinas. PAULUS PP. VI.

ALLOCUTIONES I. To those who attended the meeting held in Rome by the "Office International de l'Enseignement Catholique."

"Dear Sons, Members of the Central Council of the 'Office International de l'Enseignement Catholique,' you have not wished to let your brief days of study on the problems of your Organization end without coming to present your filial homage to Us: be welcome! In Our person, it is the Church that welcomes you here, this Church for which you work, when you dedicate yourselves, as you do, on the international level, to the great cause of Catholic education. Your 'Office' – VO.I.E.C, as you call it – is not unknown to Us. We were Substitute of the Secretariat of State when it was established in The Hague in 1952, thanks especially to the activity of the meritorious Monsignor Op de Coul, that good servant of the Church, of

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whom *Die 24 mensis Februarii a. 1964. 20 - ACTA, vol. VI, n. 5. — 4-5-1964.

[*Latin ed. p. 306*]

We are pleased to invoke before you the pious memory. Since then, your Organization has magnificently developed. It now represents more than eighty nations and has the attention of several of the highest international bodies. We are deeply pleased with this, and We congratulate you. But this very position, acquired through the activity of your predecessors and your own – and which Our Predecessor, Pope Pius XII, was pleased to acknowledge in one of the last discourses of His glorious pontificate – increases your duties and responsibilities. We seem to hear, through you, the voice of thirty million children educated in Catholic schools throughout the world: those who will be a leaven in the society of tomorrow, and who will contribute to shaping its character and direction.

You, as We do, perceive how many reflections a perspective such as this suggests! What will be the role of the spiritual element, in general, in this world that is transforming before Our eyes? What will be, in particular, the place of the Catholic school? How must it evolve, adapt, and integrate itself into structures, which are so diverse depending on the countries: sometimes lands of ancient Christianity, sometimes young states that have recently achieved political independence? How shall we form, recruit, and distribute the teachers to whom the Church entrusts this youth, full of enthusiasm and eager for a future rich in promise? All these questions – among many others – are of direct interest to your Organization, and it must be able to contribute a significant contribution to their solution. Your position on the international level, and the impact that the orientations taken by your Council – or, soon, by your General Assembly in Leopoldville – can have, remind Us of a maxim that was dear to that incomparable educator, Saint Ignatius of Loyola: *Quo universior, eo divinius* – the more universal the scope of a human activity, the more it resembles divine governance. You can therefore say, like Saint Paul, with humble pride, and perhaps more justly than others: *Dei adiutores sumus* – we are cooperators of God. Cooperators in the incomparable work that is the Christian education of youth.

1 First Allocution to the S.L., 1958, p. 696.

2 1 Corinthians 3:9.

3 General Assembly of the O.T.E.C., September 14, 1958, A.A.S.

[*Latin ed. p. 307*]

Acts of Pope Paul VI, page 307, and collaborators, in a special capacity, due to the high level at which your interventions are situated. Therefore, We cannot offer you a better instruction and encouragement than this: continue your work, intensify it, and expand it further, as much as possible, in collaboration with other Catholic international organizations interested in

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your issues, and always with the agreement and under the control, as you do, of the local hierarchies. And may God bless and multiply a hundredfold your beneficial activities! We ask this of Him with all our heart, while We grant to all of you, in His Name, especially to your zealous Secretary General, Mr. Lindemans, to your families, and to all those whom you represent here, a very paternal Apostolic Blessing.

II. To the Most Reverend Prelates, Priests, and Sacred Missionaries, from the southern region of the nation of Sudan, who have been driven here by misfortune.

Signor Cardinal, Venerable Brothers, and beloved sons, Missionaries and Missionaries of Southern Sudan, We welcome you in a single embrace of paternal affection, and with a heart full of sadness and emotion, in this anxious hour of great concern for you, for the faithful of your Missions, for the works of assistance and education that you have been forced to abandon. We have followed the developments of the situation with immense sorrow, which has now reached such a grave crisis; and with great urgency, We immediately desired you to be here, in the House of the Common Father, which is also yours, together with Our beloved Son, Cardinal Gregory Peter Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, so that the first greeting upon your distressed arrival would be that of the Pope, who speaks to you, to assure you of His benevolence, His support, and His comfort. Our thoughts also go to your brethren, who... *March 10, 1964.

[*Latin ed. p. 308*]

Acta Apostolicae Sedis - Commentarium Officiale 308, delivered in Naila; it goes to those who remain there, to maintain with unwavering strength a flame that must continue to burn and to shine; and all of us, in our prayers, in our remembrance, wish to tell you that Jesus is with you, according to the evangelical promise, and that His humble Vicar encourages and blesses you. How can one not be saddened to see a century of generous labors and apostolic anxieties come to such a painful end? The Catholic Church, through its meritorious and heroic missionaries, has tirelessly spread the teachings of Christ, bringing with it ordered progress in civil, cultural, and social matters; it has increased works of education, assistance, and charity, uniting the people in the bonds of true peace and mutual, constructive concord. This has been its sole program, faithful to its uniquely spiritual and beneficial mission. No desire for supremacy, no greed for dominion, no pursuit of material interests have sustained the actions of the humble and valiant Priests, Religious, and Religious Sisters, who, for more than a century, leaving their homeland and the most sacred affections, have dedicated themselves to the good of those populations, loved as their own blood. Unfortunately, in a region of the country from which you have been expelled, a violent storm has now disrupted

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everything, leaving the sheep without a shepherd, paralyzing the works, and sowing anguish and unease. Venerable Brothers and beloved children, To the deeply moving testimony of your innocence, comforted by the tears of your faithful, must be added our lament for a measure that lacks the reasons to justify it, that contradicts the good name and civil progress of the Nation, and that violates the sacred and common rights of justice and liberty. This lament regarding the unjust treatment given to you, and to others along with you, arises not so much from Our voice, but from the voice of the sad reality of things. Every objective observer can recognize this. However, for the love that We bear for that beloved country, as for all the peoples of Africa, We still desire to nurture and to express from this moment the hope that the Sudanese authorities will wish to re-examine the entire matter with serene objectivity. It is a slender thread of light that the Lord, who consoles the humble, leaves.

[*Latin ed. p. 309*]

Let it shine forth in this hour of sorrow in our souls. It is the confidence, which arises from the promises of Him, who does not leave His children alone in the hour of tribulation, but draws from it the seed of future fruitfulness, and the riches of eternal merit: "They that sow in tears shall reap in joy." And again: "Coming, they shall come with joy, bearing their bundles." Even in this present distress, let not this ardent aspiration leave you, which becomes a vow and a prayer; and, above all, let the voice of the Divine Master spring forth in your hearts, as a fountain of living water: "Blessed are they that mourn." "Blessed are they that are persecuted for justice' sake, for theirs is the kingdom of heaven." Our Apostolic Blessing shall be a confirmation and a reflection of the heavenly delights, and a renewed testimony of Our heartfelt affection.

2. To the Most Reverend Cardinals, Most Reverend Prelates, and to all the Christian faithful present, in the Basilica Vaticana, when the bronze statue of Pope Pius XII was inaugurated.

* My Lords Cardinals, Venerable Brothers, and beloved children, illustrious representatives, and all the faithful present here, We are pleased by this ceremony, which offers to the devotion and admiration of Ourselves and of all who from this day forward will visit the Basilica Vaticana, a worthy monument to the venerable and glorious memory of Pope Pius XII, who twenty-five years ago, on this day dedicated to the cult of Saint Gregory, was crowned Supreme Pontiff of the Roman and universal Church; and We embrace the celebratory words, just now pronounced, with profound thought and deep feeling, by His Eminence Cardinal Gregory Peter Agagianian, on his own behalf and on behalf of the Lords Cardinals created by the lamented Pontiff himself, to whom is due the merit for the erection of this very monument.

We, above all, and We more than all, We, to whom has fallen the

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formidable fate of succeeding Pope Pius XII on the Chair.

* March 12, in the year 1964.

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis - An Official Commentary, through which, over two decades, the great figure of Him emerged, great as a man and great as a Pontiff; We, who therefore feel the anxiety to prevent, should it happen, that the highest stature of Him is, in the opinion of men, measured by the lowest of Ours. We, as we said, must rejoice that, receiving the inheritance of Pius XII, preserved, increased, and transmitted to Us by his immediate Successor and Our Predecessor, Pope John XXIII, of no less dear and venerated memory, We know its weight and value, and We can only desire and rejoice that this inheritance may receive a fitting tribute, as this monument provides, for the merit it demonstrated in its time of formation, and which it must continue to demonstrate in the history that is to come. We, more than all others, must rejoice in the ineffables treasures of a great school, to which We were fortunate and honored to render, for many years, Our humble, but faithful, services in intimate and daily conversation; We who enjoyed so much of His confidence, so much of His trust, so much of His affability; We who were admiring witnesses, even if lazy disciples, of His absolute dedication to His apostolic office, understood and meditated by Him with sleepless conscience; witnesses of the mildness of His soul, even though firm, complex, and often content with His solitary reflection; witnesses of His impeccable religious piety, not too inclined, in truth, to external celebrations of worship, but rather directed to intimate expressions and personal observances; witnesses also of the incomparable vigor of His intellect, of the exceptional power of His memory, of the marvelous versatility of His spirit, of His phenomenal resistance to work despite His frail limbs and delicate health; witnesses of His rare ability to perceive and to care for the small things related to the substantial and formal perfection of His work, with the simultaneous and always vigilant attention to the great things in which His activity was engaged; We who were able to grasp the intimate and native expressions of His ardent and fearless sense of responsibility, directed both to every matter that entered the bright cone of His immediate attention, as well as to study, research, and the effort to perceive, under the supreme light of the divine will, in the rigorous observance of His apostolic mandate, in the profound love for the holy Church, in the cordial desire to offend no one undeservedly, but to edify all as much as possible, the difficult, arduous, often at first almost indecipherable, but then inevitable and clear, and therefore inflexible, line of His sacred duty.

[*Latin ed. p. 311*]

Acta Pauli Pp. VI 311. We could, in this regard, say much more; but this

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is not the time to write a biography, or to offer a defense of so great a Pontiff. We must simply say, at this moment, that we are pleased to see, sealed in bronze by the skill and artistry of the sculptor from Messines, the majestic and impressive figure of Pope Pius XII. And we are pleased because it seems to us that this monument is not a display of vain ostentation, but a sign of piety, of beauty, and of history, which brings not only new adornment to the walls of this Basilica, but also a light, to whose rays it is fitting to pause, in order to receive admonition and comfort of religious sentiment, of manifold wisdom, of human goodness. For our generation, which knew him, which now sees his figure receding into the past, which is experiencing the times of new events, and which, mingled with voices of praise and regret, hears raised concerning the memory of the papacy of Pius XII voices of criticism, and even unjust and ungrateful clamors of blame and accusation, it will serve to pause before this hieratic and dramatic figure to feel arise within the soul two principal and natural impulses: of remembrance and of recognition. Indeed, this statue will induce us to remember, for in its vivid and almost agitated aspect, it spontaneously awakens the question: who is he? What was the life of the one who is here represented? We must remember a priestly life, pure, pious, austere, laborious, often suffering, entirely devoted to study, to prayer, to the service of the Church. We must remember what was the purpose of this life: he was Romano (from the time of Innocent XIII, that is, for over two centuries, Rome had Popes of a different origin than his); a zealous priest, professor at the Apollinare, appointed to the Secretariat of State, he was secretary for the codification of Canon Law (the entire Code passed through his hands), then Nuncio in Bavaria and Germany, where he concluded valuable concordats, Secretary of State, highly esteemed by Pope Pius XI, for nine years, and Pope from March 1939 to October 1958. And what was his work? The principal one, as has been said, was the magisterium, in word, in writings, in deeds. Available to all are the twenty volumes of his speeches, delivered during his pontificate, and prepared by him with care, with passion, with daily effort; equally accessible should be the forty-three Encyclicals of Pius XII, some of which are of great importance and of great size: the ongoing Ecumenical Council does not ignore them. Several hundred apostolic constitutions were issued by him: let us remember one, the dogmatic Bull on the Assumption of Mary.

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis - Official Commentary on the Most Holy See in Heaven. No Pontiff has spoken and written so much. The doctrinal work of Pius XII greatly enriches the cultural heritage of the Church. "Defender of the City" and champion of peace. And what of his activity? This is best remembered by considering the events that surrounded the life of Pope Pius XII; it is enough to recall: Nazism, the war, and the post-war

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period. And here, our memory must become recognition, indeed, gratitude. Before this figure of a Pontiff, in whom some reflection of the anxieties and sufferings of the war seems to be present, we must acknowledge to him the title that the Roman people, on the day of liberation, June 4, 1944, seemed to bestow upon him: "Defender of the City." Yes, if Rome did not suffer greater ruin than that inflicted upon some of its peripheral districts, it owes this primarily to this Pope. This must not, and cannot, be forgotten! His memory must be dear and sacred to all who profess devotion and love for the City, to all who reside there, have interests there, and hold memories there. This monument should be a due sign of our gratitude and a legitimate tribute to his memory. Nor was this defense the only merit that public recognition owes to the sagacious and courageous work of Pius XII: as far as circumstances, measured by him with intense and conscientious reflection, allowed, he employed his voice and his efforts to proclaim the rights of justice, to defend the weak, to aid the suffering, to prevent greater evils, and to pave the way for peace. It cannot be imputed to the Pope's cowardice, indifference, or selfishness that countless and immeasurable evils devastated humanity. Anyone who would claim otherwise would offend truth and justice. If the results of the studies, efforts, attempts, prayers, and humanitarian and peacemaking work of Pius XII were not equal to his desires and the needs of others, he did not lack the heart to make his own the drama of iniquity, pain, and bloodshed of a world torn apart by war and invaded by the fury of totalitarianism and oppression. He was eminently the Pope of peace, of the rights of the human person, of the ordered and fraternal organization of peoples and social classes. His successor, Pope John XXIII, bears witness to this, drawing from the writings of Pius XII the core of doctrine for which the two Encyclicals *Mater et Magistra* and *Pacem in Terris* are justly famous.

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Commentarium Officiale. We shall offer Our fervent prayers to Almighty God that He will continue to bless in abundance the people of the United States of America who have been so constant in these works of mercy and love. And We extend to all of them Our blessing and Our fervent good wishes.

II. To the faithful of the Dominican Republic: With these days, We have accompanied the general mission for the Archdiocese of Santo Domingo, offering a special prayer in which We have invoked the graces of God upon you, so that they may make you see, in this particular moment, the path you must take to please God... to advance ever more. We are certain that you have responded with a docile, conscious, and loving collaboration to the efforts made by the missionaries and priests in preparing your souls for the visit of God, and that the Lord has not labored in vain, knocking at your door and asking to enter into your heart, your home, and your

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workplace. The dialogue that has been established in intimacy with Christ has been serene; His gaze, certainly that of a father, a teacher, and a friend; His word, an encouragement towards higher commitments and ideals, an urgent invitation to the life of grace, to spiritual regeneration, which may be accompanied by the joy of embracing the return to the paternal home. Only God knows the wonders that His mercy has wrought in the secret of consciences! The message of Jesus has resonated powerfully, a message which – do we need to remind you? – is of peace for your spirit, reconciled with God through the blood of Christ, that redeeming blood which transforms and sublimates humanity in the manifold course of its history. And this purification of conscience, in the mysterious flow of grace, as * Die 15 mensis Martii a. 1964. 1 Thess. 4, 1.

[*Latin ed. p. 315*]

A brilliant white ray of sunlight, breaking into a rainbow, has undoubtedly also called for fraternity in justice and love, a demand to communicate that same supernatural life to others, and may it inspire many to a vocation to the apostolate. Indeed, by delving into the profound mystery of the grace of God – which visits man, "lifting up the poor from the earth, raising him up from the mire to set him among the princes of his people, and introducing him into the family of God" – you have been able to lift up your eyes and, above the realities of this earth, contemplate the face of the heavenly Father, whose image of goodness is now more vivid and appealing to you; and you have then looked upon your neighbor, who, as a member of that same family, feels equally entitled to call God Father. The inner peace of one who has violated justice or offended charity is an act of conversion and reconciliation with God, but it includes and presupposes another obligation towards the neighbor with whom he must reconcile himself if he wishes the offering presented upon the altar to ascend to the Most High in a pleasing fragrance. The Christian, who values the divine grace of adoption in its true worth, cannot harbor discord with his brother; and if he does, he will not truthfully say that he loves God.

The awareness of being part of a social body, such as the Church, facilitates and promotes human relationships and opens new fields for charity, which, if it is to be effective, must contribute to the ecclesial organism through works, apostolate, and self-sacrifice. The apostolic impulse will also arise as a consequence of the contemplation of the sacramental life, of gratitude for the faith received in baptism, of the commitment acquired in confirmation to bear witness to Christ, of obedience to the call of the Hierarchy, and of the consideration and study of the reality that demands, that calls for apostles to harvest the abundant crop, especially in the catechetical, familial, and social spheres.

Beloved children: May the good intentions of these days have the desired impact on the entirety of your activities: on the home, where marriage must

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be held as a sacred thing, sanctified by the grace and law of God; on social life, where justice and charity may demand sacrifices and renunciations.

[*Latin ed. p. 316*]

Acts of the Apostolic See - Official Commentary 316: concerning endeavors to apply, through actions, the social doctrine of the Church; concerning civic life, which in every national community demands unity and collaboration for the common good, even at the expense of particular interests, for the sake of a better future. The religious traditions of the Dominican people, their striving for improvement, and their proverbial generosity are a mark of glory and a solid promise of these blessings. We wish to express to you, our most beloved children, all our confidence, and the affection with which we raise to Heaven, to the Savior Jesus, to His Most Holy Mother, the Virgin of Altagracia, our prayer for you, that you may have days of lasting peace, of fraternal concord, and of increasing Christian prosperity. "O Lord, You who have thoughts of peace and not of affliction, hear the voice of those who today, with contrite hearts, invoke You!" Pour forth Your blessings upon families, Your light upon the assemblies of those who govern, and Your grace upon the hearts of all, so that, as the liturgy of the Lenten season makes us ask, all may rejoice, guided towards their eternal destiny by Your right hand.

With these wishes, we bestow upon you, and in particular upon you, Venerable Archbishop of Santo Domingo, upon the other members of the Episcopate, upon the Missionaries, upon the Clergy and all the faithful, as a pledge of divine assistance, Our Apostolic Blessing.

5 Cf. Hymn. ad Laudes T. Quadrag.

[*Latin ed. p. 317*]

ACTS OF POPE JOHN XXIII, 317. ACTS OF POPE JOHN XXIII. APOSTOLIC CONSTITUTION.

I. OF TEGUCIGALPA (COMAYAGUA).

A new diocese is established, called "Comayagua," from certain territories detached from the archdiocese of Tegucigalpa.

JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THESE THINGS,

Since We have been placed by the hidden counsel of God as Masters and Guides of the entire Church, We strive with all our might to promote the order of the Catholic faith throughout the world, so that "For the rest, brethren, pray for us that the word of God may run and may be glorified,

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even as among you." (2 Thessalonians 3:1), and that the benefits of divine redemption may be more easily imparted to men. With this in mind, We gladly grant, with our prayers, to the Most Reverend Brother Saint Portalupi, with the title of Archbishop of Christopolis and Apostolic Nuncio in the Republic of Honduras, who has judged it to be fitting that a new diocese be established in that place, after territories have been detached from the archdiocese of Tegucigalpa.

Therefore, with Our supreme authority, after having heard the opinion of the Most Reverend Brother Hector Henrici Santos, Archbishop of Tegucigalpa, and with the consent of those who have some right in this matter, or who believe themselves to have such a right, We decree the following.

From the archdiocese of Tegucigalpa, We detach the entire territory of the civil provinces, which they call "Departamentos," named Comayagua and La Paz, and from this We establish a new diocese, to be called Comayagua, which will be bounded by the same limits as the civil provinces mentioned.

The new diocese will encompass ten parishes, which are: Comayagua, Villa San Antonio, El Rosario (Opoteca), Siguatepeque, La Libertad, and Minas de Oro, which are located within the territory of the civil province or Department named Comayagua; and La Paz, Marcala, Opatoro, and Aguanterique, which are within the territory of the civil province or Department named La Paz.

Therefore, the new diocese will be bordered: to the north by the civil provinces or Departments named Cortés and Yoro; to the east by the sun...

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Official Commentary of the province or Department named Francisco Morazán; to the south, of the civil province or Department of Valle, and of the Republic of El Salvador; and to the west, finally, of the civil provinces or Departments of Intibucá and Santa Barbara. The Bishop shall establish the seat of this new diocese in the city called Comayagua, and the cathedral shall be in the curial church there, dedicated to the Most Blessed Virgin Mary, conceived without sin, which we shall elevate to the dignity of a cathedral church, with its rights and honors. Furthermore, the Holy Priest, as is fitting, shall enjoy all the rights and privileges with which bishops residing throughout the world are endowed, and shall be subject to corresponding obligations. Moreover, the diocese of Comayagua, and its Prelate, shall be subject to the metropolitan see of Tegucigalpa, as suffragans. We also decree that a college of canons be established, according to the norms to be set forth in other documents to be issued; however, before this is done, we permit that diocesan consultors be chosen, who shall assist the Bishop in deliberation. The episcopal table, commonly called the Curia, shall be constituted, consisting of revenues, free offerings of the faithful, and a portion of goods which, according to

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canon 1500 of the Code of Canon Law, shall be allocated to the new Church. We decree that at least one seminary be built in the new diocese, to receive boys who are invited by God to the priesthood; this shall be done according to the norms of common law and according to the regulations of the Sacred Congregation for Seminaries and Universities. When the young men have reached the age at which they must devote themselves to philosophy and sacred theology, then those who are the best shall be sent to Rome, to the Pontifical Latin-American College. Concerning the clergy, we decree as follows: that priests of the Church who, after these documents have been put into effect, hold a benefice or office in that place; and that other clerics and seminarians shall have a legitimate domicile in that place. The governance of the diocese, its administration, the election of a Capitular Vicar in the event of a vacancy, and other matters of this nature, shall be regulated by canon law. Finally, all documents and acts pertaining to the new diocese shall be sent immediately to its Curia, to be kept with great care in the religious archives. Furthermore, the Most Reverend Brother Sanctes Portalupi, whom we have named, shall see to it that what we have commanded be carried out, either by himself or by another, with the necessary means and powers. When the matter has been completed, he shall order that the documents be drawn up, and that true copies thereof be sent promptly to the Sacred Congregation Consistorial. If, at that time, another person is presiding over the Apostolic Nunciature in the Republic of Honduras, he shall carry out what we have ordered. We will and declare this Constitution to be effective now and in the future; in such a way that those things which have been decreed by it shall be observed by those to whom they pertain.

[*Latin ed. p. 319*]

319 The acts of Pope John XXIII must be religiously observed, and therefore must have full force. No prescriptions of any kind can impede the effectiveness of this Constitution, since through it we abolish all others. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the thirteenth day of the month of March, in the year of Our Lord nineteen hundred and sixty-three, in the fifth year of Our pontificate. For the Holy Roman Church, the Chancellor, and Hamlet I. Card. CICOGNANI, Charles Card. GONFALONIERI, Prefect of the Congregation for Public Affairs, Franciscus Tinello, Apostolic Chancellor, Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary, John Calieri, Apostolic Protonotary. In Ap. Cane, table, vol. CXII, n. SJf. II.

The archdiocese of Cotonou is divided, and a new diocese is established, to be called "Abomeyensis."

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JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the command given by Christ, which He gave to the most holy Apostles as He ascended into Heaven, that they should traverse the entire world and preach the Gospel of salvation to all nations, it has always been a solemn and sacred duty, both for the Apostles themselves and for their successors, the Roman Pontiffs, to observe this command, so that all their words and deeds may refer to it: for there is nothing in the Church...

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - An Official Commentary, concerning the most faithful bride of Christ, and the propagation of the Christian name, from which, indeed, the glory of God supremely emanates. For this very reason, We, who represent the person of Christ among men, diligently strive to establish new dioceses, certain that, as the number of bishops increases, so too will the flourishing of the Christian religion. Therefore, since the Sacred Congregation for the Propagation of the Faith has deemed it fitting to establish a new diocese within the Republic of Dahomey, and after having carefully considered the opinion of the venerable Fathers, John Baptist Maury, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate in West Africa, and Bernardin Gantin, Archbishop of Cotonou, We, having approved, decree and order the following. From the archdiocese of Cotonou, We separate the entire territory which comprises the civil prefectures of Abomey, Savalou, Savé, Dassa, and Zagnanado; and within these territories, We establish a new diocese, to be called the diocese of Abomey, and We grant it to the clergy born in that land. Furthermore, in order that the boundaries of the new diocese may be more clearly defined, after having heard the venerable Father Natal Boucheix, the sacred Prelate of Porto Novo, We separate from the diocese of Porto Novo that portion of the civil prefecture known as Zagnanado, which pertains to the diocese of Porto Novo, and We assign it to the diocese of Abomey. We establish this new circumscription as a suffragan of the metropolitan See of Cotonou, and it shall remain subject to the jurisdiction of the Sacred Congregation for the Propagation of the Faith. Furthermore, the episcopal seat shall be in the city of Abomey, and the cathedral shall be in the church of Saints Peter and Paul, in that same city, which We hereby elevate to the dignity of a cathedral, with all due rights. A college of canons shall be established; and if, due to local circumstances, this is impossible, the Bishop shall choose diocesan consultors, who shall assist him with counsel and aid. All other matters shall be governed according to the norms of Canon Law. Furthermore, the documents and acts pertaining to the new Church, established by these letters, shall be sent to its episcopal curia, to be religiously preserved in the archives. Moreover, these things which We have commanded shall be carried out by the venerable Father John Baptist Maury, or by whomever he may delegate. After the matters

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have been carried out, he shall cause the documents to be drawn up, and shall promptly send true copies thereof to the Sacred Congregation for the Propagation of the Faith. We will and ordain that this Constitution be effective now and in the future; so that those to whom it pertains shall religiously observe what has been decreed herein, and thus obtain its full effect. The validity of this Constitution shall not be impaired by any contrary prescriptions of any kind, since We hereby repeal all such prescriptions. To no one shall leave-

[*Latin ed. p. 321*]

The Acts of Pope John XXIII, page 321: These documents of Our will may be torn or corrupted; nay, even copies of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical matters, and are also signed by a public notary, shall be considered entirely valid, just as if the original were presented. Given in Rome, at St. Peter's, on the fifth day of the month of April, in the year of Our Lord nineteen hundred and sixty-three, in the fifth year of Our Pontificate. James A. Cardinal Copello, Gregory P. Cardinal Agagianian, Secretary, Reverend Prefect of the Congregation for the Propagation of the Faith, Francis Tinello, Regent of the Apostolic Chancery, Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary, John Calieri, Apostolic Protonotary. In the Apostolic Chancellery Register, volume CXII, number 76. III. CHICLAYO (CHOTA): Certain territories are withdrawn from the Diocese of Chiclayo, upon which a new territorial prelature is founded, to be called "Chotensis." JOHN, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: The pontifical office, which we are called to fulfill faithfully (cf. Mt. 16:17 and following verses), by the counsel and will of God, and which, according to the most holy Gospel of Christ (cf. Jn. 21:15-17) and the judgment of the Fathers (cf. Augustine, *In Io.*, chapter 21, verses 15-17), we have always considered as "the office of love," certainly leads us to direct all our thoughts towards this end, namely, to diligently care for the flock of Christ, which consists of the vastest parts of the world and is entrusted to the care of Bishops, so that their Christian faith may be fostered in their hearts, and that they may carry out all things according to its commandments and prescriptions. Therefore, 21 - ACTA, volume VI, number 5. - April 4-5, 1964.

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - Official Commentary, from the Most Reverend Brother Romulus Carboni, Archbishop with the title of Sidon, and Apostolic Nuncio in the Republic of Peru, requested that, after certain territories were separated from the diocese of Chiclayo, a new "nullius" prelate be established in that Republic. We considered that this would greatly benefit the Christian religion in that place, and after carefully considering the

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matter and consulting with the Most Reverend Brother Daniele Figueroa Villón, Bishop of Chiclayo, by Our supreme authority We decree and ordain the following. We separate the territory of the civil provinces, commonly known as Chota and Cutervo, from the diocese of Chiclayo; thereby We establish a new "nullius" prelate, to be called the Chotense prelate, with the following boundaries: to the north, the diocese of Piura and the Apostolic Prefecture of St. Francis Xavier; to the east, the diocese of Chachapoyas; to the south, the dioceses of Cajamarca and Chiclayo; and finally, to the west, the diocese of Chiclayo. The city of Chota will be the seat of the new jurisdiction, and there the Bishop will establish his residence, with the chair for teaching doctrine located in the parish church, dedicated to all the Saints, to which We grant all the rights due to such a building. We establish the Chotense prelate as a suffragan of the Trujillo Archdiocese, and We subject its sacred Prelate to the Ordinary of the Prefecture according to the law. Furthermore, he must establish at least one seminary to receive boys called to the priesthood, which must be done according to the laws common to all and according to the regulations of the Sacred Congregation for Seminaries and Universities. When the young men have reached the point where they must study philosophy and theology, then he will send the best of them to Rome, to the Pontifical College of North America, to be properly instructed in sacred disciplines. He will establish a prelate's table: consisting of two-thirds to be given by civil authority, one-third from collections from the faithful, revenues of the Curia, and a proportionate part of the goods that accrue to the new Church, according to canon 1500 of the Code of Canon Law. As for the clergy, We believe that, with the execution of these letters, priests who hold a benefice or office in the new See should be assigned to it; the remaining clergy and seminarians should be assigned to the place where they legitimately reside. Finally, We believe that documents and acts pertaining to the new prelate, or to its citizens, should be promptly sent to its Curia, and kept there in the religious archives. Furthermore, the Most Reverend Brother Romulus Carboni will strive to carry out all of these things, or someone he delegates, taking the necessary steps with the authorities. After the acts have been carried out, he will order that these documents be drawn up, and he will send true copies of them to the Sacred Consistorial Congregation as soon as possible. If, at that time, another person is in charge of the Apostolic Nunciature, he will carry out these mandates of Ours.

[*Latin ed. p. 323*]

Acta Ioannis PP. XXIII 323. We will and desire that this Constitution be efficacious now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind can be contrary to the efficacy of this Constitution, since by it we abolish all such. Furthermore,

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it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or written by hand, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same force as if they were shown. Given in Rome, at St. Peter's, on the seventh day of the month of April, in the year of Our Lord nineteen hundred and sixty-three, in the fifth year of Our Pontificate.

For His Holiness,
Hamletus I. Card. CICOGNANI
Charles Card. CONFALONIERI
Secretary for Public Affairs of the Church,
8th Congregation, Consistorial
Francis Tinello,
Regent of the Apostolic Chancery
Francis H. Ferretti,
Protonotary Apostolic
Ioannes Calieri,
Protonotary Apostolic
Loco
© Plumbi In Ap. Cane, vol. CXII, n. J¡9.

IV OTTAVIENSIS (HULLENSIS)

A territory is detached from the archdiocese of Ottawaâ Cornwell, and a new diocese is founded, to be called "Hullensis."

IOANNES,
Bishop,
Servant of the Servants of God,
For Perpetual Remembrance.

Because to found a diocese is not only to detach a territory from another Church, as a branch from a tree, and to bring it within defined limits to its own form, but also to provide it with its own Bishop, who will dedicate all his labors, and cares, and efforts to it, so that it may be a Christian...

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - Official Commentary: With the utmost wisdom, We govern the people entrusted to Our care, as a most diligent father presides over his children; therefore, We, whom God has, by a secret decree, placed in this high office, most equitably strive to establish new dioceses, believing with good hope that, with an increase in pastors, the benefits and advantages for the flock will also happily increase. When the venerable Brother Sebastian Baggio, Archbishop with the title of Ephesus and Apos-

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tolic Delegate in Canada, requested of this Apostolic See that a new diocese be established in that place, We gladly grant this request, and after consulting with Our venerable Brothers, the Most Reverend Cardinals presiding over the Sacred Congregation Consistorial, and also with the venerable Brother Maria Joseph Lemieux, the sacred Prelate of Ottawa, We decree and order the following: We separate a territory from the archdiocese of Ottawa, within the civil province of Quebec, and We establish a diocese, which shall be called Hull, and its boundaries shall be as follows: To the west, the common boundaries of the counties known as Gatineau and Pontiac, which are the eastern boundaries of the archdiocese of Sherbrooke; to the north, the northern boundaries of the tracts commonly called Aylwin and Hinks, which are in the county of Gatineau, and Browman, Villeneuve, Lathbury, Hartwick, Suffolk, and Ponsonby, in the county of Papineau, up to the southern boundaries of the diocese of Mont-Laurier; to the east, the common boundaries of the counties commonly called Papineau and Argenteuil, which together are the western boundaries of the diocese of St. Jerome; and finally, to the south, the river Ottawa, which flows between the archdiocese of Ottawa and the new diocese. The city of Hull shall be the seat of the diocese, and there the Bishop shall place his chair of authority, in the temple dedicated to Jesus Christ the Redeemer, which We elevate to the honor of a cathedral. This new diocese shall be a suffragan of the metropolitan Church of Ottawa, according to the norms of common law. Furthermore, We establish the following for its episcopal table: the revenues of the curia, the offerings of the faithful, and a proper portion of the goods that will accrue to it, divided from the assets of the archdiocese of Ottawa, according to canon 1500 of the Code of Canon Law. A college of canons shall also be established; in the meantime, diocesan consultants shall be chosen to assist the Bishop with counsel. With the establishment of this diocese, all priests who hold a benefice or office within its territory shall be assigned to it as its proper clergy, and all other clerics and seminarians residing there shall be added to that Church. Finally, all documents and records pertaining to the new diocese shall be promptly sent to its episcopal curia, to be kept religiously. Moreover, these things which We have commanded are to be held in reverence.

[*Latin ed. p. 325*]

The acts of Pope John XXIII, year 325: Brother Sebastian Baggio will see to it, or whoever he delegates, that those things which are fitting for the matter and within their abilities are carried out; and furthermore, he will order that documents be drawn up, and he will send true copies of these documents to the Sacred Congregation of the Consistory with great care. We wish this Constitution to be effective now and in the future, so that those things which are decreed by it are religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any

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kind can be contrary to the effectiveness of this Constitution, since we abolish all such things by means of it. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or written by hand, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the seventh day of the month of April, in the year of Our Lord one thousand nine hundred and sixty-three, in the fifth year of Our pontificate.

JAMES A. Cardinal COPELLO

CHARLES Cardinal CONFALONIERI

His Eminence, the Chancellor

His Eminence, Secretary of the Congregation of the Consistory

Francis Tinello, Regent of the Apostolic Chancery

Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary

John Calieri, Apostolic Protonotary

1. *Loco £8 Plumbi In Ap. Cane, tab., vol. CXII, n. 10.*

2. *SIDEROPOLITANAE* In the cathedral temple of the diocese of Sideropoli, a college of canons is established.

3. *IOANNES EPISCOPUS SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM* As the Catholic Church, following the example of its Founder, who gathered a college of Apostles to Himself, through whom the word of God would be spread among men, so too, a group of men, namely Bishops, the leaders of churches,

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - The official commentary, like a sacred senate, should be added (cf. Ignatius, to the Trallians, 2, 1), which, with its prudence and piety, under the guidance of the Prelate, will strive for the good of the faithful, and will increase the glory and splendor of the divine worship. Therefore, when the venerable Brother Stephen Laszlo, Bishop of Sideropolitana, requested that a college of Canons be established in his cathedral church, dedicated to Saint Martin of Tours, and when the Sacred Consistorial Congregation, after hearing the venerable Brother Opilius Rossi, Archbishop with the title of Ancyra and Apostolic Nuncio in Austria, and considering the powers previously granted by Us, decided that this should be done, We, approving the acts of the Sacred Congregation, and with the consent of those who have some right in this matter, or who believe that they have such a right, decree the following. We establish a college of Canons in the cathedral church of the diocese of Sideropolitana, which shall be composed of two Dignitaries, namely a Prelate and a Custodian, and Canons, of whom one shall be a Theologian and the other a Penitentiary. The assignment of these offices shall be at the discretion of

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the Apostolic See; the Canons, however, shall be appointed by the Bishop, according to the norms of canon law; nevertheless, We grant that, insofar as they are endowed with suitable resources, these positions may also be assigned to priests who enjoy another benefice, although in conjunction with the care of souls. Furthermore, the parish priest of the same cathedral church shall be chosen from the college of Canons, according to the law, but he may be removed. With regard to the liturgical services and the proper prayers of the Canons, We consider it fitting that these should be performed once a month, namely on the day when the customary meeting of the Canons is held, and on other more solemn days which shall be determined by the capitular constitutions, as soon as they are established; and that these services shall consist of the chanting of the Psalms and the celebration of the Mass, lasting for one hour. Since those who participate in the Bishop's council and senate ought to be distinguished by special insignia, We permit the Dignitaries and Canons to wear, within the boundaries of their diocese, the habit which they call "pianum," namely, black shoes and a violet collar, a black clerical garment with purple silk bands and purple ocelli, a violet silk sash with matching violet silk fringes, and in the choir, a red cope with a net-like pattern on the sleeves, a violet woolen mozzetta without a hood, and, according to the season, a white fur-trimmed cape and a violet biretta. We also grant the Canons the privilege of wearing a chain with a small cross; the Dignitaries, in addition, a ring; and finally, the Prelate of the college, the privilege of celebrating the sacred rites under a stole. With regard to other matters, namely, the offices, duties, rights, and privileges of the Canons,

[*Latin ed. p. 327*]

From the Acts of Pope John XXIII, 327, and similar matters, We decree that the norms of common law be observed. Therefore, with the establishment of a College of Canons, the diocesan Consultors shall cease from their duties. Furthermore, to accomplish all of these things, the venerable Brother Opilius of Ross shall be summoned, or whoever he designates, to carry out the necessary actions before the proper authorities. He shall, after the matter is concluded, ensure that documents are drawn up, and shall promptly send true copies thereof to the Sacred Congregation of the Consistory. If, at that time, another presides over the Apostolic Nunciature in Austria, he shall carry out all of Our mandates. We intend this Constitution to be effective now and in the future; in such a way that those for whom these things are intended shall observe what has been decreed therein with religious devotion, and thus obtain its full effect. No prescriptions of any kind whatsoever shall be able to impede the efficacy of this Constitution, since We hereby repeal all that is contrary to it. Moreover, it shall be permitted to no one to alter or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal

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of a person of authority in ecclesiastical dignity, and are signed by a public notary, shall be held to be entirely valid, as if the original were presented. Given at Rome, at St. Peter's, on the first day of the month of May, in the year of Our Lord nineteen hundred and sixty-three, in the fifth year of Our pontificate.

For the Holy See,
The Secretary of State,
© Hamlet I.
Cardinal CICOGNANI
Cardinal CONFALONIERI
Prefect of the Congregation for Public Affairs
Cardinal Franciscus Tinello
Secretary of the Apostolic Chancery
Francis H. Ferretti, Protonotary Apostolic
Ioannes Calieri, Protonotary Apostolic
Loco © Plumbi
In Ap. Cane, tab., vol. CXII, n. 52.

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis - Official Commentary VI

PORTUS MONTT

The cathedral church of Portus Montt is raised to the metropolitan grade, becoming the seat of a new ecclesiastical province.

IOANNES, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual memory of this event, it is the custom and practice of the Apostolic See to suitably arrange the territories of ecclesiastical jurisdictions, for the better benefit of the Christian faithful.

Since the Most Reverend Prater Caietanus Alibrandi, Archbishop with the title of Bindaeus and Apostolic Nuncio in the Republic of Chile, has deemed it opportune that the cathedral church of Portus Montt be raised to the dignity of a metropolitan See, and that a new ecclesiastical province be established in the southern region of the Chilean territory, and has requested that We do so, We, as is fitting, have consulted with the Reverend Father, chosen by the Secretaries of the Sacred Congregation of the Consistory, or with the local Ordinaries to whom this pertains, and with Our supreme and apostolic authority, We decree and order the following.

From the metropolitan jurisdiction of the Archiepiscopal Church of Ss. Conceptionis, We separate the cathedral churches of Portus Montt, Osor-

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nensem, S. Caroli Ancudiae, and De Punta Arenas; We also release the sacred pastors of those dioceses from the jurisdiction of the Archbishop of Ss. Conceptionis, as their Metropolitan, and from the churches thus separated, We establish an ecclesiastical province, to be called Portus Montt, and to be bounded by the same limits, and the dioceses and apostolic vicariates which We have mentioned are included within it.

We raise the episcopal seat of Portus Montt to the grade and dignity of a metropolitan Church, with the rights, privileges, and prerogatives with which other metropolitan archiepiscopal sees enjoy according to the common law.

This archdiocese will therefore have the dioceses of Osornensem, S. Caroli Ancudiae, De Punta Arenas, and the apostolic vicariate of Aysensem as suffragan dioceses.

We permanently bestow upon the prelates of Portus Montt the archiepiscopal dignity, and they shall enjoy the rights of Metropolitans, as the sacred canons describe.

The first of these prelates will be the Most Reverend Brother Robertus Rencoret Donoso, hitherto Bishop of the diocese of Portus Montt.

[*Latin ed. p. 329*]

The acts of Pope John XXIII, page 329, to which we subject the Metropolitans and the superiors of the Churches, as we have mentioned. All that we have decreed will be carried into effect by the venerable Father Caietanus Alibrandi, whom we have named, either by himself or by another delegated man, provided that he is constituted in ecclesiastical dignity. And if, at the time of execution, there is another Apostolic Nuncio in the Republic of Chile, he will carry out Our mandates. Upon completion of the matter, the documents of the business, duly signed and sealed, shall be sent to the Sacred Congregation of the Consistory as soon as possible. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed by it, and thus it shall obtain its force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since We derogate from them all by means of it. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are also subscribed by a public notary, shall have the same validity as if they were presented; if they were.

Given in Rome, at St. Peter's, on the tenth day of the month of May, in the year of Our Lord nineteen hundred and sixty-three, in the fifth year of Our Pontificate.

JAMES A. Cardinal Cope□□□

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CHARLES Cardinal Confalonieri
S. B. E.
Chancellor
8. Congregation of the Consistory
From the Secretariate
Francis Tinello, Apostolic Chancellor
Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary
John Calieri, Apostolic Protonotary
At the Apostolic Palace, table CXII, number 80.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - Official Commentary: L ACTA OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. PROVISIONS REGARDING CHURCHES. The Most Holy Pope Paul, by Divine Providence, Pp. V I, having, through successive decrees of the Sacred Consistory Congregation, provided for the following churches with new pastors, namely: on January 29, 1961: — To the Metropolitan Church of Liverpool, he appointed the Most Reverend George Andrew Beck, formerly Bishop of Salford. — To the Metropolitan Church of Glasgow, he appointed the Most Reverend James Donald Scanlan, formerly Bishop of Motherwell. — To the titular episcopal Church of Theudalis, he appointed the Reverend William Gordon Wheeler, formerly Urban, administrator of the parish of the Precious Blood of Our Lord Jesus Christ, adjacent to the cathedral of the archdiocese of Westminster, whom he established as Coadjutor with the right of succession to the Most Reverend George Brunner, Bishop of Middlesbrough. On February 7. — To the Metropolitan Church of Burgos, he appointed the Most Reverend Segundo García de Sierra and Méndez, formerly titular Archbishop of Parian. — To the Cathedral Church of Gerona, he appointed the Most Reverend Narcissus Jubany Arnau, formerly titular Bishop of Orthosia in Phoenicia. — To the Cathedral Church of Segovia-Guadalajara, he appointed the Most Reverend Laureano Castán Lacoma, formerly titular Bishop of Dalisandus in Isauria. On February 11. — To the Cathedral Church of Villaviciosa, newly erected, he appointed the Most Reverend Francis Joseph Bruls, formerly titular Bishop of Paraetonium. On February 13. — To the titular metropolitan Church of Leontopolis in Pamphylia, he appointed the Most Reverend Joseph D'Avack, formerly Archbishop of Camerino. On February 17. — To the archiepiscopal Church of Camerino, he appointed the Reverend Bruno Frattegiani, formerly Urban, Canon of the cathedral chapter of Perugia, and President of the ecclesiastical tribunal of the region

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of Umbria.

[*Latin ed. p. 331*]

The Sacred Consistorial Congregation, on the 331st day, February 17th. — To the Cathedral Church of London, the Most Reverend Gerald Emmett Carter, until now titular Bishop of Altihurita. February 18th. — To the Cathedral Church of Telšiai, the Most Reverend Peter Mazelis, until now titular Bishop of Celenderita. — To the Territorial Prelature of Klaipeda, the Most Reverend Peter Mazelis, Bishop of Telšiai. February 22nd. — To the titular episcopal See of Ombita, the Reverend Anthony de Castro Xavier Monteiro, pro-rector of the Major Seminary of the archdiocese of Braga, whom he appointed as an Auxiliary to the Most Reverend Anthony Valente da Fonseca, Bishop of Vila Real. February 28th. — To the Cathedral Church of Ogdensburg, the Reverend Thomas Andrea Donnellan, director of the Major Seminary of the archdiocese of New York. — To the titular episcopal See of Arsacalita, the Reverend Vincent Martin Leonard, parish priest of Saint Patrick, Bishop and Confessor, from the diocese of Pittsburgh, whom he appointed as an Auxiliary to the Most Reverend John Joseph Wright, Bishop of Pittsburgh. March 2nd. — To the archiepiscopal Church of Laibach, the Most Reverend Joseph Pogacnik, until now titular Archbishop of Irenopolis in Isauria. March 7th. — To the Cathedral Church of Danzig, the Most Reverend Edmund Nowicki, until now titular Bishop of Thugga. — To the titular archiepiscopal See of Victorian, the Reverend Charles Colombo, from the archdiocese of Milan, Urban Antistite, President of the Institute commonly known as "Giuseppe Toniolo for Higher Studies." March 11th. — To the titular archiepiscopal See of Seleucia in Isauria, the Most Reverend William Mark Duke, until now Archbishop of Vancouver.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

Regarding the Beatification and Canonization of the Venerable Servant of God, Lewis of Casauria, a professed priest of the Order of Friars Minor, founder of the Congregations of the Brothers of Charity, commonly known as "Bigi," and of the Sisters of St. Elizabeth, commonly known as "Bigie," of the Third Order of St. Francis.

ON THE MATTER OF DOUBT:

Whether it is established that the Venerable possessed the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude,

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and their corresponding virtues, in a heroic degree, in life and in effect, concerning the matter under consideration.

The charity of Christ, of which the Apostle Paul declared himself to be urged, burned intensely in the heart of the Servant of God, Lewis of Casauria, and shone forth through his outstanding works. He was born in Casauria, a pleasant town near Naples, on March 11, 1814, to pious and honorable parents, and the following day he was cleansed with the waters of baptism, receiving the name of the Archangel. From his youth, he was devoted to piety and possessed a keen intellect. At the age of twenty-nine, he entered the Franciscan Institute, formerly known as the Institute of the Reforming Friars, taking the name of Lewis, and was ordained a priest on June 4, 1837. After serving for nearly ten years as a teacher, with the consent of his Superiors, he was elected Commissary of the Third Franciscan Order, and he worked diligently to restore the former glory of that Order, to promote it, and to lead those associated with it to the path of the Gospel, attracting many to the works of charity.

Then, in the Convent of Palm, he established a new hospital for the confreres and other needy priests of the Neapolitan province, to whom he provided medicine prepared by himself. He also associated with himself some of the most fervent members of the Third Order. When some of these desired to establish a common life, the Servant of God founded a new Institute, called the Brothers of Charity, giving the members a gray habit: hence the name of the Brothers of the Gray Habit. He also founded a school for Black boys, to promote all virtues.

[*Latin ed. p. 333*]

The Sacred Congregation of Rites, in its deliberations, sought to find ways to send forth evangelizers to Africa, through Africans, so that they might convert the people to the Christian faith. Furthermore, it established a new work for Africans, a community of young girls, which was subsequently entrusted to the Sisters of the Congregation of the Third Order of Saint Elizabeth, commonly known as "Bigie," founded by herself. Having undertaken long journeys as a servant of God, she expended immense efforts, overcame countless difficulties, and, having given up everything for all, she established charitable institutions, founded schools, acquired hospitals, and opened various houses to receive and care for orphans, elderly sailors, the deaf, the mute, and the blind; and she undertook many other similar works, so that it can be asserted that there was hardly any kind of misfortune or illness to which she did not strive to provide relief, nor any act of mercy in which she did not participate, so that she might more easily illuminate minds with the light of truth, lead the erring back to the path of salvation, and dispel the evils of her time. As a result, she aroused the admiration of all, and even those who had previously opposed her work came to praise her efforts. The difficulties that arose in the construction of

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so many such works were borne with a serene spirit, just as she endured a serious illness that afflicted her for many years. Finally, on March 30, 1885, having been strengthened by the sacraments of the Church, she peacefully fell asleep in the Lord. The illustrious and widely known reputation for holiness with which the Servant of God was honored during her life did not diminish after her death, but was seen to be confirmed by heavenly signs. Therefore, it was decided to begin proceedings to grant her the honors of the blessed in Heaven. After the ordinary investigations, which are called processes, were conducted in the ecclesiastical tribunals of Naples and Salerno, and after the necessary documents were prepared, on September 7, 1903, Pope Saint Pius X signed a decree regarding the testimonies given to the Servant of God, and established a commission to introduce the cause. Subsequently, the processes concerning her virtues were conducted in the Neapolitan tribunal, and a formal decree was issued on April 21, 1931. Therefore, with all due legal formalities observed, the question was raised before the Sacred Congregation of Rites regarding the theological and cardinal virtues of the same Servant of God, first in a preliminary meeting on November 21, 1944, then in a preparatory meeting on December 9, 1952, and again in a new preparatory meeting on February 24, 1959. Finally, the general meetings, as they are called, of the same Sacred Congregation followed, on January 28, 1964, before His Holiness Pope Paul V, in which the Reverend Cardinal Clemens Micara, Bishop of Velletri, and Promoter or Relator of this cause, proposed the following question for discussion: Whether it can be affirmed that she possessed the theological virtues of Faith, Hope, and Charity in God, and also in her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Official Commentary and its Appendices, in the heroic degree, in the case and with regard to the matter under consideration. All those present, both Cardinals, those presiding over the sacred rites, and Official Prelates and Consultor Fathers, responded affirmatively with unanimous consent. The Most Blessed Father, in this matter of such importance, deigned to open his mind, so that, meanwhile, he might obtain a greater abundance of heavenly light. Finally, on this day, after the Holy Sacrifice of the Eucharist had been piously celebrated, His Holiness summoned to him the undersigned Cardinal Prefect of the Congregation for Sacred Rites, and the Reverend Cardinal Clemente Micara, Relator of the Cause, as well as the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, and myself from the Secretariat, and, in their presence, promulgated the following solemn Decree: That the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their related qualities, are established in the Venerable Servant

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of God, Ludovicus a Casauria, in the heroic degree, in the case and with regard to the matter under consideration. He ordered that this Decree be duly promulgated and recorded in the Acts of the Congregation for Sacred Rites. Given in Rome, on the 13th of February, in the year of Our Lord 1964. ARCADIUS M. Card. LARRAONA, Prefect. L. © S. f. Henricus Dante, Archbishop of Carpasia, from the Secretariat. PORTUGAL. ALLEN. SEU MONASTERIEN. Concerning the Beatification and Canonization of the Venerable Servant of God, Maria a Divino Corde (Droste zu Vischering), of the Institute of the Sisters of the Good Shepherd. REGARDING THE DOUBT: Whether the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their related qualities, are established in the heroic degree, in the case and with regard to the matter under consideration. The Redeemer of the human race deigned most benignly to reveal the unfathomable riches of His Heart to His handmaid, Margaret Mary Alacoque, in the very sanctuary of Visitation, and from that time onward, devotion to the Divine Heart.

[*Latin ed. p. 335*]

The Sacred Congregation of Rites, number 335, and devotion have spread throughout the world, filling all hearts with a lively love, especially through the apostolic zeal of priests and pious women, ardent in their love for God, who is charity, and overflowing with affection. Among the countless promoters of this devotion, and as the nineteenth century drew to a close, we must include the Handmaid of God, Mary Droste zu Vischering, who wished to be called "of the Divine Heart" in religion. Whoever studies the life of this Handmaid of God with a little diligence will be compelled to admire the splendor of the virtues with which she surpassed not only the nobility of her lineage, but also the limitations of her life, and the singular graces with which the benign hand of the Savior, quite secretly but through arduous paths, led her to the summit of perfect charity. Indeed, inflamed with the most ardent love for the daily Bread of the Eucharist, and desiring to open up the infinite riches of the Redeemer to all of humankind, she urged Pope Leo XIII in a letter to solemnly consecrate the entire world to the Heart of Jesus at the beginning of the twentieth century. And the Pope, in truth, accomplished this, giving Apostolic Letters. She was born in MÃ¼nster, in Westphalia, to noble and pious parents, Clement Count Droste zu Vischering, Hereditary Provost, and Helen Countess von Galen, on September 8, 1863. When she was in danger of death, she was immediately washed with lustral waters by a doctor, although he was attached to the Masonic sect, and after three days, she was washed again with the waters of baptism under certain conditions. She spent her early years in the castle of Darfeld, where she learned piety, and especially devotion to the Most Sacred Heart of Jesus, from her parents.

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At the age of eleven, she approached the Holy Eucharist for the first time, and shortly thereafter, she received the sacrament of Confirmation. When she was fifteen years old, she recognized her religious vocation, and the following year she entered the community of the Sisters of the Sacred Heart of Jesus near Riedemburg, where she remained for two years and realized that she was called to embrace the religious life more intimately. Returning home, she informed her parents of her vocation, who, although pleased, said that she could not leave her father's house due to his poor health, unless she reached the age of twenty-one. Therefore, not being able to enter a religious institute, filled with love for Christ, she made a vow of perpetual chastity. Reaching the age of twenty-three, and still unable to be received into a monastery due to her poor health, she began her religious life at home, wearing the black habit. Finally, on November 21, 1888, at the age of twenty-five, with the consent of her confessor, she entered the Institute of the Good Shepherd, taking the name Mary of the Divine Heart. After completing her novitiate, she made her religious vows in the monastery of Monasteriensi, where she was immediately entrusted with the office of mistress of the penitents, which,

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - The official record, until she was sent to Portugal, was meticulously kept. She remained in Lisbon for some time, and at the beginning of the year 1894, the superior of the house in Oporto resigned. This religious house, when this Handmaid of God first undertook to govern it, was beset by many difficulties; but soon, through her own efforts, a great change occurred: she increased the number of penitents, and she took care to imbue them with devotion to the Divine Heart, and to teach them the rudiments of the Christian religion. However, a few months after her arrival in Oporto, the Handmaid of God fell ill with myelitis, and became so weak that it was difficult and laborious for her to speak, to walk, and to climb stairs. Despite the remedies of the physicians, she was forced to remain in bed, from which she constantly governed the house entrusted to her. She bore these conditions of ill health with a strong and cheerful spirit, and at that time she had the inspiration to obtain from the Supreme Pontiff Leo XIII the consecration of the Sacred Heart of Jesus for the entire human race. When everything had been completed to fulfill her wishes, the Handmaid of God ascended to heaven on June 8, 1899, at the age of thirty-three, leaving behind for her sisters an example of patience, piety, and fervent prayer. After her death, her memory was not forgotten, but rather a great reputation for holiness was formed, which spread widely even outside the monastery walls. Moved by this, the Bishop of Oporto, within whose diocese she spent her final days, instituted, between the years 1921 and 1926, the proceedings, which are called "ordinary processes," and prayers were offered in the diocese of Münster, where she was born and

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spent many years. These were brought to Rome, where they were duly examined. On July 16, 1941, the Supreme Pontiff Pius XII, of blessed memory, graciously signed with his own hand the decree concerning the writings, and on November 28 of the same year, he kindly authorized the introduction of the cause. It was then decreed by the Congregation of Sacred Rites on April 22, 1942, that the obedience rendered to the decrees of Pope Urban VIII concerning the cult, which had never been offered to her, was to be considered. Subsequently, the apostolic processes were carried out in the aforementioned episcopal tribunals concerning the virtues and miracles of the Handmaid of God, the validity of which was legally established on March 26, 1948. With all of these things duly completed, and with the legitimate appointment of the Reverend Father Joseph Hamon, of the Congregation of Jesus and Mary of the Eudists, as promoter of the cause, it came to pass that on February 17, 1953, the examination concerning the theological virtues of the Handmaid of God took place first in the Preliminary Congregation, then in the Preparatory Congregation on December 17, 1957, and finally, in the General Congregation before our Holy Father Paul VI on January 28 of this year, when the Reverend Lord Benedict, Cardinal Aloisi Masella, Bishop of Palestrina, the Promoter or Relator of this cause, spoke next.

[*Latin ed. p. 337*]

The Sacred Congregation of Rites proposed the following question for discussion: Does the Servant of God, Maria Droste zu Vischering, possess the theological virtues of Faith, Hope, and Charity, both in regard to God and to her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and the virtues attached to them, in a heroic degree, in the circumstances and with the effects pertaining to the matter under consideration? The Most Reverend Cardinals, Prefects responsible for safeguarding the sacred rites, Official Prelates, and Consultor Theologians, all present, expressed their opinions. The Most Blessed Father, having graciously accepted these opinions, nevertheless refrained from revealing his own thoughts on this matter of such importance, and requested that prayers be offered by those present, so that more abundant heavenly light might be shed upon him in the meantime. Finally, on this day, having summoned to himself the Most Reverend Cardinals Arcadius Maria Larraona, Prefect of the Congregation of Rites, and Benedict Cardinal Aloisi Masella, Relator of the Cause, as well as the Most Reverend Father Ferdinand Antonelli, General Promoter of the Faith of the Order of the Friars Minor, and myself, a secretary, he, after most devoutly celebrating the holy sacrifice of the Mass, declared: The Servant of God, Maria Droste zu Vischering, possesses the theological virtues of Faith, Hope, and Charity, both in regard to God and to her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and the virtues attached to them, in a heroic degree, in the circumstances and with the effects per-

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taining to the matter under consideration. He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 13th day of February in the year of Our Lord 1964. ARCADIUS M. Cardinal LARRAONA, Prefect. L. © S. f.

HENRICUS DANTE, Archbishop of Carpasia, Secretary III.

DECREE OF URBIS ET ORBIS

Concerning a new formula in the distribution of Holy Communion.

In order that the faithful may more actively and fruitfully participate in the sacrifice of the Mass, and in the very act of Communion may profess their faith in the sacred mystery of the Eucharist, many petitions have been presented to the Most Blessed Father, Pope Paul VI, that the Body of Our Lord Jesus Christ be distributed to the faithful with a more suitable formula. His Holiness, graciously accepting these petitions, has deigned to decree:

(ACTA, vol. VI, n. 5. — 4-5-1964.)

[*Latin ed. p. 338*]

Acts of the Apostolic See - Official Commentary 338 states that, in the distribution of the Holy Communion, after the present formula, the priest should say only: "The Body of Christ," and the faithful should respond: "Amen," and then they should receive Communion. This is to be observed whenever the Holy Communion is distributed, both during Mass and outside of Mass. All contrary things, even those worthy of special mention, are of no effect. From the Secretariat of the Congregation for Divine Worship, April 25, 1964. CARDINAL ARCADIUS M. LARRAONA, Prefect. "S. f. Henry-Dante, Archbishop of Carpasia, from the Secretariate." DECREE Concerning a New Pious Invocation in Praise of the Holy Spirit, the Paraclete. Pious invocations in praise of God, our Lord Jesus Christ, and the Most Blessed Virgin Mary, originally instituted for the reparation of injuries against their most holy names, have, over time, due to the devotion of the faithful, acquired, rather than the nature of supplication, the character of praise, with the addition of several prayers. Therefore, so that the entire Trinity might receive its due praise and encomium in this invocation, several prayers were presented to the Most Blessed Pope Paul VI, so that a special invocation of the Holy Spirit might be added there. His Holiness, graciously accepting this request, decided that, in the praises for the reparation of blasphemies, which begin with the invocation "May He be blessed," after the invocation "Blessed Jesus in the most holy Sacrament of the altar," the following should be placed in eighth place: "Blessed be the Holy Spirit, the Paraclete." Contrary things are of no effect. Given in Rome, from the Secretariat of the Congregation for Divine Worship, April 25, 1964. CARDINAL ARCADIUS M. LARRAONA, Prefect. "S. f. Henry Dante, Archbishop of Carpasia, from the Secretariate." *By the gracious

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concession of the Supreme Pontiff, Pope Paul VI, the present Decree can be applied immediately; from the Sunday of Pentecost, it must be observed by all in practice.

[*Latin ed. p. 339*]

Sacra Romana Rota 339. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. Citação edictalis. De nullitate matrimonii (Grappo • Toscani).

Since the actual place of residence of the aforementioned Caietan Toscani is unknown, we summon him, in the cause above mentioned, to appear, either in person or through a duly appointed procurator, before the Sacra Romana Rota (Piazza della Cancelleria, 1 - Roma), on the 1st of June, 1964, at the eleventh hour, for the purpose of resolving or confirming the following doubt: Does it appear that the marriage is null, in this case, due to violence and fear inflicted upon the wife?

The ordinaries of the places, the parish priests, and all the faithful who have knowledge of the actual residence of the aforementioned Caietan Toscani, are to take care that he is duly informed of this edictal citation.

* Gerardus M. Rogers, Ponens. Ex Cancellaria Tribunalis S. R. Rotae, die 17 Martii a. 1964. Marius F. Pompedda, Notarius.

* Since the place of current residence of Mr. Cajetan Toscani, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on June 1, 1964, at 11 o'clock, to resolve or confirm the doubt reported below: Does it appear that the marriage is null, in this case, due to violence and fear inspired in the wife?

The ordinaries of the places, the curates, the priests, the faithful who have knowledge of the place of residence of the aforementioned Cajetan Toscani, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - Official Commentary of the TRIBUNAL VICARIATUS URBIS. Summons and edict concerning the nullity of marriage (Gennari - Graziani).

Since the actual place of residence of Mr. Aldo Graziani is unknown, in the matter mentioned above, we summon him to appear before the Tribunal of First Instance of the Vicariate of the City (Piazza S. Callisto, 16, ROMA), either in person or through a duly appointed legal representative, on July 15, 1964, at ten o'clock, for the resolution of the following question: Does it appear that the marriage is null, in this case, due to a condition imposed by the woman which was not fulfilled?

The Ordinaries of the places, the parish priests, the clergy, and the faithful who have knowledge of the current residence of the aforementioned

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Mr. Aldo Graziani, must take care to ensure that he is duly informed of this summons.

* Petrus Santini, Official from the offices of the Tribunal of the Vicariate of the City, April 1, 1964.

V. Frazzano, Chancellor.

* The place of residence of Mr. Aldo Graziani, the defendant in this case, being unknown, we summon him to appear, either in person or through a legally constituted representative, at the seat of the Tribunal of the Vicariate of Rome (Piazza S. Callisto, 16 - ROMA), on July 15, 1964, at 10 o'clock, to resolve the doubt reported below: Does it appear that the marriage is null, in this case, due to a condition imposed by the wife which was not fulfilled?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Aldo Graziani, must, insofar as possible, inform him of this summons.

[*Latin ed. p. 341*]

The Roman Curia Diary, 341.

The DIARY OF THE ROMAN CURIA.

The Sacred Congregation of Rites.

Tuesday, March 3, 1964, in the Apostolic Palace at the Vatican, the preparatory session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, and the Reverend Prelates, Officials, and Theological Consultors, discussed two miracles which are alleged to have been wrought through the intercession of the Venerable Servant of God, Luigi Guanella, a priest, founder of the Servants of Charity and the Daughters of Saint Mary of Providence. They also considered the resumption of the cause for canonization of the Blessed Innocenzo of Berzo, a Confessor, of the Order of the Friars Minor Capuchins, and they examined the reports of the theological censors regarding the writings of the Servant of God, Giuseppe Gregorio Hernández Cisneros, a doctor of medicine.

Tuesday, March 10, 1964, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, and the Reverend Prelates, Officials, and Theological Consultors, gave their votes:

1. Regarding the martyrdom of the Servant of God, Giacomo Berthieu, a professed priest of the Society of Jesus, who was killed in hatred of the faith, as is alleged, in 1896, on the island of Madagascar;

2. Regarding the heroic virtues of the Servant of God, Maria Fortunata Viti, a professed nun of the Order of Saint Benedict, of the monastery of

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Veroli.

Tuesday, March 24, 1964, in the Apostolic Palace at the Vatican, the preparatory session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates, Officials, and Theological Consultors, discussed two miracles which are alleged to have been wrought through the intercession of the Blessed Carlo Lwanga, Mattia Kalemba, and their fellow martyrs of Uganda.

Tuesday, April 7, 1964, in the Apostolic Palace at the Vatican, the ordinary particular session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates, Officials, discussed the introduction of the cause of the Servants of God:

1. Giacomo Clotet, a priest of the Congregation of the Missionaries, Sons of the Immaculate Heart of Mary;

2. Celina Chludzinska, a widow of Borzecka, foundress of the Congregation of the Sisters of the Resurrection of Our Most Holy Lady.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - Commentarium Officiale 3. Edvige Borzecka, co-foundress of the Congregation of the Sisters of the Resurrection of Our Most Holy Lady. Furthermore, they examined the report of the theological censors concerning the writings of the Servants of God: 1. Tommaso Maria Fusco, priest, founder of the Sisters of Charity of the Precious Blood. 2. Maria Guadalupe Ricart Olmos, professed religious of the Sisters Servants of Mary, of the Monastery Pié de la Cruz in Valence. 3. Giuseppe Tovini, layperson. On Tuesday, April 21, 1964, in the Palace of Congregations, in the presence of the Most Reverend Cardinal Arcadio Larraona, Prefect of the Holy Congregation of Rites, promoter of the cause of beatification of the Servant of God Biagio Marmoiton, of the Society of Mary (Marists), who was killed, as is asserted, out of hatred for the faith, the preparatory session of the Holy Congregation of Rites was held, in which the Reverend Prelates, officials and theological consultants discussed the martyrdom of the aforementioned Servant of God.

SECRETARY OF STATE:

His Holiness Pope Paul VI, happily reigning, has deigned to include among the members of the following Commissions, Secretariat, and Administrative Tribunal of the Second Vatican Ecumenical Council:

— of the Commission "de Doctrina Fidei et Morum": His Excellency, the Most Reverend Monsignor Antonio Poma, Bishop of Mantua;

— of the Commission "de Episcopis et Dioecesium regimine": His Excellency, the Most Reverend Monsignor Benedetto Printesis, Archbishop of Athens;

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— of the Commission "de Sacramentorum Disciplina": His Excellency, the Most Reverend Monsignor Alfonso Espino y Silva, Archbishop of Monterrey;

— of the Commission "de Disciplina Cleri et Populi Christiani": His Excellency, the Most Reverend Monsignor Antonio Khoreiche, Bishop of Sidon of the Maronites;

— of the Commission "de Religiosis": His Excellency, the Most Reverend Monsignor Pacifico Perantoni, Archbishop of Lanciano and Ortona;

— of the Commission "de Missionibus": His Excellency, the Most Reverend Monsignor Carlo Cavallera, Bishop of Nyeri;

— of the Commission "de Fidelium Apostolatu": The Reverend Father Guglielmo Möhler, Superior General of the Pallottines.

[*Latin ed. p. 343*]

From the Diary of the Roman Curia, 343 – from the Commission "for Seminaries, Studies, and Catholic Education": His Excellency, Most Reverend Monsignor Francesco Nestore Adam, Bishop of Sion; the Reverend Father Paolo Hoffer, Superior General of the Marianists; – from the Secretariat "for Promoting Christian Unity": His Eminence, Most Reverend Cardinal Giuseppe Umberto Quintero, Archbishop of Caracas; the Most Reverend Monsignors: Raffaele Rabban, Archbishop of Kerkük of the Chaldeans; Gabriele Manek, Archbishop of Endeh; Leonardo Giuseppe Raymond, Archbishop of Nagpur; Guglielmo Hart, Bishop of Dunkeld; Giuseppe Stangl, Bishop of Würzburg; the Reverend Fathers: Basilio Heiser, Minister General of the Conventual Franciscans, and Omero Degrijse, Superior General of the Sons of the Immaculate Heart of Mary (Missionaries of Scheut); – from the "Administrative Tribunal": His Eminence, Most Reverend Cardinal Giuseppe Ferretto. By Apostolic Briefs, the Holy Father Paul VI, reigning happily, deigned to appoint: November 6, 1963. His Eminence, Most Reverend Cardinal Antoniutti Ildebrando, Protector of the Congregation of the "Daughters of the Church" (Rome). December 9. His Excellency, Most Reverend Monsignor Alibrandi Gaetano, titular Archbishop of Binda, Apostolic Nuncio in Cattolica. January 15, 1964. His Eminence, Most Reverend Cardinal Browne Michele, Protector of the Dominican Congregation of Tuscany (Prato). February 4. His Eminence, Most Reverend Cardinal Larraona Arcadi© M., Protector of the "Daughters of Saint Joseph of Rivalba" (Rome). By Apostolic Briefs, the Holy Father Paul VI, reigning happily, deigned to appoint: As Apostolic Protonotaries, as if participating: October 12, 1963. Monsignor Schall Giovanni Pio (Lafayette, Indiana). October 26. Monsignor McCartan Tommaso J. (Jefferson City). December 2. Monsignor Rooney Raimondo F. (Albany). December 19. Monsignor Errichetti Antonio (Potenza). January 4, 1964. Monsignor Atzori Abramo (Ales). Monsignor Bravo Paredes Ferdinando (Tulancingo). Monsignor

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Meade Dionisio P. (Helena). January 9. Monsignor Pellegrino Stefano (Cuneo). January 12. Monsignor Jovine Egidio M. (Naples). January 29. Monsignor Trigillo Sebastiano (Naples). Monsignor Simaan Nemeh (Jerusalem). Monsignor Bevere Federico (Melfi). February 10.

[*Latin ed. p. 344*]

Acts of the Apostolic See - Official Commentary 344. From the Secretariat of State, it is announced that the Most Holy Father, Pope Paul VI, may He reign happily, has deigned to confirm:

Extraordinary Secret Chamberlains of His Holiness:

July 31st.

Most Reverend Monsignor De Berchem Massimiliano (Munich and Freising).

Most Reverend Monsignor Berberich Ludovico (Munich and Freising).

Most Reverend Monsignor Heilmann Alfonso (Munich and Freising).

Most Reverend Monsignor Hennerfeind Luigi (Munich and Freising).

Most Reverend Monsignor Hillreiner Giuseppe (Munich and Freising).

Most Reverend Monsignor Friesinger Romano (Munich and Freising).

Most Reverend Monsignor Mair Giovanni Evangelista (Munich and Freising).

Most Reverend Monsignor Veit Giuseppe (Munich and Freising).

Most Reverend Monsignor Adam Giorgio (Munich and Freising).

Most Reverend Monsignor Hofbauer Uberto (Munich and Freising).

Most Reverend Monsignor Miller Corrado (Munich and Freising).

Most Reverend Monsignor Fischer Enrico (Munich and Freising).

Most Reverend Monsignor Eham Massimiliano (Munich and Freising).

Most Reverend Monsignor Fröhlich Carlo (Munich and Freising).

Most Reverend Monsignor Wimmer Alfonso (Munich and Freising).

Most Reverend Monsignor Kuhn Antonio (Munich and Freising).

Most Reverend Monsignor Knauber Adolfo (Munich and Freising).

Most Reverend Monsignor Klees Uberto (Munich and Freising).

Most Reverend Monsignor Hafner Giovanni (Munich and Freising).

Most Reverend Monsignor Knott Giuseppe (Munich and Freising).

Most Reverend Monsignor Poll Guglielmo (Munich and Freising).

Most Reverend Monsignor Zistl Massimiliano (Munich and Freising).

Most Reverend Monsignor Genewein Curzio Maria (Munich and Freising).

Most Reverend Monsignor Forster Carlo (Munich and Freising).

Most Reverend Monsignor Bram Giorgio (Osnabrück).

Most Reverend Monsignor Berning Guglielmo (Osnabrück).

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Most Reverend Monsignor Berlage Paolo (Osnabrück).
Most Reverend Monsignor Feltmann Antonio (Osnabrück).
Most Reverend Monsignor Hermes Ermanno (Osnabrück).
Most Reverend Monsignor Langenberg Giovanni (Osnabrück).
Most Reverend Monsignor Lohmann Bernardo (Osnabrück).
Most Reverend Monsignor Melius Lorenzo (Osnabrück).
Most Reverend Monsignor Niemeyer Agostino (Osnabrück).
Most Reverend Monsignor Ohrmanri Enrico (Osnabrück).
Most Reverend Monsignor Quaing Bernardo (Osnabrück).
Most Reverend Monsignor Rahe Enrico (Osnabrück).
Most Reverend Monsignor Ridders Giovanni (Osnabrück).
Most Reverend Monsignor Siegel Carlo Agostino (Osnabrück).
Most Reverend Monsignor Skarabis Giorgio (Osnabrück).
Most Reverend Monsignor Smaczny Giovanni (Osnabrück).
Most Reverend Monsignor Ciampa Giuseppe (Muro Lucano).

[*Latin ed. p. 345*]

Diarium Romanae Curiae, August [year omitted], page 345.
Most Reverend D'Auria Angelo (Muro Lucano).
Most Reverend Di Canio Gerard (Muro Lucano).
Most Reverend Zacçàrdo Mauro (Muro Lucano).
Most Reverend Andretto Fausto (Adria).
Most Reverend Balduin Aldo (Adria).
Most Reverend Barbieri Rodolfo (Adria).
Most Reverend Cazzufìi Cornelio (Adria).
Most Reverend Frison Ferdinando (Adria).
Most Reverend Giavarini Fortunato (Adria).
Most Reverend Marchi Gino (Adria).
Most Reverend Baisi Anthony (Adria).
Most Reverend Abbo Giovanni Angelo (Albenga).
Most Reverend Allegro Lorenzo (Albenga).
Most Reverend Contestabile Giacomo (Albenga).
Most Reverend Seccatore Anthony (Albenga).
Most Reverend Colafemina Donato (Castellaneta).
Most Reverend Di Bello Agostino (Castellaneta).
Most Reverend Mastrorocco Nicola (Castellaneta).
Most Reverend Cantieri Pietro (Lucca).
Most Reverend Micheli Emilio (Lucca).
Most Reverend Renieri Frederick (Lucca).

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Most Reverend Rossini Angelo (Lucca).
Most Reverend Guidi Emilio (Lucca).
Most Reverend Sivieri Alfred (Lucca).
Most Reverend Sorelli Da vino (Lucca).
Most Reverend Bruno Giovanni Antonio (Mondovì).
Most Reverend Cervella Giovanni Battista (Mondovì).
Most Reverend Mondino Stefano (Mondovì).
Most Reverend Pezza Francesco Mario (Mondovì).
Most Reverend Ferraro Pietro (Mondovì).
Most Reverend Vinai Giacinto (Mondovì).
Most Reverend Giugiaro Giuseppe (Mondovì).
Most Reverend Caliandro Tommaso (Oria).
Most Reverend D'Ippolito Ferdinando (Oria).
Most Reverend Cannalire Anthony (Oria).
Most Reverend Putignano Angelo (Oria).
Most Reverend Saraceno Fiorenzo (Oria).
Most Reverend Barbiero Enrico (Padova).
Most Reverend Battisti Alfred (Padova).
Most Reverend Bernardi Anselm (Padova).
Most Reverend Brazzo Pietro (Padova).
Most Reverend Canella Francesco (Padova).
Most Reverend Caon Valentino (Padova).
Most Reverend Colao Vittore (Padova).
Most Reverend Contiero Augusto (Padova).
Most Reverend Daniele Ireneo (Padova).
Most Reverend Dissegna Anthony (Padova).
Most Reverend Dolzan Massimiliano (Padova).
Most Reverend Faccioli Giuseppe (Padova).

[*Latin ed. p. 346*]

August 3rd. *Acta Apostolicae Sedis* - Official Commentary, 1963.
Most Reverend Frasson Francesco (Padua).
Most Reverend Gamba Ulderico (Padua).
Most Reverend Geronazzo Mariano (Padua).
Most Reverend Gnzzo Tarcisio (Padua).
Most Reverend Latifondi Giuseppe (Padua).
Most Reverend Lovo Silvio (Padua).
Most Reverend Maddalon Angelo (Padua).
Most Reverend Mason Giovanni (Padua).

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Most Reverend Mazzarotto Tarcisio (Padua).
Most Reverend Moietta Anthony (Padua).
Most Reverend Offelli Siro (Padua).
Most Reverend Panozzo Luigi (Padua).
Most Reverend Pela Andrea (Padua).
Most Reverend Perin Giovanni (Padua).
Most Reverend Perin Sebastian (Padua).
Most Reverend Rimano Luigi (Padua).
Most Reverend Sebben Vincenzo (Padua).
Most Reverend Sola Luigi (Padua).
Most Reverend Strazzacappa Giovanni (Padua).
Most Reverend Strazzacappa Igino (Padua).
Most Reverend Toldo Giovanni (Padua).
Most Reverend Tonellotto Anthony (Padua).
Most Reverend Torresin Gaetano (Padua).
Most Reverend Vialetto Girolamo (Padua).
Most Reverend Zanella Angelo (Padua).
Most Reverend Affolti Mario (Parma).
Most Reverend Binini Bruno (Parma).
Most Reverend Copello Luigi (Parma).
Most Reverend Giuntini Eligio (San Miniato).
Most Reverend Sfacchini Pietro (San Miniato).
Most Reverend Vezzi Angelo (San Miniato).
Most Reverend Catullo Francesco (Trivento).
Most Reverend Gianico Bertrando (Trivento).
Most Reverend Marinelli Umberto (Trivento).
Most Reverend Cordisco Vittorio (Trivento).
Most Reverend Gasbarro Vincenzo (Trivento).
Most Reverend Colangelo Livio (Trivento).
Most Reverend Frabotta Giuseppe (Trivento).
Most Reverend Faè Giuseppe (Vittorio Veneto).
Most Reverend Pasquetti Lelio (Vittorio Veneto).
Most Reverend Moras Giuseppe (Vittorio Veneto).
Most Reverend Bolzan Carlo (Vittorio Veneto).
Most Reverend De Nardi Carlo (Vittorio Veneto).
Most Reverend De Marchi Mario (Vittorio Veneto).
Most Reverend Vendrame Lino (Vittorio Veneto).
Most Reverend Folegot Angelo (Vittorio Veneto).

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Most Reverend Pivetta Raffaele (Vittorio Veneto).
Most Reverend Mior Angelo (Vittorio Veneto).
Most Reverend Moschetta Fausto (Vittorio Veneto).

[*Latin ed. p. 347*]

Diarium Romanae Curiae, August 3rd.
10.
12.
1963.
Monsignor Facchinello Igino (Vittorio Veneto).
Monsignor Ros Giovanni (Vittorio Veneto).
Monsignor Chaloner Francesco (Liverpool).
Monsignor Cnrry Lorenzo (Liverpool).
Monsignor Taylor Cirillo (Liverpool).
Monsignor Park Giacomo (Liverpool).
Monsignor McKenna Tommaso (Liverpool).
Monsignor Jackson Carlo (Liverpool).
Monsignor Barrow Giacomo (Liverpool).
Monsignor Barry Tommaso (Liverpool).
Monsignor Foster Giuseppe (Regensburg).
Monsignor Lehner Giovanni Battista (Regensburg).
Monsignor Meindl Anthony (Regensburg).
Monsignor Hiebl Enrico (Regensburg).
Monsignor Hofmann Carlo (Regensburg).
Monsignor Holzer Frederick (Regensburg).
Monsignor Maier Anthony (Regensburg).
Monsignor Maier Leonardo (Regensburg).
Monsignor Meier Adolfo (Regensburg).
Monsignor Müller Corrado (Regensburg).
Monsignor Obendorf Andrea (Regensburg).
Monsignor Prem Michele (Regensburg).
Monsignor Thaller Michele (Regensburg).
Monsignor Thiesen Frederick (Regensburg).
Monsignor Wolf Francesco (Regensburg).
Monsignor Haberl Ferdinand (Regensburg).
Monsignor Kindsmüller Anthony (Regensburg).
Monsignor Morgenschweis Frederick (Regensburg).
Monsignor Reichenberger Emmanuel (Regensburg).
Monsignor Russwurm Giuseppe (Regensburg).

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Monsignor Salier Louis (Regensburg).
Monsignor Schmidt Lewis (Regensburg).
Monsignor Angioni Filippo (Alghero).
Monsignor Corrías Mario (Alghero).
Monsignor Zolo Carmelo (Alghero).
Monsignor Caprini Natale (Bobbio).
Monsignor Ferretti Giuseppe (Bobbio).
Monsignor Ghirardelli Anthony (Bobbio).
Monsignor Mariani Paolo (Bobbio).
Monsignor Muzio Giuseppe (Bobbio).
Monsignor Pagliughi Louis (Bobbio).
Monsignor Todeschini Casimir (Bobbio).
Monsignor Calamoneri Giovanni (Caltanissetta).
Monsignor Stella Leonardo (Caltanissetta).
Monsignor Gennuso Angelo (Caltanissetta).
Monsignor Russo Giovanni (Caltanissetta).
Monsignor Alfano Vito (Caltanissetta).
Monsignor Petix Salvatore (Caltanissetta).
Monsignor Argnani Giovanni (Faenza).
347.

[*Latin ed. p. 348*]

August 14th. The following are listed: ″Acta Apostolicae Sedis - Commentarium Officiale 1963.″ Monsignor Luigi Gámberini (Faenza). Monsignor Pier Franco Zucchini (Faenza). Monsignor Giovanni Venturi (Faenza). Monsignor Vincenzo Liyerani (Faenza). Monsignor Domenico Bianchedi (Faenza). Monsignor Eugenio Ceroni (Faenza). Monsignor Pietro Costa (Faenza). Monsignor Giovanni Lucchesi (Faenza). Monsignor Walter Ferretti (Faenza). Monsignor Giuseppe Lanzoni (Faenza). Monsignor Mario Vantangoli (Faenza). Monsignor Angelo Melandri (Faenza). Monsignor Giuseppe Ferretti (Faenza). Monsignor Giovanni Geminiani (Faenza). Monsignor Franco Gualdrini (Faenza). Monsignor Giacomo Raccagni (Faenza). Monsignor Carlo Mazzotti (Faenza). Monsignor Michele Rambelli (Faenza). Monsignor Domenico Mondini (Faenza). Monsignor Giacomo Tampieri (Faenza). Monsignor Giuseppe Cornacchia (Faenza). Monsignor Vincenzo Zannoni (Faenza). Monsignor Vladislao Bavdaz (Gorizia). Monsignor Gregorio Della Tolla (Gorizia). Monsignor Francesco Mocnik (Gorizia). Monsignor Pasquale Ottaviani (L'Aquila). Monsignor Girolamo Corte (Mazara del Vallo). Monsignor Sebastiano Di Bernardo (Mazara del Vallo). Monsignor Nicolò Perniciaro (Mazara del Vallo). Monsignor Benedetto Vivona (Mazara

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del Vallo). Monsignor Attilio Borzi (Palestrina). Monsignor Nazareno Marianecci (Palestrina). Monsignor Danilo Battagliai (Pisa). Monsignor Sergio Borchi (Pisa). Monsignor Renato Corsi (Pisa). Monsignor Guido Pagni (Pisa). Monsignor Fulvio Parisotto (Pisa). Monsignor Alfredo Petricca (Rome). Monsignor Nazareno Fabietti (Senigallia). Monsignor Noè Giannini (Senigallia). Monsignor Franco Manoni (Senigallia). Monsignor Angelo Mencucci (Senigallia). Monsignor Alberto Polverani (Senigallia). Monsignor Italo Sabatini (Senigallia). Monsignor Guglielmo Fracassi (Siena). Monsignor Benito Morbidi (Siena). Monsignor Nicola Altobello (Tram). Monsignor Antonio Belsito (Trani). Monsignor Potito Cavaliere (Trani).

[*Latin ed. p. 349*]

Diarium Romanae Curiae, August 14th, 1963.

The following Monsignors: Di Cuonzo Ruggiero (of Trani); D'Oria Luigi (of Trani); Loscocco Francesco (of Trani); Losito Giuseppe (of Trani); Nasca Gaetano (of Trani); and Tota Cataldo (of Trani).

HONORS: By Apostolic Briefs, the Holy Father Paul VI, reigning happily, has deigned to bestow the following:

The Grand Cross of the Order of Saint Gregory the Great, civil class:

December 16, 1963, upon Mr. Belaunde Victor Andres, former Minister of Foreign Affairs of Peru.

February 11, 1964, upon Count Carandini Nicolò, President of the company "ALITALIA."

February 20, upon His Excellency Van Elslande Renato, Minister of State for National Education and Culture of Belgium.

The Grand Cross of the Order of Saint Sylvester:

January 22, 1964, upon His Excellency Dr. González Fernández Alberto, Secretary General of the Presidency of the Republic of Colombia.

February 29, upon Dr. Risi Ferreyros Adelmo (of Peru).

February 10, upon General De Lorenzo Giovanni (of Italy).

February 11, upon General Viggiani Egidio (of Italy).

Upon Engineer Velani Bruno, General Director of the company "ALITALIA."

Upon Countess Dr. Papafava dei Carraresi Novella, President of the Italian Radio and Television (Radiotelevisione Italiana).

Upon Engineer Rodino di Miglione Marcello, Chief Executive Officer of the Italian Radio and Television (Radiotelevisione Italiana).

Upon Dr. Bernabei Ettore, General Director of the Italian Radio and Tele-

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vision (Radiotelevisione Italiana).

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - Official Commentary

SACROSANCTUM CONCILIUM OECUMENICUM VATICANUM II

NEW MEMBERS OF CONCILIARY COMMISSIONS

I. The Commission "for Doctrine of Faith and Morals"

The Most Reverend Monsignors:

Rev. Monsignor Ancel Alfredo, titular Bishop of Mirina, Auxiliary of Lyon.

Rev. Monsignor Henríquez Jiménez Luigi E., titular Bishop of Lamdia, Auxiliary of Caracas.

Rev. Monsignor Heuschen Giuseppe, titular Bishop of Drua, Auxiliary of Liege.

The Reverend Father:

Ab. Butler D. Cristoforo, President of the Benedictine Congregation of England.

II. The Commission "for the Governance of Bishops and Dioceses"

The Most Reverend Monsignors:

Rev. Monsignor McCann Osvaldo, Archbishop of Cape Town.

Rev. Monsignor Carroll Giacomo, titular Bishop of Atenia, Auxiliary of Sydney.

Rev. Monsignor Schick Edoardo, titular Bishop of Aradi, Auxiliary of Fulda.

Rev. Monsignor Viola Alfredo, Bishop of Salto.

III. The Commission "for Eastern Churches"

The Most Reverend Monsignors:

Rev. Monsignor Baudoux Maurizio, Archbishop of Saint Boniface.

Rev. Monsignor De Provenchères Carlo, Archbishop of Aix.

Rev. Monsignor Ziadè Ignazio, Archbishop of Bairüt of the Maronites.

IV. The Commission "for the Discipline of the Sacraments"

The Most Reverend Monsignors:

Rev. Monsignor Hervás y Benet Giovanni, titular Bishop of Dora, Prelate "nullius" of Ciudad Real.

[*Latin ed. p. 351*]

The Second Vatican Council:

351. Monsignor Pietro Moors, Bishop of Roermond. Monsignor

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Giovanni Taylor, Bishop of Stockholm. The Reverend Father: Giovanni de Reeper, Apostolic Prefect of Ngong.

V. Commission "Concerning the Discipline of the Clergy and of the Christian People":

Their Reverend Excellencies: Monsignor Guglielmo Conway, Archbishop of Armagh. Monsignor Bernardino Gantin, Archbishop of Cotonou. Monsignor Giulio Rosales, Archbishop of Cebù. Monsignor Paolo Rusch, titular Bishop of Meloe of Isauria, Apostolic Administrator of Innsbruck-Feldkirch.

VI. Commission "Concerning Religious Orders":

Their Reverend Excellencies: Monsignor Giuseppe da Conceiçâo Cordeiro, Archbishop of Karachi. Monsignor Luigi Carlo Borromeo, Bishop of Pesaro. Monsignor Gerardo McDevitt, titular Bishop of Tigia, Auxiliary Bishop of Philadelphia. Monsignor Bernardo Stein, titular Bishop of Dagno, Auxiliary Bishop of Trier.

VII. Commission "Concerning Missions":

Their Reverend Excellencies: Monsignor Eugenio D'Souza, Archbishop of Bhopal. Monsignor Giovanni Guglielmo Comber, titular Bishop of Foraziana, Superior General of the Society for Foreign Missions of the United States of America (of Maryknoll). Monsignor Ignazio Dogget, titular Bishop of Mundinizza, Apostolic Vicar of Aitape. The Reverend Father: Giovanni Schütte, Superior General of the Society of the Divine Word.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - Official Commentary, Volume VIII. Commission "Concerning Seminaries, Studies, and Catholic Education." Their Excellencies, Reverend Monsignors: Monsignor Jáchym Francesco, titular Archbishop of Maronea, coadjutor without definite succession of Vienna. Monsignor Maurer Giuseppe Clemente, Archbishop of Sucre. Monsignor Lane Loras Thomas, Bishop of Rockford. Monsignor Wall Bernardo Patrick, Bishop of Brentwood. IX Commission "Concerning the apostolate of the faithful, the printing of writings, and the regulation of spectacles." Their Excellencies, Reverend Monsignors: Monsignor Pessöa Cámara Helder, titular Archbishop of Salde, auxiliary of São Sebastião do Rio de Janeiro. Monsignor Babcock Allen James, Bishop of Grand Rapids. Monsignor Da Silva Giuseppe Peter, titular Bishop of Tiava, auxiliary of Lisbon. Monsignor Fernández-Conde Emmanuel, Bishop of Córdoba. X Secretariat for Promoting Christian Unity. Their Excellencies, Reverend Monsignors: Monsignor Hermaniuk Massimo, Archbishop of Winnipeg of the Ukrainians. Monsignor Ramanantoanina Gilbert, Archbishop of Fianarantsoa. Monsignor Cantero Cuadrado Peter, Bishop of Huelva. Monsignor Gran Mcolaysen William, titular Bishop of Rafia, coadjutor

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of Oslo. Monsignor Helmsing Charles Herman, Bishop of Kansas City-St. Joseph. Monsignor Lamont Daniel, Bishop of Umtali. Monsignor Lorscheider Louis, Bishop of Santo Angelo. Monsignor Primeau Ernest, Bishop of Manchester.

[*Latin ed. p. 353*]

Year and Volume LVI, May 30, 1964 (Series III, Volume VI) - No. 6. ACTA APOSOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace - Vatican City. Administration: Vatican Publishing House. ACTA OF POPE PAUL VI. APOSTOLIC LETTER To the Patriarchs, Primates, Archbishops, and Bishops of the entire Catholic world: As the feast of Pentecost approaches, prayers are offered for the happy outcome of the Second Vatican Ecumenical Council. PAUL VI, POPE. VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION. As the sacred solemnity approaches, in which the Mother Church, recalling the beginnings of her birth, remembers that radiant day, when "tongues of fire appeared outside, and their hearts were inflamed within," we embrace all our venerable Brothers in the Episcopate, who are diligently preparing for the third session of the Second Vatican Ecumenical Council, with the accustomed fervor of affection. For, as Our Predecessor, the venerable memory of John XXIII, observed, that great undertaking should be considered a new Pentecost, in which the Successors of the Apostles, ((persevering unanimously in prayer with ... Mary, the Mother of Jesus)), and led by Peter, are gathered together as in the Cenacle of Jerusalem, confident in the help of Heaven, to extend the Kingdom of God on earth with steadfast courage. As We recently said to the sacred prelates of the Italian nation, the Council "is a matter which is most solemn and admirable, in which honor is given to God, and love is shown to Christ."

[*Latin ed. p. 354*]

Acta Apostolicae Sedis - Official Commentary 354: Obedience must be rendered to the Holy Spirit: so that, indeed, the bonds between God and His Church may be strengthened ever more closely, and the necessity, nature, and happiness of the Christian religion may be made manifest to the men of our time. Moreover, the Council is an unparalleled opportunity by which the Church places itself in the open light, acknowledges itself, and unites itself with the closest bonds of congregations, friendships, and mutual assistance, which otherwise could not be achieved. The Council is the summit of hierarchical fraternity and charity, to which "has not yet hitherto arrived." This event of such great importance certainly requires the abundant power of the Holy Spirit, which may fill minds with its light, strengthen souls to undertake new endeavors and accept the burdens that the circumstances of our time suggest, direct common labors, and lead to happy results. For this reason, you all, venerable Brothers, pastors of the

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Holy Church, and Christian flocks, entrusted to your care, are urged again and again to, especially as the feasts approach nearest to the coming of the Divine Paraclete, offer your prayers, that the great fruits expected from the Ecumenical Council may be abundantly received. With nothing else in view, at the beginning of this year, we undertook a journey to the places and shrines of the Holy Land to be visited and venerated. For there "Serving the Lord with all humility and with tears and temptations which befell me by the conspiracies of the Jews," we implored God, that all who are faithful in the Christian family may participate in the abundance of heavenly grace, and may be renewed in it, putting on "the new man, which is after God, created in justice and truth"; and also that the men of our age may be led to know "the mind of Christ" more fully, through suitable ways and means, by which they may be thoroughly illuminated by the light of the Gospel, and may approach the teaching of the Church with a sincere heart; and finally, that progress may be made in restoring the unity of our brothers, who, bearing the name of Christ, are still, to our sorrow, separated from us. Indeed, given that opportunity, surrounded and greeted by a multitude of people, we were moved to observe with what ardent zeal and with what burning sense of charity, even beyond the boundaries of the Christian religion, our minds are directed to all people and all nations who worship and venerate one God: for this seems to portend that a right understanding of minds, mutual charity, and a secure peace of civil association may be fostered.

[*Latin ed. p. 355*]

Acts of Pope Paul VI, p. 355. To bring all these things to fruition, we are devoting all our efforts and thoughts, aware that the most provident Divine Will has imposed a grave burden upon us in this supreme office of the Pontificate. These are likewise the plans and undertakings of the Second Vatican Ecumenical Council – and we are certainly pleased to keep this in mind – in which the eager and astute wills of the Fathers are united, so that, from this pinnacle and, as it were, center of Catholic unity, signs of the highest benevolence may be offered to all nations, and friendly voices may reach them, attracting and inviting them to participate in the wonderful life of the Mystical Body. We shall omit nothing that is within our power, which may lead securely to the completion of these endeavors, so that the Church may shine before all men, without spot or wrinkle or any such thing, but may be holy and immaculate; we encourage our most beloved sons, both from the clergy and the laity, to strive ever more diligently, so that, recognizing their dignity, they may dedicate themselves and all their efforts to firmly establishing the Kingdom of Christ on earth; indeed, we shall not cease to gently and reverently invite those brothers who are divided, who will not refuse serene and friendly discussions, and, concerned more for their well-being than for our own honor, we shall seek together, in what ways and by

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what means fraternal unity may be restored, firmly rooted in the unity of faith and in mutual charity, as Christ prescribed for His Church.

7. Given the opportunity, we gladly demonstrate our favorable disposition to them, and we approach them with a paternal spirit, sharing their joys and anxieties. And we pray to God again and again, especially for those who are afflicted by fear concerning their present condition, that, after the dangers have been removed, they may everywhere enjoy their rights, which are also inherent in natural law, in freedom, security, and peace. In the meantime, we already anticipate with joy the moment when we shall see the gatherings of bishops assembled in Rome for the next session of the Council. As soon as the individual commissions of the Council have carefully reviewed the drafts, which have been prepared with exceptional diligence and brought into a concise and precise form, keeping in mind what the bishops themselves have already indicated, these will be diligently sent to the Fathers of the Council, so that they may carefully and attentively examine and consider them; they will also be informed as to how each draft, according to its nature and form, should be examined or approved in the public sessions of the Ecumenical Synod.

7s. Cf. Ephesians, 1:27. Cf. St. Leo I, Sermon XXI, 3; P.L. 54, 192.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Official Commentary. While these matters are diligently presented, let all the faithful, whether through prayer and works of voluntary penance, pursue these endeavors together, or whether they become more certain of the Council's arguments through suitable means, especially through writings published by the press and through appropriate explanations. We likewise embrace with paternal benevolence the Experts of the Council, men distinguished by their talents and wisdom, who have been called to so great an honor and responsibility. Fully aware of their office, they should faithfully fulfill the task entrusted to them; they should promote the benefits of the Council, which should be placed above the interests of each individual, through their example, their words, and their writings, if necessary, so that, by obeying the primary directives of the Council, they may, with the help of God, promote and hasten the success of this great undertaking to the best of their ability. Behold, venerable Brothers, words full of confidence, which we earnestly desire to impart to all Bishops as the feast of the Holy Spirit approaches. May God, the source and principle of all grace and goodness, bless this undertaking, to which all men turn with the greatest expectation, and may He favor our deliberations. May the most sweet Virgin Mary, to whose altars adorned with flowers the faithful will devoutly flock next May, be with us, as she, with maternal charity, comforted the Apostles in the Cenacle of Jerusalem; may Saint Joseph, most benevolent patron of the Ecumenical Council, be with us; may Saint Peter, to whom Christ left "the love of his own as a vicar-

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ious representative"; may Saint Paul, and all the Apostles and the blessed in Heaven, whose faithful protection we trust in. May they all implore heavenly lights and assistance for all the pastors and flocks of the Holy Church, and especially for those who, lacking just rights and freedoms, are in some way afflicted, that they may enjoy the consolations of the Divine Paraclete and return to the desired peace. As a pledge of the divine gifts and a sign of Our will, We impart the Apostolic Blessing to you all, venerable Brothers in the Episcopate, and to the priests and faithful of your dioceses. Given at Rome, near Saint Peter, on the thirtieth day of the month of April, in the year 1964, the first of Our pontificate. PAULUS PP. VI. 9 St. Ambrose, *Expositio Evangeliorum*, sec. Luke X, 175; *P.L.* 15, 1942.

[*Latin ed. p. 357*]

Acta Pauli PP. VI 357. EPISTULA Ad E.mum P. D. Paulum, tit. Sancti Andreae Apostoli de Hortis S. R. E. Presbyterem Cardinalem Marella, quem Legatum deligit, ut auspicalibus ritibus Neo-Eboraci praesideat, quibus bonarum artium ex omnibus nationibus Expositio instaurabitur.

PAULUS PP. VI. Dilecte Fili Noster, salutem et Apostolicam Benedictionem. — Neo-Eboraci, in florentissima et pernobili Foederatarum Americae Civitatum urbe, ad recolendum tertium revolutum saeculum, ex quo condita est, hoc anno bonarum artium ex omnibus populis Expositio instaurabitur. Magnae exspectationi par profecto respondebit felix exitus et eventus, propterea quod summa contentione diligens opera datur, ut nationes illic aemulo studio — mira spectacula rerum — ad conspiciendum proponant ea quae disciplinae, artes, rationes technicae investigarunt, invenerunt, confecerunt pro ingeniorum felicitate et copia, quibus singulae florent. Tanto incepto aequas tribuimus laudes, cum natura sua eo spectet ut civitates, missis tandem simultatibus, acerbitatibus et invidiis, praeclara certatione in iis connitantur fabricandis et iactandis, quae sociatae vitae utilitates suavitatesque almamque pacem décorant. Quodsi pro Apostolici Nostri ministerii officio magni aestimamus ea, quae tutelam et incrementa communis boni afferunt, libentius eadem adprobanda Nobis censemus, ubi religio, qua nihil sanctius et salubrius, quasi regalem coronam hominum partis operibus et profuturis industriis imponat. Quod sane auspicato hisce in loci adiunctis contingit. Enimvero singulare quiddam huic amplissimae Expositioni rerum inseritur, quod quidem insuetum et novum bono ornine et spe laetissima ad effectum adductum est: exhibitionem scilicet rerum ad Ecclesiae novitates pertinentium. Perite et affabre exstructum Tabernaculum, Vaticanum appellatum, quod latissimo oeco in orbem porticibus circumvento constabit, intrantium oculis offeret Christi vitam spleridiis artificiis et operibus expressam, Ecclesiae enucleatae doctrinae multigena praesidia, eiusque multiplicis caritatis inceptiones et curas, eius sanctitatis effectricem ubique terrarum diffusam vim, omne genus supellectilem pulcherrimam ad Dei cultum

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attinentem, aliaque haud pauca, digna prorsus quae dignoscantur.

Translation:

Acts of Pope Paul VI, 357. LETTER To His Eminence, the Most Reverend Father Paul, titular Archbishop of St. Andrew the Apostle, Cardinal Marella, Prefect of the Pontifical Gardens, whom We appoint as Our Legate to preside over the auspicious ceremonies in New York, at which an Exhibition of the Fine Arts from all nations will be inaugurated.

PAUL VI. Beloved Son, greetings and Apostolic Benediction. — In New York, a flourishing and renowned city of the United States of America, to commemorate the three hundredth anniversary of its founding, an Exhibition of the Fine Arts from all peoples will be inaugurated this year. The auspicious outcome and success of this undertaking will surely meet the great expectations, because diligent work is being undertaken with the utmost care, so that the nations there, with a spirit of emulation—remarkable displays of things—may present to view those things which they have investigated, discovered, and created through the disciplines, arts, and technical sciences, for the happiness and prosperity of ingenuity, by which each flourishes. We bestow equal praise upon this undertaking, since its nature is such that the nations, through friendly competition, rivalry, and even envy, strive to create and display those things which adorn the common life, bring joy, and promote peace. Since We greatly value, in the exercise of Our Apostolic ministry, those things which contribute to the protection and advancement of the common good, We deem it fitting to approve of this, especially where religion, which is nothing more sacred and beneficial, seems to crown the efforts and future endeavors of men. And indeed, this is what is happening in this place. For a unique element is included in this grand Exhibition: the exhibition of things pertaining to the innovations of the Church. A skillfully and beautifully constructed pavilion, called the Vatican, which will consist of a very large space surrounded by porticoes, will offer to those who enter a glimpse of the life of Christ expressed through splendid works of art, the manifold safeguards of the Church's revealed doctrine, the beginnings and concerns of its manifold charity, the pervasive power of its sanctity throughout the world, all sorts of beautiful furnishings pertaining to the worship of God, and many other things worthy of recognition.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Official Commentary.

In a more prominent location, it will be possible to admire the image of the Sorrowful Virgin, bearing the dead body of Christ on her knees, in which Michael Angelus Buonarroti, surpassing all other artists, overcame himself through sculpture, expressing with exquisite skill, and with no less divine inspiration and the spirit of the Mother of God, a form that no one, if truly of good heart, can behold without being deeply moved.

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This marble image, which adorns the patriarchal Basilica of the Vatican with such splendor, having been transported across the vast oceans in a short time, will, by its unusual presence, attract the gaze of many, and will instill in their hearts a vivid sense, never to be forgotten, whereby, moved by visible things, they may be drawn to invisible things, and, through a certain mystery, or indeed silence, speak of the Christian faith, of the parent of heroes, the instigator of virtues, and the most abundant source of joy and beauty. This being the case, so that the more magnificent dedication of the Vatican Pavilion at the New York World's Fair of the Arts may take place, we have decided to send someone from the Sacred College of Cardinals to represent us. Therefore, after mature deliberation, we choose you, our beloved Son, as our Legate, and we appoint, constitute, and establish you to preside there in our name, to deliver messages and interpretations of our sentiments, to offer greetings, congratulations, and exhortations, through which, invoking the name of God and with His help, you may anticipate praise for the work undertaken, and may reap a bountiful, golden, and lasting harvest. And we do not doubt that, endowed with outstanding gifts of intellect, learning, and refined humanity, you will successfully fulfill the honorable task entrusted to you, fulfilling our expectations. That this may happen happily, and that you may attain all that you hope for, we impart to you, our beloved Son, with heartfelt affection, the Apostolic Blessing, a pledge of the protection of the heavenly help of God, and we wish to extend this, through you, specifically to the most esteemed Franciscus, Cardinal Spellman of the Holy Roman Church, Archbishop of New York, and also to all those who are present there for the purpose of this auspicious event, whether they be prelates, magistrates, or faithful of every kind, with whom we are pleased to be associated.

Given at Rome, at St. Peter's, on the twentieth day of the month of February, in the year 1964, in the first year of Our Pontificate.

PAULUS PP. VI.

[*Latin ed. p. 359*]

Acts, Palili, PP. VI, 359. HOMILY delivered in the Patriarchal Archbasilica of the Lateran Palace, on the Friday of the Lord's Supper, to the Most Reverend Cardinals, the Most Reverend Bishops, the Reverend Prelates, and all the clergy and faithful who were present at the Sacred Office, after the completion of the Pontifical Rite by the Supreme Pontiff. We ourselves wished to celebrate this rite "on the Lord's Supper," because we are urged by the invitation, the impulse of the recent Constitution of the Ecumenical Council on the Sacred Liturgy, which clearly aims to bring the hierarchical and communal structures of the Church as closely as possible to the exercise of worship, to the celebration, to the understanding, and

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to the enjoyment of the sacred mysteries expressed, indeed contained, in the official and sacramental prayers of the Church itself. If every priest, at the head of a community of the faithful, if every bishop, aware of being the operating and sanctifying center of a Church, desires, if possible, to personally celebrate the Holy Mass of Holy Thursday, a memorable day on which the Holy Mass was first celebrated and instituted by Christ Himself, so that it might be celebrated by those chosen to exercise His priesthood, should not the Pope, happy to have the opportunity, himself perform the rite on the occasion of the annual commemoration, which recalls its origin, meditates on its typical institution, and exalts, in simplicity but with all possible interiority, the ineffable, most holy meaning, and adores the veiled, yet assured, presence of Christ sacrificing Himself for our salvation? Before the "Sacrament of Unity." If we were to support this our purpose with other reasons, we would not find it difficult to find many and excellent ones; two, for example, that can contribute to making our present celebration more pious and more pleasing. The first is suggested to us by the manifold movement that is fermenting in so many different forms within our contemporary society, and which pushes it, even unwillingly, towards expressions that are first uniform, and then unified; human thought, culture, action, politics, social life, and even economic life—which is in itself particular and tending towards the interest that distinguishes and opposes individual interested parties—are... *Vesper of the 26th day of the month of March, in the year 1964.

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - An Official Commentary, directed towards a unifying convergence; progress demands it and depends upon it; peace is found there and needs it. Now, the mystery which We celebrate this evening is a mystery of unification, of mystical and human unity; We know this well; and although it is accomplished in a sphere different from the purely temporal, it does not disregard, ignore, or neglect human sociability in the very act that it presupposes, cultivates, strengthens, and sublimates it, when this mystery, the Eucharist, which We also rightly call Communion, places us in an ineffable communion with Christ, and He, through this communion with God and with our brothers, in a relationship that varies depending on whether they are or are not with us, participants in the table that gathers us together, in the faith that unites our spirits, in the charity that joins us in one body, the mystical body of Christ. The Pope, "President of Charity." The second reason, which, as We said, concerns every Priest and every Bishop, concerns primarily Us, Our person, and Our mission, which Christ willed to place at the heart of the unity of the entire Catholic Church, and to adorn with the title, coined by a Father from the very dawn of Church history, of "President of Charity." It seems to Us that We have the great and grave duty to recapitulate here the human

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history, intertwined as it is with the Sacrifice of Jesus, illuminated and saved by it; a sacrifice which is reflected here and, in a bloodless manner, renewed; here it is Our task to set a table, to which all Bishops, all Priests, all the faithful of the earth are mystically invited; here is the celebration of the brotherhood of all the children of the Catholic Church; here is the source of Christian sociability, summoned to its transcendent foundational principles, and sustained by energies fueled, not by earthly interests, which are always of ambiguous operation, not by political calculations, always of ephemeral consistency, not by imperialist ambitions or by coercive leveling, and not even by the noble and ideal dream of universal concord, which man can at best attempt, but which he cannot realize or preserve; but by energies, We say, empowered by a higher, divine current, by the urgency of charity, which Christ obtained from God, and which He makes circulate within us, to help us "to be one," as He is with the Father.

[*Latin ed. p. 361*]

361 Acts of Pope Paul VI. Communion of souls, under the auspices of Christ. My brothers and my children; neither words nor time are sufficient to express to ourselves the fullness of this moment: here is the celebration of the one and the many; here is the school of a higher love among ourselves; here is the expression of mutual esteem; here is the alliance of mutual co-operation; here is the commitment to selfless service; here is the reason for wise tolerance; here is the precept of mutual forgiveness; here is the source of joy for the good fortune of others, and of sorrow for the misfortune of others; here is the incentive to prefer the gift to be given to that to be received; here is the source of true friendship; here is the art of governing by serving and of obeying willingly; here is the formation of sincere and courteous relationships among men; here is the defense of respected and venerated personality; here is the harmony of free and docile spirits; here is the communion of souls; here is charity. We read, these days, a sad word from a contemporary writer, a prophet of a world without love and of proclaimed egoism as a liberator: "I do not want communion of souls..." Christianity is not so; it is quite the opposite. We, instead, wish to build, under the auspices of Christ, the greatest possible communion. Therefore, we say to you, priests, first of all, the sacred words of Holy Thursday: "Love one another, as Christ loved us." Can there be a greater, simpler, more innovative program for our ecclesiastical life? "Love brotherhood." We say to you, faithful, who form a circle around this altar, and to you who are distributed throughout the immense circle of the holy Church of God, another word, also pronounced by Jesus on Holy Thursday: remember that this must be the distinguishing mark in the eyes of the world of your quality as disciples of Christ, namely, mutual love. *In hoc omnes cognoscunt...* We will say to all who may hear the echo of this Our celebration of the Paschal Supper, in the faith of Christ and in His charity, the words of the Apostle

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Peter: "Honour all men. Love the brotherhood. Fear God. Honour the king." 1 For this reason, We also reaffirm here to Christ the Lord the purpose of successfully concluding the Ecumenical Council, as a great event of charity in the Church, giving to collegiality.

1 1 Peter 2:17.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Commentarium Officiale elucidates the meaning and the value which Christ intended to confer upon His Apostles in the communion and obedience to the first among them, Peter, and in promoting every purpose aimed at increasing in the Church of God charity, collaboration, and trust. It is with this sentiment of charity in our heart that we greet from this Basilica, *caput et mater omnium Ecclesiarum*, all our Christian brethren, unfortunately still separated from us, but intent on seeking the unity willed by Christ for His one Church. We send our most blessed Easter greeting, perhaps the first on an occasion as sacred as this, to the Eastern Churches now separated from us, but already so closely united with us in faith: may peace and Easter blessings be with the Ecumenical Patriarch Athenagoras, whom we embraced in Jerusalem during the Latin Feast of the Epiphany; may peace and blessings be with the other Patriarchs whom we met on that same occasion; may peace and blessings be with the other dignitaries of those ancient and venerable Churches, who sent their representatives to the Vatican Ecumenical Council; may peace and blessings also be with those others whom we confidently hope to meet one day in the embrace of Christ. Peace and blessings to the entire Anglican Church, as we sincerely hope and desire to see it one day honorably reunited within the one and universal fold of Christ. Peace and blessings to all other Christian communities derived from the Reformation of the sixteenth century, which have separated them from us. May the virtue of Christ's Easter indicate the just, and perhaps lengthy, path to drawing closer to perfect communion, while we already seek, with mutual respect and with reciprocal esteem, how to shorten the distances and how to practice charity, which we hope will one day truly triumph. And we also send a cordial greeting, with grateful remembrance, to the believers in God, of both the one and the other non-Christian religious confession, who received our pilgrimage to the Holy Places with joyful reverence. And then, we think of all humanity at this moment, compelled by the charity of He who so loved the world that He gave His life for it. The heart takes on the dimensions of the world; may it take on those infinite dimensions of the heart of Christ. And you, brothers and sons and faithful, who are certainly present with us here, so that we may celebrate together Holy Thursday, the day of Christ's charity consummated and perpetuated for

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our salvation.

[*Latin ed. p. 363*]

Acts of Pope Paul VI, Volume VI, page 363. ADDRESSES I. Delivered at the Pontifical Gregorian University, to the Directors, Professors, and Students of the Athenaeum.

Venerable Brothers and beloved sons, With the most fervent desire, you have expressed your wish to offer a testimony of your piety and devotion to Us in this Gregorian University. We have gladly fulfilled this desire; and even more so, because this solemn gathering provides Us with a long-awaited opportunity to receive you, to see you, and to speak with you. Indeed, We see before Our eyes Our Venerable Brother, Joseph Pizzardo, the Grand Chancellor of this Pontifical University, to whom We offer the highest gratitude for the most noble words just spoken; and also several Cardinals, as well as the venerable group of Directors, whom We know to be diligently engaged in the proper and holy instruction of the clergy. We also see the distinguished Professors of this University, renowned for their virtue and the praise of their teaching, to whom We are now pleased to express the sentiments of Our esteem, for their excellent work in cultivating and promoting sacred doctrine.

But it wonderfully delights Us to see this festive and select assembly of studious youth, which brings together not only those from this city or from Italy, but also from Europe and from the entire world. When We see them burning with a desire to learn, united in fraternal charity, and eager to become worthy ministers of the doctrine and grace of Jesus Christ, We cannot help but rejoice in the abundant vitality with which the Gregorian University flourishes. Truly, this house of learning, from its very beginning, has diligently responded to the needs of the Church, and has never failed to shine in this venerable city as a beacon of Christian wisdom. We acknowledge, approve, and praise all of this, and We are pleased to offer thanks to Almighty God for it.

However, Our intention is not merely to extol the praises that are due to your merits and virtues; but also to offer some practical... *[Date: March 12, 1964]*

[*Latin ed. p. 364*]

Acts of the Apostolic See - Official Commentary. It pleases Us to offer this discourse to you, so that you may understand with what spirit the Vicar of Christ regards your University, and what the Church expects most of all from it in these times. Above all, it is supremely important to Us that, in the formation of the younger clergy, the sacred law always be a safeguard for the integrity of doctrine. Indeed, the Roman Athenaeum, which precedes all of yours in time, was founded in this venerable city for no other reason than to ensure that, situated near the Chair of Peter, it might more faithfully

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receive his voice and his admonitions. Therefore, may this ancient glory remain with you, and we consider your efforts worthy of reward, so that your students may emerge fully imbued with that Roman faith which the Apostle praised, from which it is necessary to draw the norms for acting and thinking in a Catholic manner. But when is doctrine to be considered safe? Certainly, when it is entirely in accordance with the truth. However, we acknowledge that it is not always easy to ascertain this. For those who cultivate doctrine, while seeking the truth, eventually reach a crucial point in their investigation, where a distinction arises, and this is all the more serious the more gifted they are, the more important the matter under consideration, and the greater the significance of the decision they are about to make, whether it concerns rendering a judgment on the truth of a matter, or maintaining a particular method in subsequent investigations: and this method is, for this reason, called scientific by them. This occurs when a learned man either affirms to be true things that are not truly true, but which correspond to his opinion, or to a private interpretation, or to a mental predisposition; or when he affirms to be true things that are truly true, but which surpass the light and power of human intelligence, and sometimes indeed do surpass them. But when it comes to the word of God, how should one behave who is engaged in its study? He must acknowledge the immeasurable breadth and supreme truth of the word of God, and is it permissible for him to confine the word of God within the limits of human reason, and to subject it to his own interpretation? A learned man who confesses that the word of God is above human nature, and who acknowledges its supreme authority and surpassing power, is undoubtedly to be called a Catholic. As for a man who behaves otherwise, we do not know whether the same can be said of him; he is certainly not to be considered a truly learned man, nor a truly faithful Christian. From this, it is manifest how much reverence and obedience are to be given.

[*Latin ed. p. 365*]

The Acts of Pope Paul VI, paragraph 365, emphasize the obedience due to the Magisterium of the Church, to which, indeed, a duty has been entrusted by divine institution to faithfully safeguard and infallibly declare the deposit of faith. And this in no way detracts from the dignity or excellence of sacred doctrine, for although the authority founded on human reason is the weakest, the authority founded on divine revelation is most efficacious. Therefore, those to whom the task of teaching has been entrusted, strive with all care and diligence to conform the minds of their students to this obedience towards the Magisterium of the Church. Furthermore, they should reverently listen to the voice of the Doctors of the Church, among whom Saint Thomas holds a prominent place; for the Angelic Doctor possesses such intellectual power, such sincere love of truth, and such wisdom in investigating, explaining, and connecting the highest truths, that his

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doctrine is a most effective instrument not only for safely establishing the foundations of faith, but also for fruitfully and securely reaping the benefits of sound progress. Finally, let them ensure that, while diligently applying themselves to the current questions that advancing culture has brought to the forefront, and while striving to reconcile ancient wisdom with new discoveries in the disciplines, they do not neglect, we say, to constantly return to the genuine sources of sacred doctrine, where the treasures of truth are never exhausted.

2 3 Regarding the method of transmitting sacred doctrine, carefully observe the positive method and the speculative method, as these are practiced with proven authority in ecclesiastical schools. Each has its own importance, its own utility. Although the positive method seems more suited to the character of our age and can bring much benefit, care must be taken that it does not, to the detriment of the other method, yield to it, a method which the greatest cultivators of theology have, in past times, fostered so much for the progress of the sacred disciplines. Indeed, it is to the speculative method that we must especially attribute the fact that students of theology can, amidst so many and such varied disciplines that they must necessarily learn today, finally perceive that admirable coherence and unity of the entire body of sacred doctrine, which contributes so much to their proper ecclesiastical formation. Therefore, both of these methods, rather than being in some way opposed to each other, must completely complement and perfect each other. But, that this ecclesiastical education may accumulate precious fruits, 2 c. Cf. Council of Trent, Session III, chapter 4. Saint Thomas, Summa Theologica, I, question 1, article 8, ad 2.

[*Latin ed. p. 366*]

366 The Acts of the Apostolic See – the official commentary – must always be such that young men being educated may, at times, become the salt of the earth, the light of the world, and suitable leaders and teachers of the Christian people. Therefore, let them always find in the sources of doctrine, which they receive during their course of studies, that which nourishes piety and promotes spiritual progress. May it be far from us that theological studies should enlighten the mind, but not kindle charity. In this regard, We deem it fitting to present to you some excellent admonitions of Saint Bonaventure: "Let no one believe that reading without devotion, speculation without piety, investigation without admiration, consideration without joy, industry without charity, knowledge without humility, or study without divine grace is sufficient... Therefore, O man of God, first prepare yourself with the stinging spur of conscience, before you raise your eyes to the rays of wisdom shining in its mirror, lest, from that very contemplation of the rays, you fall into a deeper pit of darkness."

It remains for us to say something to you about the reasons why We desire that the Roman Athenaeums should cooperate with each other. In-

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deed, it is fitting that each should preserve its own particular characteristics; however, although they may be excellently instructed through a wise arrangement and a multitude of institutions, they cannot properly care for themselves if they place their activities too far apart from each other, or if they do not diligently attend to the course of ecclesiastical life, as it is especially practiced here in Rome. Therefore, We desire that these higher centers of learning carefully follow the events of the Church, especially during this time of the Vatican Ecumenical Council; in this way, students, from the very beginning of their lives, may become accustomed to actively participating in the life of the Church. Furthermore, We greatly desire that closer and closer bonds of fraternal concord be formed among the various Roman Athenaeums, so that they may increasingly assist and support each other. This is required for the good of the Church and for the benefit of the institutions themselves, because a united force is stronger and more effective in achieving a common goal.

Before We bring Our words to a close, Our heart is especially open to you, most beloved young men. Use wisely the singular and precious benefit that your stay in Rome offers you. You have been divinely called to, at times, pave the way for the love of Jesus Christ in the hearts of men. Therefore, strive to draw from the rigorous studies in which you are engaged, the very spirit of Jesus Christ, which...

[*Latin ed. p. 367*]

May the acts of Pope Paul VI shine forth in your minds, in your words, and in your deeds. You, having come from the most diverse and greatly differing regions, yet all sharing the same faith, the same vocation, and the very same rights within the Church, learn here, in this city, the seat of the Christian name, to love the Church, our most beloved Mother, with all your strength, and to place your full trust in her. But if you wish to grow in love for the Church, it is necessary to foster obedience, love, and trust towards the Vicar of Jesus Christ, even though you see such great authority in our humble person. For through reverence and obedience to Him, you offer Christ honor; Christ Himself is present in Him. Therefore, may those sentiments, which in a truly Christian family bind father and children, and children and father, most closely together, also reign between us and you, so that all of you may be one in the love of Christ with the Supreme Pontiff. At this grave hour, when the Catholic Church, convened in the Ecumenical Council, seeks new reasons and new ways by which the message of Christ may be more readily brought to all people, We behold your most devoted group with paternal hope and comfort. For you, who are being educated before our very eyes, are witnesses to this great event of the Church, and you will one day be diligent helpers of Ours in carrying out the decrees of the Ecumenical Synod in your own homeland. Therefore, guided by the wisest norms of this University, strive eagerly to receive its abundant store

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of sound doctrine and to cultivate the minds of worthy ministers of the sacred rites, which are so utterly necessary in our times. It has been granted to you, happily, that your education should take place at this time of the Ecumenical Council; therefore, strive with pious zeal to respond to this most excellent gift. Strengthened by this hope, we invoke from the depths of our hearts the most abundant graces of the Divine Redeemer upon this house of studies, that it may live, grow, flourish, for the greater glory of God and for the honor and increase of the Holy Mother Church. In particular, we implore heavenly light and strength for all who are present, who teach, who learn; and may these heavenly graces be a pledge of the Apostolic Blessing, which We impart to you, to all, with heartfelt affection in the Lord.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Commentarium Officiale n. To the learned men of the healing arts, who attended the seventh Congress held by the aforementioned "Union Médicale Latine" in Romae.

Dear Gentlemen,

Many of you, no doubt, retain the memory of the welcome that Our Predecessor, Pope Pius XII, extended to the fourth Congress of the Union Médicale Latine in 1955, and of the memorable discourse that he delivered on that occasion. And now, your seventh Congress brings you back to Rome, and it gives Us great pleasure to welcome you in turn. Our only regret is that a very demanding schedule in the lead-up to the Easter festivities prevents Us from conversing with you for as long as We would like, and especially for as long as your respectful initiative and the importance of your Union merit.

At the very least, We would like to briefly express to you the profound interest that We feel in all matters pertaining to medicine, and the attentive concern with which the Church follows all its developments. These developments are truly prodigious today and rightly inspire general admiration. No one, We dare to say, rejoices more sincerely in them than the Church. This interest of a spiritual body in the material realm to which medicine is inherently applied may, at first glance, seem strange. One might even be tempted to oppose the disciplines, accepting, for example, a formula such as this: to the physician, the bodies; to the priest, the souls. But this simplistic view is in no way in accordance with the profound reality of things. Man is one. One must distinguish, certainly, but one cannot separate what God has united. The Church and medical science actually have, in their own way, the whole man as their object. And the physician, who treats the body, cannot fail to take into account the moral and psychological aspects of the individual; just as the Church, in its concern for the souls of its children, cannot disregard their physical and bodily conditions.

For – as you know better than We, Gentlemen – your art, your science, do not have as their object diseases, but the sick. And ultimately, it is the entire

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human being who benefits from your knowledge as scholars and from your skill as practitioners. We need not detail to you – they are too obvious – the thousand consequences of...

[*Latin ed. p. 369*]

369 The Acts of Pope Paul VI speak of a new discovery, a new therapy, a new process of healing, for the general, and therefore psychological, moral, and spiritual, well-being of the sick. The very hope that is awakened in him by the knowledge that he may have of the marvelous progress of your techniques is already, in itself, a psychological factor of the highest importance. You can see from this how deeply the Church is interested in the progress of medicine: to the very extent that it is interested in the good of man. Applying the famous words of the poet, it believes that "nothing human is foreign to me" and, least of all, the specific field of activity that is yours, and whose repercussions are so considerable on the general state of humanity. This is not the only aspect by which medicine attracts the attention of the Church. And We would like to have the time to reflect with you on the many areas of common interest between medical disciplines and spiritual disciplines. It is a whole panorama, particularly rich and suggestive, that would unfold before our eyes. Lacking the ability to go into detail, allow Us to mention only, before taking leave of you, the profound harmony that exists between the progress of medical science and the truths of the Christian faith. In vain has an ideology, too shortsighted, sought to find oppositions or incompatibilities here as well. God gave intelligence to man and entrusted to his investigations the entire created world: "Terram autem dedit filiis hominum" (For He gave the earth to the sons of men, Psalm 115:16). Thus, the entire human race, whose history unfolds through the centuries, has rightly been compared to a single man, who learns and progresses constantly until he reaches his full stature (Pascal). How can the Church fail to rejoice in every acquisition, every improvement, that enriches this experience of humanity throughout its long journey through time and space? Every scientific discovery is, of course, to the glory of man: but even more so to the glory of God, who has provided, in His goodness, the subject, the matter, the conditions, and the possibility of this progress. Thus, the physician is given praise in Holy Scripture. And the Church, for its part, applauds the progress of medicine that is truly worthy of the name, finding in it a splendid reflection of the infinite intelligence and goodness of the Creator. It is from Him that We implore, as We leave you, gentlemen, ever greater enlightenment on your valuable work, and abundant blessings on your Union and on each and every one of you.

[*Latin ed. p. 370*]

Acts of the Apostolic See - Official Commentary 370 III, Near the Flavian Amphitheater, after sunset, on the sixth day of the week of Easter, the

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sorrowful journey of Christ through the Stations was most piously celebrated by the Supreme Pontiff, with a large gathering of Roman citizens. We contemplated the Passion of the Lord. We believe that you all have perceived its depth and richness. Now, we must consider the radiance of this unique and exemplary Passion, placed at the center of human destinies, upon humanity itself. It is the beacon that illuminates the world. *Crux lux.* The vision, from being dazzling, becomes enlightening and panoramic. We will observe only two aspects of the world scene upon which the light of the Cross is projected.

It is worthwhile here to recall the words spoken by the Supreme Pontiff in Jerusalem on January 1st of this year, before the Apostolic Pilgrim ascended the steps of Calvary, exhorting those brothers and sons present, pouring forth prayers for the needs of all, and imploring forgiveness for all:

I. - EXHORTATION

Brothers and sons, now is the time for our minds to awaken, for our consciences to be enlightened, and for all the forces of our souls to be directed under the illuminating gaze of Christ. Let us now become aware, with sincere sorrow, of all our sins, of those of our fathers, of those of the past, aware of those of our time, of those of the world in which we live. And so that our sorrow may not be cowardly or reckless, but humble, so that it may not be despairing, but confident, so that it may not be passive, but prayerful, let it be united with that of Jesus Christ our Lord, who was obedient even unto death, and who was obedient even unto the Cross, and in recalling his moving memory, let us implore his mercy that saves us.

Three times:

We adore you, O Christ, and we bless you, Because through your Holy Cross you have redeemed the world.

March 27, 1964.

[*Latin ed. p. 371*]

Acts of Pope Paul VI, 371. One of these aspects is human suffering. It is illuminated in a well-known, yet always singular, way: in the light of the Cross, pain (and we can understand by this every misery, every poverty, every infirmity, and even every weakness, that is, every condition of life that is deficient and in need of remedy) appears strangely akin to the Passion of Christ.

I. REMEMBRANCE (Memorial of His Passion)

Where You, O Lord Jesus, the innocent, the just, the holy, You, Son of Man, You, Son of God, You, the Light, You, the King, You, the Life, and You, dead, were accused, were judged, were condemned, were tortured, crucified, and put to death, were blasphemed, mocked, denied, You knew

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darkness, You were raised upon a Cross, You suffered death, You rose to life.

(Dialogue)

y. We remember You.

j. We adore You.

y. We invoke You.

O Lord Jesus.

O Lord Jesus.

O Lord Jesus.

II. MEDITATION (Understanding what His suffering teaches us)

Let us now reflect. Here, O Lord Jesus, Your Passion; here, Your death was the holocaust, was the price, was the proof. Here, the battle was fought, and here, You won the victory. It was an offering (Is. 53:7), foreseen, accepted, willed, it was a sacrifice: You were the Victim, You were the Priest, it was the expression, it was the measure of human sin, of the greatest of heroisms, offered to divine justice, of the supreme love, life and death, O Christ, You died for us and rose for us.

[*Latin ed. p. 372*]

Acta Apostolicae Sedis - Commentarium Officiale 372 •Christus, quasi ad integrandum illud vocatus, quasi conditionem ”favorem” praebens in relatione ad redemptionem operatam a Cruce Domini. Dolor fit sacrus. Quondam – et adhuc, pro quibus obliviscuntur Christiani esse – dolor videbatur pura calamitas, pura inferioritas, plus digna contumeliae et aversionis quam compassionis, pietatis, amoris. Qui dolore hominis characterem superhumanum dedit, obiectum reverentiae, curationis et cultus, est Christus patientissimus, frater magnus omnium pauperum, omnium affligentium. Est plura: (dialogué) Ter: • Deus sanctus, Deus fortis, Deus sanctus et immortalis, miserere nobis! Agios o Theós, Agios ischyrós, Agios athánatos, eleison imas! IV - CONFITEOR Ecce, Domine Iesu, ad te venimus, venimus, venimus, venimus, venimus. Tu es redemptio nostra, sicut peccatores redit ad locum sui facinus, sicut ille qui te secutus est, sed qui te etiam prodidit; fideles, infideles, ita saepe fuimus, ut confitemur mysterium inter nostra peccata et Passionem tuam: nostra opera, opera tua, ut pectus flectamus, ut veniam petamus, ut misericordiam tuam implorem, quia scimus quod potes, quod vis nobis remittere, quia pro nobis expias, tu es spes nostra. (dialogué) V - Agnus Dei, qui tollis peccata mundi, f. Agnus Dei, qui tollis peccata mundi, f. Agnus Dei, qui tollis peccata mundi, l$ ignosce nobis, Domine; T§. audi vocem nostram, Domine; miserere nobis, Domine.

[*Latin ed. p. 373*]

The Acts of Pope Paul VI, page 373: Christ does not merely show the dignity of suffering; Christ issues a call to suffering. This call, children and

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brothers, is among the most mysterious and the most beneficial that has traversed the landscape of human life. Jesus calls suffering to emerge from its desperate uselessness and to become, if united with His own, a positive source of good, a source not only of the most sublime virtues – which range from patience to heroism and wisdom – but also of the expiatory, redemptive, and beatifying power proper to the Cross of Christ. The saving power of the Lord's Passion can become universal, and inherent in every suffering of ours, if – and here is the condition – if accepted and endured in communion with His suffering. Compassion, from being passive, becomes active; it idealizes and sanctifies human suffering, making it complementary to that of the Redeemer. Let each of us remember this ineffable possibility. Our sufferings (always deserving of care and remedies) become good; they become precious. In the Christian, a strange and wonderful art begins: that of prayer.

"Lord Jesus, our Redeemer, rekindle in us the desire and confidence in your forgiveness, strengthen our will for conversion and fidelity, make us taste the certainty and also the sweetness of your mercy. Lord Jesus, our Redeemer and Master, give us the strength to forgive others, so that we may truly also be forgiven by You. Lord Jesus, our Redeemer and Shepherd, put in us the capacity to love, as You want, so that, by Your example and with Your grace, we may love You, as well as all those who are our brothers in You. Lord Jesus, our Redeemer and our Peace, who have made us know Your supreme desire: 'that all may be one,' fulfill this desire that we make our own and which has become, here, our prayer: 'that all may be one.' Cf. Col. 1, 24."

[*Latin ed. p. 374*]

Acts of the Apostolic See - Official Commentary 374 (to suffer," that is, to offer one's own suffering for one's own and the redemption of others. This providence of suffering leads us to consider the conditions, always so sad and so offensive to human ideals, to which modern civilization would like to aspire, in which many parts of the Catholic Church still find themselves. The Body of Christ is morally crucified, but heavily, even today, in many regions of the world: the Church of silence is still the suffering Church, the patient Church, and in certain places, the Church suffocated. Jesus could ask, even today, of the modern and skilled persecutors: "...Why do you persecute me?") It is sad for those who are the object of such unjust treatment; it is unworthy of those who practice it, even if masked by legal hypocrisies. But we are certain that these prolonged sufferings are strengthened by divine assistance and consoled by our compassion and that of the entire universal Christian brotherhood; and we hope that they will, in virtue of the Cross of Christ to which they are offered and for which they are endured, be a source of grace for those who suffer them, for the entire Church, and for the entire world.

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And another aspect, reflected by the Cross of Christ on the face of the earth, is peace. That peace, which is the supreme good of human order, that peace which is all the more desirable as the world evolves into forms of interdependent and communal life, so that a violation of peace in one place reverberates throughout the entire organizational system of nations; that peace, therefore, which becomes increasingly necessary and obligatory; that peace—alas—which human efforts, even though...

Seigneur Jésus, notre Rédempteur et notre Médiateur, rends efficaces auprès du Père des cieux les prières que nous Lui adressons maintenant dans le Saint-Esprit.

Brothers and sons, let us pray! Let us pray!

Kneel.

O Almighty and eternal God, who have revealed your glory to all nations in Christ: preserve the works of your mercy; that your Church, spread throughout the world, may persevere in steadfast faith in the confession of your name.

Through the same our Lord Jesus Christ, who lives and reigns with you in unity with the Holy Spirit, God, forever and ever.

Amen.

2 Acts 9, 4.

[*Latin ed. p. 375*]

The Acts of Pope Paul VI, paragraph 375, speak of most noble and worthy endeavors deserving of praise and solidarity, which are difficult to safeguard in their entirety and to support by means other than fear and temporal interest. The peace of Christ descends from above; that is to say, it projects upon the earth and among men motives and sentiments that are original and wondrous; we know this, and it comes from Him, as Saint Paul writes, who "by His will made peace through the blood of His cross, reconciling all things to Himself." Thus, men, divided among themselves and enemies, are "reconciled in one body through the cross." Christ, the Redeemer, has taught us how and in what manner men ought to live in true peace, and, if we truly desire it, He has obtained it for us. Therefore, we will conclude this moving and public prayer of Holy Friday by invoking from Christ, "our peace," peace for the world. At this moment, the geographical and political points where peace is wounded, where it is threatened, are present in our spirit. We send our benevolent thoughts to those men who strive rightly to preserve peace; and that men may know how to remain brothers in Christ, we impart to the world – and to you who are present here, who hope and pray with us – our Apostolic Blessing.

Let us pray!

Kneel.

Rise.

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O Almighty, eternal God, consolation of the sorrowful, strength of the toiling: may the prayers of those who cry out from any tribulation reach You; that all may experience Your mercy in their needs. Through our Lord Jesus Christ, who lives and reigns with You in unity with the Holy Spirit, God, forever and ever. Amen.

Let us pray!

Kneel.

Rise.

O Almighty, eternal God, who seek not the death of sinners, but life always: receive mercifully our prayer, and deliver those from the cultivation of errors; and unite them to Your holy Church, to the praise and glory of Your name. Through our Lord Jesus Christ, who lives and reigns with You in unity with the Holy Spirit, God, forever and ever. Amen.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Commentarium Officiale IV. To the women of the Council for the guidance of the Association, namely, the "Fédération Mondiale des Jeunesses Féminines Catholiques," and to other delegates from various nations, who were present at the XVth Assembly held in Rome by the aforementioned Association.

Dear daughters of the Fédération Mondiale des Jeunesses Féminines Catholiques, when your President requested, some time ago, that We address you during your World Congress, which is currently taking place in Rome, We considered whether the theme of study that had been chosen: "The Young on the Path to Christian Solidarity," was indeed suitable for the age, the mindset, and the concerns of young women, and whether it was capable of providing today's young women with the elements and means that can and should be applied in the practical life of each day. Indeed, women's youth movements are more inclined to focus their attention on other subjects of reflection: formation, emotional life, friendships, the future of young women... However, upon closer examination, it becomes apparent that the choice of such a subject is entirely wise and opportune. First, because nowadays, solidarity, universality, and ecumenicity are frequently discussed. Our time is characterized, among other things, by this widespread tendency to address and debate all major issues that concern the lives of men on an international, or even global, scale, and to find solutions on a planetary level. This desire is not limited to the adult world; young people also participate in it, and one might even say that they are, in a certain sense, more open and receptive to this drive towards universal solidarity. And therefore, We are not at all surprised that your Federation wishes to devote itself to the study of this phenomenon, which is so characteristic of the era in which we live. To broaden one's field of vision to the universal, to welcome within oneself the echo of the entire

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world, to bear within oneself the concerns and hopes of all humanity: this is indeed a fashion, a law that should be adopted, which—for once!—it would be good to follow! The subject of your reflections therefore invites you to embrace life in a...

* Die 4 mensis Aprilis a. 1964.

[*Latin ed. p. 377*]

Acta Pauli PP. VI 377: Regard catholique, n'excluant aucun peuple, aucune race, aucun continent de votre champ de vision. C'est précisément parce que vous êtes catholiques que votre regard ne doit être limité ou restreint par aucun horizon. Ils se trompent grandement ceux qui estiment que l'éducation religieuse rétrécit notre faculté de voir et de comprendre l'universel. Le chrétien a le sens du tout, de l'ensemble; le catholique n'est étranger nulle part: il est citoyen du monde! La vie sociale moderne, qui a multiplié les rapports humains et rendu les hommes plus que jamais "interdépendants", constitue un autre motif d'élever vos esprits au niveau de l'universel et de donner à vos échanges cette largeur et cette ampleur sans frontières. Là aussi, l'éducation catholique, avec ses formes et ses forces spécifiques, a son mot à dire. Car, si à première vue il peut sembler facile d'accéder à la richesse des échanges humains que la vie moderne nous offre en abondance, ces relations et communications ne porteront cependant tous leurs fruits qu'à l'aide de l'esprit chrétien qu'il faut leur insuffler. Cela exige un effort continu pour surmonter l'égoïsme, pour vaincre le repliement sur soi-même; cela requiert surtout un cœur et un esprit chrétiens sachant regarder les autres non comme des étrangers, comme des adversaires, voire des ennemis, ni simplement comme des "compagnons de voyage", mais comme des frères, comme des personnes à qui nous devons faire le bien. Il faut apprendre à donner, c'est-à-dire à aimer, et cela parce que nous sommes fils de Dieu et donc frères en Jésus-Christ. Le christianisme devient ainsi une grande école de vie: il forme de grands cœurs, de grandes âmes, il nous élève aux plus nobles idéaux. De ces considérations, chères filles, il ne vous sera pas difficile de tirer des applications pratiques pour votre vie de tous les jours. Celle-ci vous offre de multiples occasions, soit au sein de votre famille, soit dans votre milieu de travail ou d'études, soit dans vos mouvements apostoliques, de découvrir les aspects variés et enrichissants de la solidarité universelle, mais encore à vous engager effectivement à rendre ces relations sociales plus humaines, à les imprégner des vraies valeurs, celles que le Christ seul, en fin de compte, nous révèle et nous propose. C'est dans les humbles tâches de la vie quotidienne qu'il s'agit d'inscrire cette dimension de la solidarité universelle, de la vraie catholicité, inspirées par la charité chrétienne. Nous ne voudrions pas terminer, chères filles, sans vous dire combien Nous sommes heureux de vous accueillir chez Nous et de vous exprimer Notre satisfaction de vous voir

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engagées dans des réflexions aussi pro-

[*Latin ed. p. 378*]

378 Acta, Apostolicae Sedis - Commentarium Officiale. What responsibility does the Church entrust to you at your young age; what apostolic mission does she charge you with in the world; what confidence she places in you! She knows of what great things you are capable, she knows the generosity that animates you, the flame that burns within you! Never be ashamed of the Christian name, be proud to belong to the Catholic Church. Wherever you are and work, strive that the world may be renewed through your contact, and that the Lord may be more present to men, the Gospel more known and more loved by them! Allow us to add a word of thanks and recognition to your esteemed President, who is soon to leave her office. She has unceasingly devoted herself to the service of your World Federation, strengthening its structures, consolidating its foundations. May she be congratulated and thanked for this. Our thanks and our encouragement are also addressed to all the chaplains who are charged with the spiritual animation within your movements. To all of you, we impart, with a generous heart, Our Apostolic Blessing, as a testimony of Our paternal benevolence and as a pledge of the abundance of graces that We invoke upon you and upon your works.

To the Most Reverend Fathers and Most Reverend Prelates from the Assembly of Italian Bishops, convened in Roma.

My Lords Cardinals, Venerable Brothers, We have received with spontaneous favor, despite the constant demands on Our time, the request that was made to us to receive the Italian Episcopal Conference in audience, convened in Roma for a plenary assembly, so that the Italian Bishops may better understand the matters that will be discussed in the upcoming third session of the Second Vatican Ecumenical Council, and to study together certain themes of common pastoral interest. We thank you for the opportunity that is offered to us to meet with Our beloved and venerable Brothers on the 14th day of the month of April in the year 1964.

[*Latin ed. p. 379*]

From the Acts of Pope Paul VI, Volume VI, page 379, concerning the Italian Episcopate: We offer to you, whom we see so eager and so numerous, present at this important gathering, Our cordial and reverent greetings, and We assure you, once again, of the particular interest with which We follow your pastoral endeavors, which serve as an example, a stimulus, and a comfort to Our own apostolic ministry, and of the communion of charity and prayer with which We spiritually associate fraternally, each day, with the entire body of bishops of the holy Church of God, within which body the distinguished group of Italian bishops holds for Us, as is natural and fitting, a place of special and affectionate consideration. And

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We are pleased to recognize in this convocation a sign of the good and wise efficacy of the Italian Episcopal Conference, which is becoming increasingly aware of its most important function, now acquired within the program of ecclesiastical life in Italy; and which is also acquiring an ever-improving capacity to carry out that function worthily. We express Our satisfaction to those who preside over the Conference itself (We are saddened to learn that the Most Reverend Cardinal Siri is indisposed and therefore absent, and We offer Him Our best wishes, and We send Him Our blessing; may Our mindful prayer also be offered for the Most Reverend Cardinals Fossati and Castaldo, who are also absent due to illness). We express the same satisfaction to those who, in the Secretariat and in the Commissions, dedicate themselves to its work diligently and with great value, and to those who, aware of the tasks of the Conference, respond to its invitations and initiatives, and who encourage and promote its growth. It is fitting that it be so. Great and urgent problems. The Italian Episcopal Conference is an organization of recent institution, but one that is now of indispensable functionality. It should not be supposed that the Italian Episcopate can now lack this unified expression of its own, this instrument of union, of coordination, of mutual collaboration, and of promotion to the level of the episcopates of other countries. Although its geographical, historical, and spiritual position places it in a special position—of obedience, of fidelity, of cooperation, and of communion—towards the Apostolic See, it cannot, for this reason, lack its own canonical and moral configuration, its own collective responsibility in the care of the religious life of this country, and its own pastoral plan of action, certainly in conformity with the directives of the Holy See, but studied and carried out by its own organs and with its own means.

[*Latin ed. p. 380*]

380 Acta, Apostolicae Sedis - Commentarium Officiale. Great problems present themselves to the Italian Episcopate, beginning with that which arises from the excessive number of dioceses, and proceeding to that of preserving the faith in the Italian people, threatened by the very evolution of modern life, and directly by secularism and communism, and then seeking to resolve those of vocations and seminaries, that of religious education, that of the Christian social order, that of the Catholic press, that of our own culture and schools, and so on. We believe that we all here have the persuasion that these and other problems, concerning the stability and efficiency of the Church in Italy, cannot be resolved by that old remedy, which in other circumstances is time; in the present condition of things, time does not work to our advantage; our problems do not resolve themselves; nor is it to be believed that our trust in Providence, a trust always immense, exempts us pastors, us responsible ones, from making every possible effort to offer Providence the opportunity for its merciful interventions. Nor is it

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to be believed that each Bishop, nor even each region, can alone provide a sufficient solution to such problems; if, by hypothesis, this were in some case possible, there would arise the duty of help and solidarity for those less fortunate – the majority certainly – who cannot, by themselves, overcome difficulties, which are usually very grave and of a national dimension.

To deepen the spirit of unity. That is to say: we must proceed united. The time has come (and should we lament this?) to give to ourselves and to impart to Italian ecclesiastical life a strong and renewed spirit of unity. It is not the first time that Italian Catholicism seeks to establish itself in unified concord; the organization, for example, of the Catholic Action on a national basis has been useful for the purposes that were in the minds of the Popes, the priests, and the laity, who promoted it in such a form and to such an extent. But the spirit of unity awaits further deepening and new manifestations; in addition to practical operational needs, religious reasons intrinsic to the supernatural life of the Church demand the outpouring of this spirit of unity; we believe that this represents a vital issue for the Church and that it responds to the maturity of our time. Now, to this unified animation, in spirit and in works, we believe that an Italian Episcopal Conference, aware of its mission, and animated by wise and courageous leadership, can excellently provide.

[*Latin ed. p. 381*]

Acts of Pope Paul VI, page 381, concerning the pious purpose of carrying it out concretely and promptly. Our prayers are directed towards this end, and this gathering offers an opportunity for expression and hope. As you can see, venerable Brothers, this expresses Our esteem and Our trust in the Episcopal Conference, which gathers you here, and implies Our intention to support it, to acknowledge it, to seek its counsel and aid, to engage it in work that is useful to itself and to the entire Church, and, as is obvious, to assist it, because we are connected to it, both as Bishop of Rome and Primate of Italy, and also, as those burdened with Our apostolic office, with *sollicitudo omnium ecclesiarum* (concern for all the churches).

The Council: Its Dominant Note. This is for the Conference. And what shall we say to you, venerable Brothers, concerning the Council? You see what a great event it is; you know the gravity and complexity that it presents, and that it raises increasingly as the Council progresses. The very fact of its slowness in reaching plausible conclusions generates some weariness, some impatience, some arbitrary predictions. Therefore, it is a comfort to us to see how the Italian Episcopate is preparing for the third session of the Council, thus imitating the Episcopates of other nations, some of which have dedicated to the study of the themes of the Council, examinations, discussions, and publications of great importance. We deliberately refrain from commenting in this phase of the Council's work on the merits of the doctrines and decrees, which will be discussed upon

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the reopening of the Council. We have thus wished to persevere in the practical line that We have set for Ourselves; that of leaving to the Fathers of the Council, and with them to the various Episcopal Conferences and the Commissions of the Council, a free and ample possibility of investigation, discussion, and expression. This has been a dominant note of this great Council; We desire to remain faithful to it. It has been Our concern to ensure that the preparatory work of the Commissions and the Secretariat proceed with alacrity, for the twofold purpose of reviewing, during this intermediate period between the second and third sessions, the drafts in light of the observations made by the Fathers in the previous sessions, in order to offer them immediately for the examination of the Fathers themselves; and of having the Commissions collect their observations and suggestions according to their respective competence. 2 Corinthians 11:28.

[*Latin ed. p. 382*]

382 Acta Apostolicae Sedis - Commentarium Officiale, therefore, we are diligently preparing the drafts in such a form that they may be presented to the Council, with the hope that, after some definitive discussion, they may more quickly merit the conclusive deliberations of the conciliar assembly, in one sense or another, without thereby prejudicing the duration of the Council, concerning which, at this moment, it is not possible to make predictions. We have therefore sought to facilitate the Council's efficiency and its swiftness; not to impose limits or decisions upon it. But we cannot refrain, with you, venerable Brothers, from certain considerations extrinsic to the conciliar themes, but related to the celebration of this event, which we said was great, arduous, and complex; even though what we say to you has already been well said by many of you, and especially by our lamented Predecessor, John XXIII, of blessed memory, with the authority that was his, as well as by ourselves on various occasions. How must we judge this event in history, indeed in the life of the Church? In an absolutely positive sense. It is a grace that the Lord bestows upon His Church. It is a unique and happy opportunity for the Church to deeply and collectively study many of its practical and pastoral questions, especially, but not without direct reference also to very important points of doctrine. It is an effort brought to the highest degree to adapt the Church's response to the duties of its mission and to the needs of the times. It is a solemn and resounding act, like no other, to give honor to God, to attest love for Christ, to offer obedience to the Holy Spirit; that is, to revive the religious relationship between God and the Church, and to reaffirm the necessity, the nature, the fortune of our religion before the modern world. It is an incomparable moment in which the Church celebrates itself, comes to know itself, and draws closer in internal bonds through encounters, friendships, and collaborations otherwise impossible. It is a summit of hierarchical and fraternal charity, never before reached. It is a call to all the inner resources of the Church, so that they may

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express their spiritual energies, return to the genuineness of their roots, and the fecundity of their particular genius. It is a great prayer of followers of Christ, gathered in His name, to actualize His ineffable and operative presence among them. Furthermore, it represents and expresses the most sincere, most disinterested, and most ardent intention of Catholicism to restore perfect communion with Christian brethren separated in the one Church of Christ. It is a voice of spirituality, of goodness, and of peace to the entire world, in a decisive hour for the ideal and moral orientation of humanity.

[*Latin ed. p. 383*]

Acta Pauli Pp. VI 383 Whatever the outcome of the Council may be, it must be considered by us today in its reality: intentional, spiritual, supernatural, as an hour of God, a *transitus Domini* in the life of the Church and in the history of the world. We must look at the Council with a great and serene spirit. Magnanimity is the virtue that this sacred event desires from us. Neither troubles, nor labors, nor difficulties, nor changes, nor demands that the Council may bring with it, must hold us back from celebrating it with the full assent of our spirit. We trust that the closer one is to the Chair of Peter who is called to the Council, the more effective and more cordial will be his contribution to the good success and worthy celebration of the Council itself. Therefore, Venerable Brothers, we rely on your attentive, enthusiastic, and active participation. And may this participation certainly not be fearful, uncertain, or contentious, but rather frank, noble, experienced, and beneficial. We ourselves are grateful for this. If it also appears to be more coordinated and more desirous of offering a proper path to understanding with the legitimate expressions of other Fathers, the Italian Episcopate will have rendered better service to the Pope and to the Church, and will have given to our Brothers the example that is always expected of it, of a promoter of the supreme ecclesiastical magisterium, of a supporter of concord within the body of bishops, and of an upholder of adherence to the visible Head of the Mystical Body of Christ. To foster some wise and fraternal conversations with the episcopal groups of other countries will likewise be of spiritual benefit, for mutual edification, and for a fraternal emulation. In every way, Venerable Brothers, this Council offers to those who participate in it an opportunity for valuable experiences, an invitation to virtuous exercises, and an obligation to renewed union with God in love and prayer. Therefore, we exhort each other to take advantage of this opportune time.

2. The Religious Life in Italy: Consolation and Anxieties. We do not wish to omit, on such a propitious occasion for fraternal dialogue, from giving a brief look at another picture, worthy of all our interest, as it is of your generous pastoral commitment; we wish to speak of the picture of the religious and moral life of Italy, for the good of which all is directed towards

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your ministry. Venerable Brothers, we will simply say... 2 Cor. 6, 2.

[*Latin ed. p. 384*]

Acta Apostolicae Sedis - Official Commentary: 384, and we are cordially close to you! The spiritual and social conditions of this beloved country, while preserving a most precious heritage of Catholic traditions, and demonstrating most comforting signs of Christian vitality, you know, are not tranquil, they are not secure; new and almost unimaginable needs arise in every sector of life and demand urgent, ingenious, and powerful assistance. The ordinary administration of pastoral governance is no longer sufficient to meet the measure of Our duties and the needs of others! We observe with anxious and admiring eyes your concerns, your labors, your sufferings; and we also rejoice in the good that you are accomplishing, and we always suffer, hope, and pray with you. We cannot at this moment systematically review the painful aspects of the present situation; but how can we neglect, for common exhortation and comfort, to at least mention some of them? First, the religious life, it is clear. This must especially concern us deeply, preferring this fundamental problem to every other, however relevant, connected with the civil reality of the nation. *Quærite primum regnum Dei.* The liturgical reform provides an excellent opportunity for this, as it calls us back to the theological vision of human destiny, to the primacy of the action of grace, and therefore to the sacramental life and prayer. It offers us a way to re-educate our people religiously, to purify and restore their expressions of worship and piety, to restore dignity, decorum, simplicity, and good taste to our religious ceremonies: without this internal and external restoration, it is not to be hoped that religious life can largely survive in the changed modern customs. Two recommendations we offer in this regard: give the utmost care to the sanctification of holidays, making every effort to ensure that the celebration of the festive Mass, with the word of God, and with the participation of the faithful, has the greatest possible interest for everyone; and promote sacred music, the religious and choral singing of the people. Remember: if the faithful sing, they do not abandon the Church; if they do not abandon the Church, they preserve the faith and the Christian life. A phenomenon deserving today of particular pastoral attention is that of an increasingly widespread mobility of the population on holidays, with the consequent need to provide adequate religious assistance to the faithful in the places where they gather in greater numbers. Matth. 6, 33.

[*Latin ed. p. 385*]

Acts of Pope Paul VI, page 385, recto; and for this reason, suitable agreements and initiatives seem necessary, both on the diocesan level and on the national level. Indeed, any suggestion that, after a careful examination and study of the general situation, might indicate beneficial remedies to make

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it easier for everyone to fulfill their religious duties on holidays would be very useful. The reality of these occasional population movements brings to Our mind another category of faithful who also need special pastoral care, namely the numerous immigrants and emigrants for reasons of work. Far from the environment in which they previously lived, from their families, and from their loved ones, they are often more exposed to the danger of neglecting the fulfillment of their religious duties, or even of adhering to doctrines and organizations that would further alienate them from the Faith. Therefore, for these people as well, appropriate provisions are needed from the Holy Hierarchy, so that the various groups may have the opportunity and the ease of integrating and becoming vital parts of the customs and associations of the dioceses that welcome them.

Second point: public and private morality. We are in the midst of a crisis of morals. This is a delicate and immense topic. It extends to a program that is extremely vast and demanding, starting with a concerted effort to moralize the private lives of individuals and families, and reaching the entire society, so that its beneficial effects may be felt even in public life and its many institutions. In this regard, a concerted activity of the entire Episcopate appears most necessary and urgent, so that a barrier may be erected against the worrying spread of every form of license and immorality, which spreads so easily, particularly through certain spectacles and certain publications, forgetting their true, uplifting and formative function for man, and often, instead, driven by commercial, materialistic, and hedonistic aims. To ensure greater effectiveness of such intervention, it might be appropriate to develop a new, concrete plan of action, which should then, with the adaptations required by local circumstances, be applied and implemented in the individual dioceses, under the diligent vigilance and paternal encouragement of the Bishops.

A third point to which we wish to refer, and which, due to its particular delicacy, is of substantial importance, is that of relationships...

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - An Official Commentary on the relations between individual Bishops and their clergy. Today, more than ever, We deem it necessary that the Bishops should be close to their priests, both materially and spiritually, especially the younger ones, and that they should be concerned for them, know them, love them, and help them in their difficulties... The Bishop will always lovingly remind them that, having been raised to so high a ministry, they must be adorned with all virtues and offer others an example of a holy life, explaining that for this very reason, the Church has always taken care to closely follow, with maternal concern, the lives of priests, from the very beginning of their vocation to the fulfillment of their mission, dictating, as the need arises, prudent and wise norms intended to protect them from dangers, all the more serious because,

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at times, they are less obvious, and to foster in them supernatural life, the spirit of prayer and sacrifice, the habit of contemplation, and love of study; all things that ensure for the priest that abundance of graces and heavenly insights from which the faithful must then be able to draw support for their spiritual life. It is in this light that the sacrifices and renunciations that the priesthood entails must be considered and evaluated, and in particular, the obligation of ecclesiastical celibacy, of which, indeed, it will be appropriate to frequently emphasize the beauty, both for its meaning and for the necessity of a singular and complete dedication of the clergy to the love of Christ and to the many demands of the apostolate. This paternal function of spiritual guidance exercised by the Bishop towards his priests will ensure that a closer and closer bond is established and developed among them, which will not be limited only to the level of disciplinary and legal relations, but will also entail a filial union of mind and heart, and close collaboration on the diocesan apostolic level, with a greater abundance of consoling results for all. And a fourth point: the Catholic press, still so necessary, so important for the dissemination of Christian principles and for the defense of Catholic interests, so opportune for the formation of a healthy and favorable public opinion for every good cause; but still so in need of unity, support, vigor, and expansion. Your wisdom dispenses Us from saying more on this well-known and debated topic; We simply commend it to your attention as one of the most serious and urgent problems of Catholic life. Finally, We wish to recall that the considerations contained in...

[*Latin ed. p. 387*]

Acta Pauli PP. VI 387. Nostra littera ad Dominum Cardinalem Siri die 22 Augusti 1963, et in nuntio vestro mense Novembri ultimo, videntur adhuc hodie valida, et propterea ea ad vestram considerationem et curam restituimus, ut ab vobis suscipiantur suffragia novarum et prudentium diffusionum et applicationum. Confidentes quod Conferentia Episcopalis Italica, curam specialem adhibendo ad puncta quae utiles esse censuimus, sapientia et zelo suo, vias et modos aptissimos inveniet ad omnia desiderata emendationes et progressus vitae religiosa Nationis nobis tam cari procuranda, opera sua nostra fervente oratione comitantur, dum omnibus de corde nostram affectuosam Benedictionem Apostolicam impartimus.

VI. Iis qui interfuerunt Coetui Romae habito, vulgo dicto "Seminario Nationum Unitarum de libertate informationis."

* Nos vobis gratias agimus, Domini, quod pro temporibus breve, a congressibus vestris digressi estis, ut hic nos visitaretyetis. Recte censuistis quod thema operum vestrorum: "libertas informationis," nobis occasionem praebere ad vobiscum utile cogitationem habendam de eo quod Ecclesia de re ita gravi et praesentis sentit, et de directionibus quibus

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magisterium eius eos, sicut vos, qui de his rebus in altis positionibus curant, beneficiare potest.

Manifestum est – si id notandum est – quod problemata informationis in mundo hodierno aliter se praebet quam in saeculis praeteritis, et hoc propter evolutionem societatis. Informatio nunc universaliter agnoscitur ut ius "universale, inviolabile et inalienabile" hominis moderni; in eo profundo est necessitas naturae eius socialis; ut ipse venerabilis Praedecessor noster Ioannes XXIII in encyclica sua "Pacem in terris," rectissime celebri, dixit: "omnis homo ius habet ad informationem obiectivam."

Cum igitur sit ius fundatum in natura hominis, manifestum est quod non sufficit ut solum in theoria proclametur; sed etiam... * Die 17 mensis Aprilis a. 1964.

[*Latin ed. p. 388*]

In the *Acta Apostolicae Sedis*, the official commentary states: to recognize in practice, to defend, to serve, and to guide its exercise so that it remains in conformity with its natural purpose. A right that is both active and passive: the pursuit of information, and the possibility for all to receive it. And it is here that the importance of the function of the informer becomes clear: by providing information, he enables each person to better understand situations and to make decisions, with greater knowledge of the matter, as a person who is jointly responsible for the human group to which he belongs. Thus, the activities of the informer benefit not only individuals, but the entire social body. Addressing delegates from American press and radio companies on July 21, 1945, Our Predecessor, Pope Pius XII, did not hesitate to affirm: "It is an invaluable service that your profession renders to society." From this purpose of information – to help man better fulfill his own destiny and that of the human community – flow the moral laws whose observance is the surest guarantee of its healthy exercise. True and honest, in fidelity to the event, information must be so in order to fulfill its social role, and it will only be so if the informer constantly strives for objectivity. This means that information must, above all, correspond to the truth. Therefore, no one has the right to deliberately spread false information or to present it in a way that distorts its meaning. No one has the right either to arbitrarily select information, disseminating only what aligns with their opinions and remaining silent about the rest: one can sin against the truth as much through calculated omissions as through inaccurate assertions. It is not enough that the information be objective. It must also know how to impose upon itself the limits required by a higher good. It must, for example, respect the right of others to their good reputation and stop before the legitimate privacy of their lives. How many infractions occur today on these two points! You know this as well as We do. Respectful of others and their property, information must also be – and perhaps even more so – respectful of the common good. Who would dare to claim that

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all information, regardless of what it is, is always beneficial or harmless at all times and for all audiences? Consider, for example, that particularly sensitive and vulnerable sector that is...

[*Latin ed. p. 389*]

Acts of Pope Paul VI, page 389: Youth! This demonstrates the limits that the very dignity of information requires for its exercise, not because of prohibitions arbitrarily imposed from the outside, but in virtue of the demands of its noble social mission. These brief notes have shown you, Gentlemen, the attentive interest that We take in freedom of information and its concrete conditions of exercise. There would be much more to say about the professional conscience of those who provide information, both with regard to public authorities and with regard to individuals; about the rights and duties of public authorities with regard to information and those who provide it. The Church, as you know, is also concerned with a somewhat different problem, but one that is not without affinity with the present subject of your research: that of religious freedom. This is a matter of such importance and magnitude that the Ecumenical Council has been seized by it. It is legitimate to expect, on this point, the promulgation of a text that will have great significance not only for the Church, but for all those – and they are countless – who will feel concerned by an authoritative declaration on this matter. Finally, Gentlemen, We offer you Our best wishes for the happy completion of your work, on which We invoke, with all our heart, as well as on yourselves and your families, the best blessings.

VII. To the Most Excellent Man, Hahn-Been Lee, first, with authority, Legate from the Korean Nation to the Apostolic See, having presented to the Supreme Pontiff the Letters of his entrusted mission.

*Most Reverend Minister, We welcome your visit with great pleasure, and We accept with grateful appreciation the Credentials by which the President of the Republic of Korea accredits Your Excellency as first Envoy Extraordinary and Minister Plenipotentiary to the Holy See. Our ardent desire is to maintain good and loyal relations, aimed towards peace and collaboration, through Your Excellency's good offices.

*April 20, 1964.

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - Commentarium Officiale. Jesus, who was born in Bethlehem from the Virgin Mary, who was foretold by the Prophets, and who was a Teacher among the people of Israel, who was recognized and loved by some, rejected by many, and then reviled, condemned, crucified, and who died and was buried, has risen; He has truly risen, on the morning of the third day; He has regained true, new, supernatural life, forever vanquishing the great enemy, death. He has risen. The sound of the highest victory. How can we make such news echo throughout the

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world? Brothers and children: listen. We are witnesses of this fact. We are the voice, which is perpetuated year after year in history, we are the voice that spreads in ever-widening circles throughout the world, we are the voice that repeats the irrefutable testimony of those who first saw Him with their own eyes and touched Him with their own hands, and who experienced the novelty and reality of this triumphant fact, surpassing all natural experience; we are the transmitters, from one generation to another, from one people to another, of the message of life, of the resurrection of Christ. We are the voice of the Church, for this reason founded, for this reason spread throughout humanity, for this reason militant, for this reason living and hopeful, for this reason ready to confirm its word with its own blood. It is the message of faith, which, like an angel's trumpet, still sounds today in heaven and on earth: He has risen. Christ is risen. Now, brothers and children, listen again. The fact of the resurrection of Christ concerns, yes, His history, which is the Gospel; it concerns His life, which was manifested as both human and divine, living in the Person of the Word of God; but it also concerns us. In Jesus Christ, a divine plan is realized; the mystery, hidden for ages, of the redemption of humanity, is revealed; in Christ, we are saved. In Christ, our destinies are concentrated, in Christ, our dramas are resolved, in Christ, our sorrows are explained, in Christ, our hopes are outlined. The resurrection of the Lord is not an isolated fact; it is a fact that concerns all of humanity; it extends from Christ to the world; it has cosmic importance. And it is wonderful: that prodigious event reverberates over every man who has come into this world with different and dramatic effects; it affects the entire genealogical tree of humanity; Christ is the new Adam, who infuses into the fragile, mortal circulation of human natural life a new, ineffable, but real, principle of life.

[*Latin ed. p. 393*]

Acts of Pope Paul VI, p. 393: [This speaks] of a purifying regeneration, a seed of immortality, a bond of existential communion with Him, Christ, so that we may participate with Him, in the flow of His Holy Spirit, in the very life of the infinite God, whom, through Christ always, we may piously call our Father. Much reflection is needed on this universal value of the Resurrection of Christ; from this value derives the meaning of the human drama, the solution to the problem of evil, the genesis of a new form of life, which is precisely Christianity. Remember the chant of the deacon at the beginning of the ceremony of this night, a chant which is the highest poem on human destinies; it refers immediately to its source, that is, to the Resurrection of Christ, and then expands into immense and incomparable effusions on the history of salvation, which is the history to which we are all inevitably interested. Once this our solidarity with the Resurrection of the Lord is discovered, many consequences flow forth spontaneously, all great, all admirable, and one of them is this: the restoration – perhaps we could

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say the resurrection – of the sense of the religious in the consciousness of men. The faith kindled by Christ in the world is founded on the real fact of the Resurrection of Christ; this religion, which takes its name and its life from Him, is such that the light, the strength, the happiness, the holiness that flow from the faith kindled by Him in the world, that the Christian religion offers not only fullness of peace and joy to those who sincerely profess it, but radiates around itself an invitation, awakens a desire, generates a restlessness, presents a goal, which will forever keep alive the religious problem in the world. We should remember, at this moment, the crisis of the sense of the religious, which has occurred in so many men of our time, for reasons that should have awakened it; the reasons deriving from cultural, scientific, technical, and social progress, which have intoxicated the consciousness of modern man, generating the persuasion, which is turning into disillusionment, that he himself can be master and savior, that he has no need of anyone else to solve the fundamental and still obscure problems of his life, and that he is capable of satisfying the insatiable thirst for knowledge, for existence, for happiness, and for love, which is born and grows within him as his dominion over the nature that surrounds him deepens and expands. We know what are the conditions of the minds that are traversed by this...

[*Latin ed. p. 394*]

394. The Acts of the Apostolic See – An Official Commentary, reflecting a characteristic experience of our time: some are exasperated by a blind negation fueled by outdated scientism, others are troubled, many are apathetic, alienated, and almost resigned to the idea that life lacks meaning and purpose; still others, among the most thoughtful, are concerned by the decline of that religious sense which forms the foundation of the most solid and genuine structures of the human spirit. Whatever their position regarding religion, to all of you, men of today who listen to us, we extend, from the vantage point afforded by the Christian Easter, an invitation to embrace the message of light that comes to the world from the resurrection of Christ: this is an event that constitutes both an argument for believing in Him and an object of belief in Him; it is the pinnacle of human reason, which seeks to see and to know; and it is the beginning of the overwhelming certainty of religious truth, accepted by faith, which floods the spirit with the strength and gentleness of the Word of God. Today, man needs to regain, tested by the critical maturity of modern thought and the tumultuous experience of social evolution, a just and firm concept of himself, of his own life. He needs a light that he cannot find within himself. Those of you who have witnessed the symbolic and gentle rite, extremely expressive, which has gladdened the vigil of the faithful, must feel the growing echo of the threefold announcement at the lighting of the white candle: *Lumen Christi*: Behold the light of Christ! "The light shines in the darkness, and

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the darkness has not overcome it," proclaims the prologue of the Gospel of John. One must have the wisdom, the courage, and the joy to respond: *Deo gratias!* Thanks be to God, who in the Easter of Christ has kindled a providential light in the darkness of the human and cosmic landscape. Every religion contains within itself glimmers of light, which must neither be scorned nor extinguished, even though they are not sufficient to give man the clarity he needs, nor do they suffice to attain the miracle of Christian light, which coincides truth with life; but every religion elevates us to the transcendence of Being, without which there is no reason for existence, for reasoning, for responsible action, for hope without illusion. Every religion is a dawn of faith; and we await it for a better dawn, for the supreme splendor of Christian wisdom. But to those who have no religion, or who oppose it, we offer a prayer not to condemn themselves to the weight of irrational dogmas, to the contradictions of doubt without peace and absurdity without escape, or to the curses of despair and nothingness. Perhaps not a few of you have some religion...

[*Latin ed. p. 395*]

Acts of Pope Paul VI, paragraph 395: Imprecise and repugnant concepts; perhaps they think of faith as that which it precisely is not: an offense to the intellect, a chain to progress, an humiliation of man, a sadness to life. Perhaps some of you are more eager, and therefore unconsciously more capable of grasping the flash of light, because, if they do not sleep in idleness and ignorance, the darkness of their atheism widens their pupils towards a laborious effort to decipher in the dark the where and the why of things. Christianity is joy. We will not today offer a single ray of the Paschal light to all those who wish to receive it, as a wish, as a gift, as a sign at least of Our greatest affection, but especially to you, Christians, to you, faithful Catholics, who are already open to this illumination. It is the first ray of Easter, that is, of the resurrected life in Christ and in us who wish to be Christians; and it is joy. Christianity is joy. Faith is joy. Grace is joy. Remember this, O men, sons, brothers, and friends. Christ is joy, the true joy of the world. The Christian life, yes, is austere; it knows pain and renunciation, it demands penance, it embraces sacrifice, it accepts the cross, and, when necessary, it confronts suffering and death. But in its definitive expression, Christian life is blessedness. Remember the program speech of Christ, precisely on the Beatitudes. Thus, it is essentially positive; it is liberating, purifying, transformative: everything in it is reduced to good, and therefore to happiness in Christian life. It is human. It is more than human, permeated as it is by a living and ineffable presence, the Holy Spirit, the Spirit of Christ, which comforts it, supports it, enables it to do greater things, and prepares it to believe, to hope, to love. It is supremely optimistic. It is creative. It is happy today, awaiting a fuller happiness tomorrow. Why do we dwell on this aspect of the Paschal feast? Why do we resolve religious

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life into human happiness? It is easy to understand. Because we wish to offer to all the experience of Christianity, which is nothing other than the derivation of the Paschal mystery, in its true terms, which are those of the solution and satisfaction of human problems! Therefore, to you who suffer, especially, we wish a blessed Easter; to you who still hunger and thirst for justice, to you who work, to you who toil, may the Easter be good and consoling. To you young people, who have the instinct for happiness, we wish that you may discover its source, beyond the sensible screen, beyond...

[*Latin ed. p. 396*]

Acta Apostolicae Sedis - Official Commentary 396, concerning the pleasure, beyond mere success, in the profound reality of life, which only Christ reveals. To you, Christians, especially, that you may know how to savor what you possess, and that you may give to the world the defense, of which it so greatly needs today, that of true joy, we send our Paschal greeting. And as we extend this greeting to Rome, to the Church, to our brothers still separated from us, to those who believe in God, and even to those who still do not believe, or who no longer believe, and as we have a thought of heartfelt compassion for the victims of misfortunes, of which news has come this night, we bestow upon all humanity, upon the world, as witnesses of truth and life, Our Apostolic Blessing.

II. To all the faithful Catholics of the entire world, on the day before the supplication was to be held, on the second Sunday after Easter, to the priests, religious members of sacred congregations, and sacred virgins, a grace is to be obtained from the Lord. * "Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest." * (Matthew 9:38). Gazing anxiously upon the vast expanse of verdant spiritual fields, which throughout the world await priestly hands, a heartfelt invocation to the Lord springs forth from the soul, according to the invitation of Christ. Yes, today as then, "the harvest is plentiful, but the labourers are few": few, in comparison to the increased needs of pastoral care; few, in the face of the demands of the modern world, its tremors of unrest, its needs for clarity and light, which require understanding, open, and up-to-date teachers and fathers; few, still, in the face of those who, although distant, indifferent, or hostile, nevertheless desire in the priest a living, irreproachable model of the doctrine which he professes. And above all, these priestly hands are scarce.

Therefore, the Most Blessed Father, returning from the Paschal celebrations, pronounced these words of prayer in various languages to the faithful.

On April 11, 1964. Cf. Matthew 9:38. Ibid. 9:37.

[*Latin ed. p. 397*]

From the Acts of Pope Paul VI, paragraph 397, in the mission fields,

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wherever there are men and brothers to be instructed, to be aided, to be consoled. This Sunday, which in the Roman Liturgy takes its name from the Gospel of the Good Shepherd, may see the generous ranks of Catholics throughout the world united in a single pulse of prayer, to invoke from the Lord the workers necessary for His harvest. And so that this World Day of Prayer for Vocations to the Priesthood and Religious Life may have that resonance which it deserves, We have desired to address Our encouraging words to all Our most beloved children, so that none may fail in so grave and responsible a duty. The problem of a sufficient number of priests touches closely all the faithful: not only because the religious future of Christian society depends upon it, but also because this problem is the precise and inexorable index of the faith and love of the individual parish and diocesan communities, and a testimony to the moral soundness of Christian families. Where numerous vocations to the ecclesiastical and religious state flourish, there is lived generously according to the Gospel: there is a sign that there are fervent and good parents, who not only do not fear, but are truly pleased and honored to give their children to the Church; there are zealous and faithful priests, for whom the continuation of their priesthood is the first and most important program of pastoral care; and above all, there are generous and open young people, pure and courageous, who, nourished by the Eucharist and sensitive to the voice of Christ, know how to foster in their young hearts the desire to serve the Church one day, and to dedicate themselves to souls for their entire lives, to reproduce in themselves the features of the Good Shepherd, and to faithfully follow in His footsteps. Let our prayer therefore rise to Heaven: from families, from parishes, from religious communities, from the wards of hospitals, from the throng of innocent children, that vocations may increase, and be conformed to the desires of the Heart of Christ. Thus we shall pray: "O Jesus, divine Shepherd of souls, who called the Apostles to make them fishers of men, draw to Yourself still ardent and generous young souls, to make them Your followers and Your ministers; make them partakers of Your thirst for universal Redemption, for which You renew Your Sacrifice on the altars. You, O Lord, «always live to intercede for us»." (Hebrews 7:25).

[*Latin ed. p. 398*]

Acta Apostolicae Sedis - Commentarium Officiale 398: "Aperite illis horizontes totius mundi, ubi tacita preces tot fratrum exigent lucem veritatis et calorem amoris; ut, respondentes ad vocationem vestram, prolongent hic missionem vestram, aedificent Corpus Mysticium vestrum, quod est Ecclesia, et sint 'sal terrae', 'lux mundi'. Extendite, Domine, vocationem vestram amantissimam etiam ad multas animas feminarum probatarum et generosarum, et infundite eis desiderium perfectionis evangelicae, et dedicationem ad ministerium Ecclesiae et

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fratrum indigentes auxilio et caritate. Sic sit. 4. Ut pignus particularum praedilectionum Domini super eos qui, coniungentes preces nostras, hodie ad caelum offerent suas preces, de corde impartimus vobis, carissimi filii et filiae, Benédictionem Apostolicam nostram, quam extendimus praesertim ad omnes sacerdotes et animas consecratas, et ad eos qui, in seminariis et in domibus religiosis, parant se in pietate, in studio, in sacrificio ad ascendendum ad Altare, ad esse unum diem cooperatorum ordinis sacerdotis. III. Christifidelibus Salvatorianae Reipublicae, cum Eucharisticus ex universa natione Conventus finem haberet. * Carissimi Filii: Peracti sunt iam quinquaginta anni ab eo tempore quo venerabilis et sanctus predecessor noster, Papa Pius X, erexit Provinciam ecclesiasticam in qua articulantur dioeceses quae configurant vitam religiosam El Salvadoris. Ad commemorationem eventus tam trascendentalis, voluistis, sequentes invitationem vestrorum zelantissimorum Pastorum, reddere homenagium actionis gratiarum Domino in Sacramento Altaris per celebrationem Congressus Eucharistici Nationalis qui hodie solemniter clauditur. Nunc ergo quod oculos vestros sunt versos ad Christum sacramentatum, salutamus vos hac salute per quam, ex parte, desideramus exprimere magnum affectum quem cor nostrum sentit pro vobis, admirationem...” * Matth. 5, 13. * Die 19 mensis Aprilis a. 1964.

[*Latin ed. p. 399*]

The Acts of Pope Paul VI, page 399, which merit your traditions, and, furthermore, to inspire fervor and enthusiasm in you. Therefore, with the simplicity of a familiar conversation, We shall offer you some thoughts that We choose from among so many that crowd Our mind when We come into contact with you. The development of the ecclesiastical organization, with the erection of the Archdiocese, has undoubtedly provided new resources for the exercise of the apostolate. You know how to appreciate this, and the history of your country in this half-century can speak of the gratitude you feel towards the Holy Father of the Eucharist, who opened this new chapter for the expansion and spiritual dynamism of yourselves. We know that in this gratitude, the affection and adherence that distinguish you towards the See of Peter, the rock upon which the entire Church is founded, center of unity and impetus, guarantee of purity in faith, and certain promise of Christian fruitfulness, also find their most beautiful meaning. This consoles Us, and We encourage you to persevere in such sentiments. The spiritual tension created by the event of the Congress, We shall say to you in the second place, demands from you constant attention to growth in the life of grace, in the life in Christ. To preserve the heritage inherited, if it can constitute a difficult task in itself in this age, is not sufficient in a truly Christian program: it is necessary to enrich, to increase, the always fruitful spiritual treasure received from our forefathers; to avoid decline, it is

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necessary constantly to revitalize works, institutions, culture, everything, with the always effective leaven of the Gospel, in the light of which new times can and should be guided. Finally, behold the emotion of Our spirit, which at this moment has its meeting with yours before the tabernacle, before the God of Loves. God is with us: *et habitavit in nobis*, yes, He has willed to continue living with us: in the factory, in the field, in the city. With Him, as it were, hand in hand, We would now like to approach each of you to whisper in your ear the word of life, the saving idea; We would especially like to enter your homes, where He particularly desires to have His dwelling, like in an oasis of peace. The effort made, as preparation for the Congress, for the moralization of marriage and the family, has already borne fruit; others perhaps still await their complete maturity, the final decision on your part. Nothing that is contrary to the law of God serves to build the city.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Commentarium Officiale; and conversely, in the sanctity of familial bonds, in the sacred respect for the sources of human life, true social progress will find its firmest foundation. Beloved Sons: Many of your cities bear the names of Saints; your very Nation, which gazes upon the Pacific with an air of proud and noble sovereignty, is also honored with the designation of the Divine Savior. We have not only the hope, but even the certainty, that you will continue to do honor to such titles in your activities, in the home, in education, in social and civic relations. We ask God, through the intercession of the Most Holy Virgin, that, as the most notable fruit of these solemnities, a springtime of ecclesiastical and religious vocations may gladden the halls of your training centers. May your Congress be a historical date in the spiritual rebirth of the Nation. We offer these prayers to the Eucharistic King, raising suppliant hands, while we send to you, most esteemed Cardinal Legate, to the venerable Archbishops and Bishops present there, to the high Authorities of that beloved Republic, to the Clergy and faithful all of El Salvador, a particular Apostolic Blessing.

NUNTIUS SCRIPTO DATUS

To the Most Reverend Father Joseph, Cardinal of the Holy Roman Church, da Costa Nunes, Prefect of the Sacred Congregation for Religious Orders, Societies, and Congregations, acting in the parts of Ulyssipone, when there was held another of the Assemblies of Religious Members from the entire Lusitanian nation.

We greet with the greatest pleasure the II National Congress of Religious of Portugal, which desires to study in depth the various aspects of recruitment, selection, assistance, and formation of religious vocations. We wish to address a word of lively satisfaction to its diligent promoters, to the mem-

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bers of the honorary and executive committees; a word of thanks to those who helped in the preparation of the Congress, to those who contributed to it with their own study and their own experience.

[*Latin ed. p. 401*]

To those who participate in these events, paying homage to duty, fidelity, and affection for the Church. The strength and beauty of the Catholic Church lie in its unity; and whenever this unity is celebrated, even in particular and momentary manifestations, comfort and hope are kindled in the heart. We desire to highlight and witness this comfort and hope, directing Our thoughts to the esteemed Religious of Portugal gathered in a congress, admiring their zeal in paying deep attention to such a vast problem – which is always grave, always urgent, always delicate – noting their diligence in understanding the terms in which this problem is presented in the life of the Church itself, and appreciating their effort in coordinating the purposes and activities of each for a more efficient and more fruitful common work. They are well aware of the esteem, the love, the maternal solicitude that the Holy Church nurtures and incessantly manifests for the states of perfection. May this intimate knowledge inspire a renewed fervor in their efforts to give ever greater intensity to the life consecrated to evangelical perfection, and to favor an ever more widespread extension of the same, through the promotion of vocations. Indeed, those who live in a state of perfection have a special responsibility in promoting the pastoral work in favor of religious vocations. They know what a religious vocation consists of, they are in a position to discover its signs, to demonstrate its beauty, to indicate its spiritual advantages, and they must give witness to it through their life and their actions, in order to radiate and inspire in young souls the ideal of practicing the evangelical counsels. As the prayer of the Lord of the harvest, "Ut mittat operarios in messem suam," is fervently raised from the souls of those participating in this present Congress, they feel a new encouragement to the example of religious sanctity and to the constant exercise of a thoughtful apostolic zeal. These considerations highlight two of Our particular desires concerning religious life. The first pertains to the authenticity of the asceticism and spirituality of those who aspire to perfection, and to the fact that they consecrate, in imitation and love of Christ, the entire day, all their talents, all their affection. Indeed, in order that the religious state may shine more brightly through sincere fidelity to the following of Christ, than through its external and formal signs, than through its special privileges.

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Commentarium Officiale concerning its particular activities, so that, in the Religious order, the Church may honor it, and the world may admire the exemplary practice of the love of God,

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through the generous observance of religious vows. The second pertains to the sense of belonging to the Church of God, which should always animate religious life; this sense, far from being diminished by the fact that the religious state is configured by its own rules – suitable for its interior growth and its outward effulgence in works of charity and apostolate – is itself nourished by that charity which should always more closely unite it with the hierarchical and communal body of the Holy Church, and in which Christian perfection should be expressed in mutual love and in the unity of sentiments and works. Making vows that precious fruits may crown all the studies and labors of the Congress participants, and invoking upon them the abundance of divine gifts, of which Our Apostolic Blessing is a pledge, which We wholeheartedly grant them, We wish once again to confirm Our paternal encouragement, to encourage their purposes, and to comfort them in their diligent apostolic activities. Finally, beloved Son, who will represent the Sacred Congregation of Religious at this Congress, We grant you the faculty to impart the Papal Blessing, with the attached plenary Indulgence, to be obtained under the usual conditions of the Church. Vatican, March 21, 1964. PAULUS PP. VI.

[*Latin ed. p. 403*]

The Sacred Consistorial Congregation, 403, ACTA SANCTISSIMAE CONGREGATIONIS CONSISTORIALIS, concerning ecclesiastical appointments.

His Most Holy Lord Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, appointed new pastors to the following churches:

On February 29, 196%, to the titular episcopal see of Dibon, Most Reverend Father Gerard Martínez Madrigal, formerly Bishop of Garzón and Neiva.

On March 8, to the cathedral church of Garzón-Neiva, Most Reverend Father Joseph de Jesus Pimiento Rodríguez, formerly Bishop of Montería.

On March 15, to the metropolitan church of Panamá, Most Reverend Father Thomas Albert Clavel Méndez, formerly Bishop of David.

On March 18, to the newly erected cathedral church of Saint James of Veraguas, Most Reverend Father Mark Gregory McGrath, formerly titular Bishop of Caecyrrhinum.

On March 22, to the newly erected territorial prelature of Chulacan, Reverend Father John Conway McNabb, a member of the Order of Discalced Friars of Saint Augustine.

On March 29, to the territorial abbey of Saint Paul outside the Walls, Reverend Father John Baptist Franzoni, a member of the Casinese Congregation of the Order of Saint Benedict.

On April 5, to the cathedral church of Ibagué, Most Reverend Father

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Joseph Joachim Flórez Hernández, formerly Bishop of Duitama.

To the titular episcopal see of Cefalà, Reverend Father Ferdinand Azcárate, of the Society of Jesus, whom he appointed as an Auxiliary to Most Reverend Father Evelio Diaz y Cía, Archbishop of Saint Christopher of Havana.

To the titular episcopal see of Sulianita, Reverend Father Alfred Llaguno Canals, General Vicar of the archdiocese of Saint Christopher of Havana, whom he appointed as an Auxiliary to Most Reverend Father Evelio Diaz y Cía, Archbishop of Saint Christopher of Havana.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Official Commentary — To the titular bishop of the Church of Villa Nova, Reverend Father Dominic Saint Quadri, from the clergy of the diocese of Bergamo, Urban, priest, counselor to Italian workers in Christian Societies, whom he appointed as an Auxiliary to the Most Reverend Father Gaudentius Binacchi, Bishop of Pinerolo. — To the titular bishop of the Church of Aquae Regiae, Reverend Father William Joseph McDonald, from the archdiocese of St. Francis in California, Rector of the Catholic University of the United States of America in the city of Washington, whom he appointed as an Auxiliary to the Most Reverend Father Patrick L. O'Boyle, Archbishop of Washington. — To the titular bishop of the Church of Aggerita, Reverend Father John S. Spence, parish priest of the Most Sacred Heart of Jesus, from the archdiocese of Washington, whom he appointed as an Auxiliary to the Most Reverend Father Patrick L. O'Boyle, Archbishop of Washington. on March 21st. — To the titular bishop of the Church of Beneventum, Reverend Father Charles Oviedo Cavada, a member of the Order of the Blessed Virgin Mary of Mercy for the redemption of captives, whom he appointed as an Auxiliary to the Most Reverend Father Emmanuel Sánchez Beguiristain, Archbishop of the Most Holy Conception. on March 23rd. — To the cathedral church of Montería, Reverend Father Michael Anthony Medina y Medina, formerly the titular bishop of Cephasius. on March 21st. — To the titular bishop of the Church of Caecirita, Reverend Father Edward Pironio, from the clergy of the diocese of Merced, whom he appointed as an Auxiliary to the Most Reverend Father Anthony Joseph Plaza, Archbishop of La Plata. — To the titular bishop of the Church of Aqua Alba in Mauritania, Reverend Father Alphonsus Paul Desideratus Gaudron, formerly the bishop of Évreux. on March 25th. — To the archiepiscopal church of Barcelona, Reverend Father Gregory Modrego and Casáus, formerly the archbishop-bishop of the same diocese. on March 27th. — To the archiepiscopal church of Madrid, Reverend Father Casimir Morcillo González, formerly the archbishop of Caesaraugusta. on April 12th. — To the metropolitan church of Oviedo, Reverend Father Vincent Enrique and Tarancón, formerly the bishop of Solsona. on May 13th. — To the titular bishop of the Church of Rusadita,

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Reverend Father Paul Hnilica, a member of the Society of Jesus.

[*Latin ed. p. 405*]

Sacred Congregation for the Propagation of the Faith 405

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

Of AMBATONDRAZAKA

DECREE Concerning the Erection of a New Cathedral Church

Since the present cathedral church of the diocese of Ambatondrazaka, located on the island commonly called Madagascar, appears to be not sufficiently spacious and adorned, the Most Excellent and Reverend Lord Francis Vollaro, Bishop of the aforementioned diocese of Ambatondrazaka, presented humble petitions to this Sacred Congregation, requesting that a new church, recently constructed in the city of "Ambatondrazaka" and dedicated to the Most Holy Trinity, be granted the title of cathedral church. Therefore, this Sacred Council, having maturely considered the matter, and deeming it fitting to grant the petitions of the aforementioned Bishop of the diocese of Ambatondrazaka, by the present Decree, has decided to grant to the new church, constructed in the city of "Ambatondrazaka" and dedicated to the Most Holy Trinity, the privileges and honors of a cathedral church.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 26th day of the month of February, in the year of Our Lord 1964.

G. P. Card. AGAGIANIAN, Prefect.

L. i% S. f. Petrus Sigismoridi, Archbishop titular of Neapolis in Pisidia, Secretary.

BOMBAY

DECREE Concerning the Erection of a New Cathedral and Metropolitan Church

Since the church dedicated to the Most Holy Name of Jesus, located in the city of Bombay, has, from the beginning of the year 1942, served as the pro-cathedral of the archdiocese of Bombay, the Most Eminent and Reverend Cardinal Valerianus...

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - Official Commentary » The Archbishop, Gracias, of the same archdiocese, presented prayers to this Sacred Congregation, so that the aforementioned church might be elevated to the office of a cathedral and metropolitan church. This Sacred Council, considering the

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propagation of the Christian Name, having maturely pondered the matter, and deeming it fitting to grant the request of the Most Reverend Archbishop, having offered prayers beforehand, hereby decrees that the church dedicated to the Most Holy Name of Jesus is raised to the dignity of a cathedral within the archdiocese of Bombay, and grants to it the privileges and honors pertaining to that rank. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 3rd day of the month of March in the year of Our Lord 1964. G. P. Card. AGAGIANIAN, Prefect. D. © S. f. Petrus Sigismondi, Archbishop titular of Neapolis in Pisidia, from the Secretariat.

[*Latin ed. p. 407*]

407 Sacred Roman Rota. ACTA TRIBUNALIUM. SACRED ROMAN ROTA. Citatio edictalis. LANSINGEN. Concerning the nullity of marriage (Kaminski - Brunk). Since the actual place of residence of Mr. Richard Brunk, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), at the eleventh hour of the day, on July 25, 1964, to resolve the doubt, or to subscribe to the following doubt: Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the parish priests, and all those who have knowledge of the aforementioned Mr. Richard Brunk's place of residence, are to take care that he is duly informed of this edictal citation.

* Boleslaus Filipiak, Secretary from the Chancery of the Sacred Roman Rota, April 22, 1964. Marius F. Pompedda, Notary.

* Since the current place of residence of Mr. Richard Brunk, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 25, 1964, at 11 o'clock, to resolve or subscribe to the doubt mentioned below: Does the nullity of the marriage exist, in these cases? The Ordinaries of the places, the curés, the priests, and the faithful who have knowledge of the place of residence of said Mr. Richard Brunk, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 408*]

Acts of the Apostolic See - Official Commentary 408. ROMAN CURIA DIARY. Monday, April 20, 1964, the Holy Father Paul VI received, in a solemn Audience, His Excellency Professor HAHN-BEEN LEE, the first Extraordinary Envoy and Minister Plenipotentiary of Korea, for the presentation of his Credentials. Thursday, April 23, 1964, the Holy Father Paul VI received in an official visit Their Majesties, King FREDERICK IX and Queen INGRID of Denmark.

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SECRETARY OF STATE. APPOINTMENTS.

By Letters of the Secretary of State, the Holy Father Paul VI, happily reigning, deigned to confirm:

Extraordinary Secret Chamberlains of His Holiness:

July 19, 1963.

Monsignor Fanelli Francesco (San Severo).

Monsignor Sessa Mario (San Severo).

Monsignor Salvagno Tullio (Chioggia).

Monsignor Bonizzoni Alfredo (Crema).

Monsignor Bonomi Giovanni (Crema).

Monsignor Capetti Bellino (Crema).

Monsignor Grassi Scalvini Giovanni (Crema).

Monsignor Groppello Francesco (Crema).

Monsignor Lucchi Gabriele (Crema).

Monsignor Madeo Angelo (Crema).

Monsignor Patrini Angelo (Crema).

Monsignor Patrini Tommaso (Crema).

Monsignor Pianteli Francesco (Crema).

Monsignor Altieri Pasquale (Montevergine).

Monsignor Ancarani Nevio (Rimini).

Monsignor Andreini Giovanni (Treviso).

Monsignor Arlandini Giovanni (Wechte).

Monsignor Belsito Antonio (Trani).

Monsignor Berardi Guido (Fano).

[*Latin ed. p. 409*]

Diarium Romanae Curiae, July 27th through August 3rd, 1963.

Most Reverend Bernini Dante (Viterbo).

Most Reverend Carminati Angelo (Lodi).

Most Reverend Castellano Franco (Sorrento).

Most Reverend Cavazzoni Valentino (Piacenza).

Most Reverend Chiarini Peter (Teramo).

Most Reverend Cipriani Settimio (Fiesole).

Most Reverend De Girolamo Anthony (Ischia).

Most Reverend Del Prete Anthony (Aversa).

Most Reverend De Panfilis Italo (Valva and Sulmona).

Most Reverend De Petro Vito (Caltagirone).

Most Reverend De Santis Mario (Troia).

Most Reverend Di Martino Raffaele (Castellammare di Stabia).

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Most Reverend Doino Angelo (Muro Lucano).
Most Reverend Ferrante Giuseppe (S. Marco and Bisignano).
Most Reverend Ferrari Giovanni (Albenga).
Most Reverend Fontana Gianluigi (Bergamo).
Most Reverend Forino Vincenzo (Muro Lucano).
Most Reverend Gioacchini Delfo (Civitacastellana).
Most Reverend Golia Carmelo (Benevento).
Most Reverend Greco Raffaele (Lech).
Most Reverend Jaria Anthony (Reggio Calabria).
Most Reverend Jurilli Michele (Bari).
Most Reverend Macchione Anthony (Aversa).
Most Reverend Manfredi Manfredo (Civitacastellana).
Most Reverend Meies Domenico (Aversa).
Most Reverend Miglietta Mario (Brindisi).
Most Reverend Musso Domenico (Alba).
Most Reverend Natalini Oreste (Spoleto).
Most Reverend Palmesano Giovanni (Calvi).
Most Reverend Pugliese Francesco (Tropea).
Most Reverend Roberti Nazareno (Segni).
Most Reverend Roselli Sante (Ruvo).
Most Reverend Sole Francesco (Alghero).
Most Reverend Tombari Amedeo (Nepi and Sutri).
Most Reverend Tortoriello Felice (Muro Lucano).
Most Reverend Vallorani Giuseppe (Montalto).
Most Reverend Zarletti Francesco (Viterbo).
Most Reverend Bonaiuto Nicolò (Trapani).
Most Reverend Barone Giuseppe (Trapani).
Most Reverend Catalano Albert (Trapani).
Most Reverend Manuguerra Michele (Trapani).
Most Reverend Cassisa Salvatore (Trapani).
Most Reverend Campanile Anthony (Trapani).
Most Reverend Accardi Luciano (Trapani).
Most Reverend Tosto Andrea (Trapani).
Most Reverend Bavdaz Vladislao (Gorizia).
Most Reverend Bovone Albert (Alessandria).
Most Reverend Cerroni Evaristo (Tivoli).

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Most Reverend Chiappafreddo Franco (Rome).

[*Latin ed. p. 410*]

Acta Apostolicae Sedis - Official Commentary 410, August 3rd.
Most Reverend Felici Luigi (Ferentino).
Most Reverend Massani Luigi (Rome).
Most Reverend Mester Stefano (Esztergom).
Most Reverend Morino Claudio (Acqui).
Most Reverend Parisella Innocenzo (Gaeta).
Most Reverend Ranaudo Arcangelo (Benevento).
Most Reverend Rocconi Martino (Zara).
Most Reverend Sanna Giovanni (Sassari).
Most Reverend Caliandro Tommaso (Oria).
Most Reverend Cannalire Antonio (Oria).
Most Reverend D'Ippolito Ferdinando (Oria).
Most Reverend Putignano Angelo (Oria).
Most Reverend Saraceno Fiorenzo (Oria).
Most Reverend Agustoni Gilberto (Lugano).
Most Reverend Finelli Giacinto (Rome).
Most Reverend De Magistris Luigi (Cagliari).
Most Reverend Csertö Alessandro (Esztergom).
Most Reverend Orlandi Giuseppe (Todi).
Most Reverend Vinci Marcello (Rome).
Most Reverend Tomko Giuseppe (Kosice).
Most Reverend Spina Nicola (Ripatransone).
Most Reverend Magliocchetti Francesco (Veroli - Frosinone).
Most Reverend Minotti Luigi (Veroli - Frosinone).
Most Reverend Mizzoni Gerardo (Veroli - Frosinone).
Most Reverend Paniccia Antonio (Veroli - Frosinone).
Most Reverend Aurati Augusto (Urbino).
Most Reverend Panchetti Cesare (Florence).
Most Reverend Raimondi Giuseppe (Catanzaro).
Most Reverend Richiardone Alfredo (Pinerolo).
Most Reverend Salvi Agostino (Bergamo).
Most Reverend Corazza Giovanni (Treviso).
Most Reverend Favarin Frederick (Treviso).
Most Reverend Anastasio Leandro (Naples).
Most Reverend Bianco Augusto (Asti).
Most Reverend Bonomo Nicola (Benevento).

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Most Reverend Guerriero Pasquale (Nola).
Most Reverend Martignon Bruno (Treviso).
Most Reverend Tosi Sante (Piacenza).
Most Reverend Bassi Elio (Udine).
Most Reverend De Muri Giovanni (Padua).
Most Reverend Fidelbo Giuseppe (Termoli).
Most Reverend Girardi Matteo Lino (Padua).
Most Reverend Ros Giovanni (Vittorio Veneto).
Most Reverend Russo Antonio (Nocera de' Pagani).
Most Reverend Striano Vincenzo (Nocera de' Pagani).
Most Reverend Vicedomini Vincenzo (Nocera de' Pagani).
Most Reverend Cerchi Autari (Rome).
Most Reverend Leoni Aldo (Mantova).
Most Reverend Simeone Edward (Calvi e Teano).

[*Latin ed. p. 411*]

Diarium Romanæ Curiae: Camerarii d'honore in habitu paonaceo Suæ Sanctitatis: 18 Julii » » » » » » » » »)) » 19-20 » ●27 » » » 30 » » » ●●31 » » » » » » » » » » » » » » » » » » 1963. Monsignor Ahlert Rodolfo (Aachen). » Monsignor Bigenwald Riccardo (Aachen). » Monsignor Blass Henricus (Aachen). » Monsignor Boonen Philippus (Aachen). Monsignor Brucherseifer Carolus (Aachen). » Monsignor Dreissen Iosephus (Aachen). Monsignor Fog Egidius (Aachen). » Monsignor Haerten Gulielmus (Aachen). » Monsignor Harnacke Franciscus (Aachen). Monsignor Hoffmann Carolus (Aachen). » » Monsignor Hostenkamp Henricus (Aachen). » Monsignor Jansen Gulielmus (Aachen). » Monsignor Knippen Antonius (Aachen). Monsignor Kradepohl Antonius (Aachen). » Monsignor Licht Augustinus (Aachen). » Monsignor Molis Michael (Aachen). » Monsignor Palm Ludgerus (Aachen). Monsignor Roeckerath Michael (Aachen). » Monsignor Schulte-Wieschen Iosephus (Aachen). » Monsignor Stegerhütte Ioannes (Aachen). Monsignor Stephany Ericus (Aachen). » Monsignor Theisen Edgardo (Aachen). Monsignor Thelen Gulielmus (Aachen). » Monsignor Willemsen Theodorus (Aachen). » Monsignor Concina Ioannes Maria (Concordia). » Monsignor Chiavazza Carolus (Turin). Monsignor Vigo Andreas (Turin). » » Monsignor Fusaroli Victor (Cesena). » Monsignor Marchi Iosephus (Cesena). Monsignor Della Valentina Ioannes (Concordia) Monsignor Fratta Gulielmus (Concordia). » Monsignor Muzzatti Vincentius (Concordia). » Monsignor Pascotto Sante (Concordia). » Monsignor Spangaro Ludovicus (Concordia). » Monsignor Capobianco Paulus (Gaeta). » Monsignor Fiore Ludovicus (Gaeta). » Monsignor Santantonio Petrus (Gaeta). » Monsignor Fasti Antonius

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(Seckau). » Monsignor Gliebe Otto (Seckau). » Monsignor Hansemann Georgius (Seckau). » Monsignor Juri Germanus (Seckau). Monsignor Kiegerl Carolus (Seckau). » Monsignor Lippe Antonius (Seckau). » Monsignor Rossi Ernestus (Seckau). » Monsignor Woworsky Iosephus (Seckau). Monsignor Zehrer Franciscus (Seckau). » Monsignor Berndorff Paulus (Colonia). 411

[*Latin ed. p. 412*]

Acta Apostolicae Sedis - Official Commentary 412, July 31st through August 3rd, and August 14th, 1963.

Most Reverend Boos Giuseppe (Cologne).

Most Reverend Kremers Guglielmo (Cologne).

Most Reverend Stinner Clemente (Cologne).

Most Reverend Arnoffi Marino (Ferrara).

Most Reverend Giacometti Cesare (Imola).

Most Reverend Gualandi Dario (Imola).

Most Reverend Mongardi Alberto (Imola).

Most Reverend Naldi Sebastiano (Imola).

Most Reverend Rossi Roberto (Imola).

Most Reverend Sermasi Giuseppe (Imola).

Most Reverend Ferro Mario (Trapani).

Most Reverend Bet Angelo (Vittorio Veneto).

Most Reverend Pizzinate Angelo (Vittorio Veneto).

Most Reverend Piai Carmelo (Vittorio Veneto).

Most Reverend Andriani Giuseppe (Brindisi).

Most Reverend Blanc Angelo (Pinerolo).

Most Reverend Camerini Livio (Faenza).

Most Reverend Goretti Sergio (Città di Castello).

Most Reverend Casazza Antonio (Bobbio).

Most Reverend Kutny Giuseppe (Tarnów).

Most Reverend Randazzo Giuseppe (Caltanissetta).

Most Reverend Zoli Mario (Faenza).

Most Reverend Cian Giacomo (Gorizia).

Most Reverend Briotti Giuseppe (Palestrina).

Most Reverend Damizia Enrico (Palestrina).

Most Reverend Daidone Giovanni (Acireale).

Most Reverend Mylanyk Giorgio (Premislia dei Ruteni).

Most Reverend Baco Girolamo (Mileto).

Most Reverend Fioravanti Alberto (Nepi).

Most Reverend Stella Orazio (Trani).

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HONORS:

By Apostolic Briefs, dated September 10, 1963, the Holy Father Paul VI, happily reigning, deigned to bestow the following honors upon the Members of the Extraordinary Missions sent for the joyous occasion of His Coronation:

The Grand Cross of the Order of Pius:

To His Excellency Luigi Roque Gondra, Ambassador to the Holy See (Strasbourg).

To His Excellency Evandro Lins e Silva, Minister of Foreign Affairs (Brazil).

To His Excellency Pietro Lira Urquieta, Ambassador to the Holy See (Chile).

To His Excellency Camillo Alliali, Minister Delegate for Foreign Affairs (Ivory Coast).

To His Excellency Sourou Migan Apithy, Vice-President of the Republic (Dahomey).

To His Excellency Alberto Coloma Silva, Ambassador to the Holy See (Ecuador).

To His Excellency Giorgio Pompidou, Prime Minister (France).

[*Latin ed. p. 413*]

From the Roman Curial Diary:

To His Excellency, Louis Beltranena Sinibaldi, Ambassador to the Holy See (Guatemala).

To His Excellency, Simon Desvarieux, Ambassador to the Holy See (Haiti).

To His Excellency, William R. Tolbert, Vice-President of the Republic (Liberia).

To His Excellency, Peter Werner, Head of Government (Luxembourg).

To His Excellency, Peter Blanchy, Head of Government (Principality of Monaco).

To His Excellency, Michael d'Escoto Muñoz, Ambassador to the Holy See (Nicaragua).

To His Excellency, Raul Sapena Pastor, Minister of Foreign Affairs (Paraguay).

To His Excellency, Armando González Tamayo, Vice-President of the Republic (Dominican Republic).

To His Excellency, Alexander Gallinai Heber, Ambassador to the Holy See (Uruguay).

The Grand Cross of the Order of Saint Gregory the Great, civil class:

To His Excellency, Francis Christian Erasmus, Ambassador (South

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Africa).

To His Excellency, Joseph M. Martin Jauregui, Ambassador (Strasbourg).

To His Excellency, Christian Broda, Federal Minister of Justice (Austria).

To His Excellency, F. J. Blakeney, Ambassador (Australia).

To His Excellency, Andrea Schöller, Grand Marshal of the Court (Belgium).

To His Excellency, Paul Mushiete, Ambassador (Congo - Leopoldville).

To His Excellency, Ernesto Trigueros Alcaine, Ambassador (El Salvador).

To His Excellency, Francis Acosta Yépez, Minister of Defense (Equator).

To His Excellency, Mechecha Hailé, Minister to the Holy See (Ethiopia).

To His Excellency, Andrea Mintsa, Ambassador (Gabon).

To His Excellency, Osei Bonsu, Ambassador (Ghana).

To His Excellency, Mohamed Abdul Rauf, Minister to the Holy See (India).

To His Excellency, Nuri Jamil, Ambassador (Iraq).

To His Excellency, Mariano Rumor, Minister of the Interior (Italy).

To His Excellency, Giacinto Bosco, Minister of Grace and Justice (Italy).

To His Excellency, Mario Martinelli, Minister of Finance (Italy).

To His Excellency, Sayd Khalid Mohamed Jaffar, Ambassador (Kuwait).

To the Reverend Giovanni Ardant, Governor of the Prince's Palace (Principality of Monaco).

To His Excellency, Clarenzio Beeby, Ambassador (New Zealand).

To His Excellency, A. C. W. Beerman, Minister of Justice (Netherlands).

To His Excellency, the Grand Cross of Obedience, Don Enzo of Naples Rampolla, Prince of Resuttano (Order of Malta).

To His Excellency, Abdur Rahman Khan, Ambassador (Pakistan).

To His Excellency, Cesare Bengzon, President of the Supreme Court of Justice (Philippines).

To His Excellency, Gian Luigi Bert, Secretary of State for the Interior (San Marino).

To His Excellency, Andrea Guillabert, Minister of Justice (Senegal).

To His Excellency, A. I. Demby, Minister of Mines (Sierra Leone).

To His Excellency, Kamanda Bongay, Minister of Labor (Sierra Leone).

To His Excellency, Joseph Lacalle, Minister of Aviation (Spain).

To His Excellency, Joseph M. Martínez Sánchez Arjona, Minister of Housing (Spain).

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To His Excellency, Chitti Sucharitakul, Ambassador (Thailand).

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - Official Commentary by His Excellency Pana Ombri, Minister of State (Togo). By His Excellency Timoteo Bazarrabusa Hina, High Commissioner in London (Uganda), and by His Excellency Don Luigi Posadas Montero, Ambassador (Uruguay).

The Grand Cross of the Order of Saint Sylvester:

To His Excellency Pietro J. Frias, Ambassador (Strasbourg).

To His Excellency Giovanni Van Den Bosch, Ambassador (Belgium).

To His Excellency Giovanni Meuwenhuys, Ambassador (Belgium).

To His Excellency Carlo Casap, Ambassador (Bolivia).

To His Excellency Candido da Mota Filho, Ambassador (Brazil).

To His Excellency Senator Benedetto Valadares, Ambassador (Brazil).

To His Excellency Father Juárez Tavora, Ambassador (Brazil).

To His Excellency Giovanni Lozano y Lozano, Ambassador (Colombia).

To His Excellency Hernando Sorzano, Ambassador (Colombia).

To His Excellency Robert Cordero d'Aubuisson, Ambassador (El Salvador).

To His Excellency Giorgio Mantilla Ortega, Ambassador (Ecuador).

To His Excellency Cristoforo Bonifaz Jijon, Ambassador (Ecuador).

To His Excellency J. von Herwarth, Secretary of State (Germany).

To His Excellency Goppel Alfonso, President of the Council of Ministers of Bavaria (Germany).

To His Excellency Robert Azurdia Paiz, Ambassador (Guatemala).

To His Excellency Giuseppe Falla Aris, Ambassador (Guatemala).

To His Excellency Giulio Luigi Sandoval de Larromana, Ambassador (Guatemala).

To His Excellency Moussa Mobarak, Ambassador (Lebanon).

To His Excellency Father Momo Gray (Liberia).

To His Excellency Father Giuseppe Graham, Ambassador (Liberia).

To His Excellency Father Harry Greaves (Liberia).

To His Excellency Edoardo Arguello Cervantes, Ambassador (Nicaragua).

To His Excellency the Grand Baili, Count Carlo Volfango von Ballestrem, Hospitaller of the Order (Order of Malta).

To His Excellency the Prince zu Loewenstein-Wertheim und Rosenberg, Knight of Honour and Devotion, Vice-President of the Rheno-Westphalian Association (Order of Malta).

To Don Filippo dei Duchi Caffarelli, Grand Baili of Honour and Devotion (Order of Malta).

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To His Excellency Carlo Arosemena Arias, Ambassador (Panama).

To His Excellency Umberto Calamari, Ambassador (Panama).

To His Excellency Giuseppe A. Moreno González, Ambassador (Paraguay).

To His Excellency Emanuele Adeva, Ambassador (Philippines).

To His Excellency Mario L. Lluberes Abrau, Ambassador (Dominican Republic).

To His Excellency Jamal Farra, Ambassador (Syria).

To His Excellency Giuseppe M. Otero Navascués, President of the Commission for Nuclear Energy (Spain).

To His Excellency Giovanni Sánchez Cortés, Under-Secretary for Finance (Spain).

To His Excellency Raimondo J. Velásquez, Ambassador (Venezuela).

To His Excellency Ignazio Iribarren Borges, Ambassador (Venezuela).

To His Excellency Ivo Veivoda, Ambassador (Yugoslavia).

To His Excellency Giorgio Borg Olivier, Prime Minister (Malta).

[*Latin ed. p. 415*]

From the Roman Curial Diary, 415 A.D.

To His Excellency, Monsignor Giovanni Rey, Member of the Commission (European Economic Community).

To His Excellency, Monsignor Lionello Levi Sandri, Member of the Commission (European Economic Community).

To Mr. Pietro Oliviero Lapie, Member of the High Authority (European Coal and Steel Community).

To His Excellency, Professor Enrico Medi, Vice-President (European Atomic Energy Community).

To His Excellency, Lodovico Benvenuti, Secretary General (Council of Europe).

To His Excellency, Abdel Khalek Hassouna, Secretary General (Arab League).

To His Excellency, Binay Ranjan Sen, Director General (United Nations Organization for Food and Agriculture).

To Mr. Paolo E. de Berredo Carneiro, President of the General Conference, Ambassador (UNESCO).

With letters from the Secretariat of State, the Holy Father Paul VI, happily reigning, deigned to bestow:

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: August 31, 1963.

To His Excellency, the Honorable Mr. Cai well A. A. (Australia).

To His Excellency, Mr. Declerck R. (Belgium).

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To Mr. Rosali Antonello (Cyprus).

To Mr. Ake Simeone (Ivory Coast).

To His Excellency, Mr. Ayeh-Kumi Emanuele (Ghana).

To Mr. Sawongso Hamimzar Ibnu (Indonesia).

To Mr. Mendes Meir (Israel).

To Mr. Hübe Alfred (Liechtenstein).

To Mr. Philippe Andrea (Luxembourg).

To His Excellency, Mr. Erez Ismail (Turkey).

To Mr. Reichling Carlo.

To His Excellency, Mr. Modinos Polys.

To His Excellency, Mr. Krekeler Heinz L.

To His Excellency, Mr. Sassen Emanuele.

The Plaque of the Order of Saint Gregory the Great, civil class: August 31, 1963.

To Mr. Herrera Méndez Orazio (Uruguay).

The Commander's Cross of the Order of Saint Gregory the Great, civil class: August 31, 1963.

To Mr. Rojas Galdames Renato (Chile).

To Mr. Lee Shan Chung (China).

To Mr. Tsao She In (China).

To Mr. Paz Larin Guglielmo (El Salvador).

To Mr. Gabela Orlando (Equator).

To Mr. Stenius Göran (Finnland).

To Mr. Paredes Lardizabal Leone (Honduras).

To Mr. Agus Jaman (Indonesia).

To Mr. Azizollâh Eskandary (Iran).

To Mr. Elron Gad (Israel).

To Mr. Motta Gianni (Liberia).

[*Latin ed. p. 416*]

Acta Apostolicae Sedis - Official Commentary 416, August 31st, 1963.

To the Most Reverend Mr. Arosemena Giuseppe (Panama).

To the Most Reverend Mr. Velando Ugarteche Giorgio (Peru).

To the Most Reverend Mr. Fernández Annibale (Paraguay).

To the Most Reverend Mr. Galassi Pio Domenico (San Marino).

To the Most Reverend Mr. Valantin Enrico Luigi (Senegal).

To the Most Reverend Mr. Nguyen Duong Don (Vietnam).

To the Most Reverend Mr. Brugnoli Albert.

To the Most Reverend Mr. Rabbani Zouher.

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To the Most Reverend Mr. Kasel Giuseppe Carlo.

To the Most Reverend Mr. Papaleo Eugenio.

To the Most Reverend Mr. Schmitt Paolo Mattia.

To the Most Reverend Mr. Staderini Ettore.

The Knighthood of the Order of Saint Gregory the Great, civil class:

August 31st, 1963.

To the Most Reverend Mr. Rico Toro Walter (Bolivia).

To the Most Reverend Mr. Osei E. K. (Ghana).

To the Most Reverend Mr. Owusu A. (Ghana).

To the Most Reverend Mr. Nobuo Mshida (Japan).

To the Most Reverend Mr. Gatt Effie (Malta).

To the Most Reverend Mr. Dagbovie (Togo).

The Knighthood of the Order of Saint Gregory the Great, military class:

August 31st, 1963.

To the Reverend Lieutenant Tinetaraboum (Upper Volta).

To the Reverend Colonel Bongchun Chang (Korea).

The Commander's Cross with Plaque of the Order of Saint Sylvester the Pope:

August 31st, 1963.

To the Reverend Mr. Writht Andrea (Niger).

To the Honorable Mr. Burity da Silva Antonio (Portugal).

To the Honorable Mr. Pinto Bull James (Portugal).

To the Honorable Mr. S. G. Muduku (Uganda).

The Commander's Cross of the Order of Saint Sylvester the Pope:

August 31st, 1963.

To the Reverend Mr. Candioti Enrico (Strasbourg).

To the Reverend Mr. Fernández P. R. (Australia).

To the Reverend Mr. Di Suni Gavino (Costa Bica).

To the Reverend Mr. Katigbak Giuseppe (Philippines).

To the Reverend Mr. Aglonu Filippo (Ghana).

To the Reverend Mr. Viíleda Bermúdez Raimondo (Honduras).

To the Reverend Mr. Madhavan A. (India).

To the Reverend Mr. Raksihadi Sukarno (Indonesia).

To the Reverend Mr. Abdul Karim Al-Amir (Iraq).

To the Reverend Mr. Usamah T. Kadry (Iraq).

To the Reverend Mr. Roman Sansone (Nicaragua).

To the Reverend Mr. Van Thiel Coovels D. J. M. (Netherlands).

To the Reverend Mr. Lafosse Benedetti Enrico (Peru).

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To the Reverend Mr. León y Rocca Albert (Peru).
To the Reverend Mr. Adel Abbas Zaki (United Arab Republic).
To the Reverend Mr. Rossi Giuseppe (Roma).
To the Reverend Mr. Baraz Engin (Turkey).

[*Latin ed. p. 417*]

Year and Volume LVI, June 27, 1964 (Series m, Volume VI) - No. 7
ACTA APOSOLICAE SEDIS, Official Commentary
Direction: Apostolic Palace, Vatican City
Administration: Libreria Editrice Vaticana

ACTA PAULI PP. VI

APOSTOLIC LETTER

To the Most Blessed Virgin Mary, commonly called "Fontenova," who is chosen as the principal celestial Patroness of the diocese of Pescia.

PAUL VI, POPE

For the perpetual memory of this event.

A new spring has emerged in the deserts of this age, for the afflicted human race has been given, through the supreme mercy of God, the most pious Mother and the surest refuge of salvation, the Blessed Virgin Mary. From her, those who are engaged in the arduous journey of earthly life can abundantly draw spiritual benefits. This is felt by the faithful of the diocese of Pescia, who cultivate piety towards the Most Holy Virgin, called "Fontenova," whose image is placed in the parish of the town commonly called "Monsummano Terme." This devotion, which has been practiced since the sixteenth century, is when a young shepherdess, before the image of the Mother of God, placed in a shrine, was enriched with a remarkable heavenly grace through her fervent prayers. From that time on, the people, turning to the bountiful Virgin, have obtained divine gifts there, and not few, nor light. It is therefore fitting to remember that, when there was once a great scarcity of water, a spring, through the prayer of the Blessed Virgin, as it is piously believed, immediately flowed forth, and from this, her name was added. The image, placed in the temple, not very large but distinguished by the artistry of its work, attracts the hearts of not only the faithful of the diocese of Pescia, but also of other regions of Tuscany, and in the year 1733 it was adorned with a golden diadem. Moved by all of this, and desiring to provide for the spiritual needs of the flock entrusted to him,

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under the protection of this great Mother...

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - The Official Commentary reports that the Venerable Brother Dinus Aloysius Romoli, Bishop of Pescia, presented to Us, along with the prayers of the clergy and the Christian people, a petition requesting that We declare the Blessed Virgin Mary, invoked by that name, the heavenly Patroness of his diocese. Granting these supplications with a willing heart, We, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby establish and declare, by these letters, in perpetuity, the Blessed Virgin Mary, commonly called "Fontenova," as the principal heavenly Patroness of the entire diocese of Pescia, with all the liturgical rights and privileges that properly belong to the principal Patrons of a place. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now or in the future, shall fully observe them; and that they shall be rightly judged and defined; and that, from this moment forward, they shall be considered void and null, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-eighth day of the month of June, in the year 1963, the first of Our pontificate. © HAMLETUS I. Card. CICOGNANI, for public affairs of the Church, II. PIUS PP. X, the heavenly Patron of the city and diocese of Mantua, is chosen. PAUL PP. VI. For the perpetual memory of this event. — The glorious Pastor, shining with virtue and remarkable care for the flock, Saint Pius X, whom the entire Church celebrates with worthy praise, is particularly venerated and beloved by the diocese of Mantua, since, nine years after receiving the mandate to be its bishop, he adorned and enriched it with the most salutary moderation. Indeed, the memory of those things which that learned Prelate accomplished with such excellence flourishes there: he diligently devoted himself to the task of instruction, promoted the dignity of the ecclesiastical order, fostered divine worship, strengthened the discipline of morals, and was entirely devoted to helping the poor. Moreover, he himself gave examples of his most holy life, so that posterity might look to them and be urged to follow the same path. Therefore, the one who, as Prefect of the Mantuan See, instituted these things wisely and fruitfully, now, having come to the Petrine Chair,

[*Latin ed. p. 419*]

Acta Pauli PP. VI, 41, 1, namely, because he had proposed "to restore all things in Christ," he provided for the benefit of the entire Church.

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Moved by these things, the Venerable Brother Anthony Poma, Bishop of Mantua, also for the sake of the flock entrusted to him, especially the priests and members called the Action Catholica, requested that We benignly announce that Saint Pius PP. X is established as the secondary patron of the city and diocese of Mantua, who is already protected by Saint Anselm as the principal patron, and by Saint Aloysius Gonzaga, also as a secondary heavenly protector. Gladly complying with these requests, We, after consulting with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, hereby establish and declare Saint Pius PP. X as the secondary patron, in the sight of God, of the city and diocese of Mantua, with all the rights and liturgical privileges that rightly belong to secondary patrons of places. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, so that these present letters shall forever remain valid and effective; shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and forever, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the second day of the month of October, in the year 1971, in the first year of Our pontificate. © HAMLETUS I. Card. CICOGNANI. Saint Anthony of Padua, the principal patron of the archdiocese of Juiz de Fora, is confirmed. PAULUS PP. VI. For the perpetual memory of this matter. — The present supplicant, Saint Anthony of Padua, is customarily honored by the Brazilian people, especially by the faithful of the archdiocese of Juiz de Fora, whose city, the seat of the bishop, was formerly distinguished by the name of that same heavenly being, if we may say so, being called in the common tongue "Santo Antonio de Morro da Boiada"; and the first priest of the region, entrusted with its care, placed it under the faith and protection of that most illustrious man and light of the Church.

[*Latin ed. p. 420*]

420 The Apostolic See has published an Official Commentary, although it has not sought Apostolic approval. Therefore, the Venerable Brother Gerald Maria de Moráis Penido, the present Archbishop of Juiz de Fora, signifying the wishes of the clergy and the people of God, subject to his moderation, requested that We ratify this aforementioned patronage. Having readily accepted these requests, We, after consulting with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, hereby confirm, or rather, establish and declare, for the entire archdiocese of Juiz de Fora, Saint Anthony of Padua, Confessor and Doctor of the Church, as the principal patron before

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God, with all the liturgical rights and privileges that properly belong to the principal patrons of places. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eighteenth day of the month of October, in the year 1963, the first of Our pontificate. © HAMLETUS I. Card. CICOGNANI for the public affairs of the Church. IV. Title and privileges of the Minor Basilica of the cathedral church of Puno are conferred. PAULUS PP. VI For the perpetual memory of this event. — A noble monument of faith, a work of impressive size and structure, the principal temple of the diocese of Puno rises in the mountain landscape. This church, dedicated to the Blessed Virgin Mary, is a seat of piety, renowned among the surrounding people, who are largely of indigenous origin; indeed, it is considered a sanctuary, since the image of Jesus Christ crucified, commonly called "Señor de Laikakota," which is displayed there, is venerated by fervent souls. Furthermore, the canons diligently dedicate themselves to the celebration of divine rites, and the sacred furnishings are constantly enriched with valuable additions. This church, therefore, is a...

[*Latin ed. p. 421*]

The acts of Pope Paul VI, page 421, mention a certain religious movement, which is said to be flourishing in that region, and which is artfully, as they call it, presented as "baroque." To this temple, which was erected and adorned in the eighteenth century in Lodi, and to which a greater honor is to be added, the Venerable Brother Julius Gonzales Ruiz, Bishop of Fulda, also expressing the wishes of the clergy and the people, requested that we grant it the title and status of a Minor Basilica. Granting these requests with a willing heart, and after consulting with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we elevate, by the force of these letters and perpetually, the church in Puno, dedicated to the Most Holy Virgin Mary, conceived without sin, for the honor of God, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to temples of the same rank. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to

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these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's ring, on the nineteenth day of the month of October, in the year 1963, the first of Our pontificate. B. HAMLETUS I. Card. CICOGNANI. The Most Holy Virgin Mary, assumed into heaven, is declared the principal patroness, and St. Philip the Apostle is declared equally the principal patron of the diocese of Oruro. PAUL VI, POPE. For the perpetual memory of this event. – Following a certain impulse of piety, the faithful of the diocese of Oruro venerate the Blessed Virgin Mary, the Mother of God, and, mindful of this great mystery, they raise her to her heavenly home. This Marian devotion, which – as no one can deny – has always been and will always be of great benefit to the souls of Christians, is similar to the devotion to St. Philip the Apostle, which, passed down from their ancestors, still flourishes and thrives today. With these certain and persuasive arguments, the Venerable Brother George Manrique, the pontiff of that diocese,

[*Latin ed. p. 422*]

422 Acta Apostolicae Sedis - The Official Commentary states that, through letters addressed to Us, he indicated that it was his intention not only to dedicate the priests and faithful, but also the labors of the apostolic ministry to the Blessed Virgin Mary, Mother of God, on the solemn occasion of her Assumption into Heaven, and also to promote the cult of that illustrious disciple of Christ; therefore, he more earnestly requested that the Most Blessed Virgin and the same Apostle be established, through Our authority, as the principal patrons of the diocese of Oruro. We do not doubt that we will benignly receive and fulfill this request, since We are certain of the growth that the decrees of patronage for the Catholic religion will bring there. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and with the fullness of Our apostolic authority, by the force of these Letters, perpetually, We establish and declare the Most Blessed Virgin Mary, assumed into Heaven, as the principal patroness before God in Heaven, and Saint Philip the Apostle as equally the principal patron of the entire diocese of Oruro, with all the honors and liturgical privileges that rightly belong to the principal patrons of a place. Contrary to anything that may be to the contrary, anything whatsoever. These things We decree, establish, and ordain, that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, with any authority whatsoever, knowingly or unknowingly, shall be declared void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twentieth day of the month of October,

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in the year 1963, in the first year of Our pontificate. © HAMLETUS I. Card. ÇICOGNANI A Chirograph was established in the Vatican City to operate in public ecclesiastical affairs, cultivating religion and piety. PAULUS PP. VI The Honorable Baron Francesco Mario Oddasso, who has already demonstrated generosity towards works of the Catholic Church, had requested Our Predecessor, John XXIII of venerable memory, during the last days of His earthly life, to establish in the City of the Vatican a Foundation dedicated to the spiritual assistance of workers, and had...

[*Latin ed. p. 423*]

The Acts of Pope Paul VI, page 423, also designated a considerable sum as the initial endowment of the Foundation itself. The Baron Oddasso has now renewed this request, proposing that the Foundation bear the name of Saint Paul. Gladly acceding to the desire of this pious gentleman, we have decided to establish the Foundation he has proposed, and we establish it with this present Apostolic Letter, conferring upon it its own legal personality and a seat in the City of the Vatican. The Foundation shall be governed by the Statutes, which we will approve today. This present Apostolic Letter shall be published in the ACTA APOSTOLICAE SEDIS. Given from our Apostolic Palace in the Vatican, on the 22nd day of April in the year 1964, the first of our Pontificate.

PAULUS PP. VI

LETTER I

To His Eminence, Patriarch Athenagoras, Ecumenical Patriarch of Constantinople.

Beloved brother in Christ,

This letter will be delivered to you by our beloved brother, His Excellency, Monsignor Joseph Marie Martin, Archbishop of Rouen, who, accompanied by our sons, Monsignor Willebrands and the Reverend Father Duprey, is coming to Constantinople to tell you how vividly we remember our blessed meeting in Jerusalem, and how we feel that it marked the beginning of a new period in the relations between the Holy See and the venerable Ecumenical Patriarchate.

With this visit, we wish to renew the kiss of peace exchanged on the Mount of Olives, and to tell you again how your person, your clergy, and all your faithful are present in our prayers.

We would also be pleased if this visit were an opportunity to strengthen the bonds already established, and to see how they might be further strengthened.

In these days when you will celebrate the glorious and luminous feast

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of Easter, we pray to our one Lord that His victory over the...

[*Latin ed. p. 424*]

424 Acta Apostolicae Sedis - Official Commentary: Sin and death instill in you an ever more fervent hope, which strengthens in your heart the joy that has come to us, and which no one can take away from us, for our hope cannot be deceived. May the Resurrected Christ, through whose death we are reconciled to the Father, be our inspiration in our efforts to restore the unity of all those who are redeemed by Him and who believe in His name. It is with these sentiments that we ask the Father to grant Your Holiness, the members of Your holy synod, Your clergy, and Your faithful, an abundance of His graces, and we reiterate to you, beloved brother, our profound affection in the Lord. From the Vatican, April 18, 1964. PAULUS PP. VI II To His Eminence, Most Reverend James, Prefect of the Sacred Congregation, Archbishop of Bononia, celebrating ten years of his priesthood. PAULUS PP. VI, Beloved Son: Greetings and Apostolic Blessing. — To you, Beloved Son, who, through the generosity of God's mercy, are about to celebrate fifty years of priesthood, it is pleasing to us to turn our thoughts and to express our most fervent wishes. These pious joys, with which priests and the faithful of the archdiocese of Bononia will surround you in remembering this auspicious occasion, will constitute a certain garland and a fitting complement; and therefore, with the addition of holy joy, the bond of charity, which unites you both among yourselves and with the Apostolic See, will become more solid and firm. Taking this opportunity, we express to you, with a willing and loving heart, auspicious words, for, in performing the duties of the sacred ministry for so long, you have earned most excellent merits. Whether presiding over the archdioceses of Ravenna and Cervia, or as the illustrious Archbishop of Bononia, whom you have guided for twelve years, you, a pious, diligent, and benevolent pastor, have given clear examples of your devotion to religion, so that your name shone with great esteem and many have shown you their gratitude.

[*Latin ed. p. 425*]

Acts of Pope Paul VI, 425, Lodi. We attribute this, above all, to you, for fostering the worship of the sacred liturgy, and also for the diligent effort you apply to the labors of the Second Vatican Ecumenical Council. To God, the principle and source of all good things, to whom we offer more heartfelt thanks than usual for the long and arduous journey on which He has been your most present helper, and for the abundance of His goodness revealed in the advancement of your pastoral care, we pour forth our humble prayer, that He may grant you His heavenly protection, preserve and increase your strength of body and soul, and may He bring forth a more abundant harvest from the fields in which your industry sweats. And may the God of peace, who raised from the dead the great Shepherd of the sheep, our Lord Jesus

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Christ, through the blood of the eternal covenant, make you perfect in every good work, doing His will, that you may accomplish with joy that which is pleasing in His sight through Jesus Christ, to whom be glory forever and ever (cf. Hebrews 13:20-21). Receive, beloved Son, these things which we eagerly desire for you, as a clear and evident testimony of our most sincere benevolence, for it is certainly pleasing to us that everything that happens to you may be desirable and pleasing. So that your fiftieth anniversary of the priesthood may be enriched with pious fruit, we grant you this, that, after you have performed sacred rites according to the pontifical manner, in the presence of the Christian faithful, you may, in our name and with our authority, impart a plenary Indulgence, comparable to those customarily granted. Finally, we add nothing more than this: to you, beloved Son, and to your entire flock, under your guidance, we impart, with a willing and joyful heart, the Apostolic Blessing. Given in Rome, at St. Peter's, on the twenty-fourth day of the month of April, in the year 1964, in the first year of Our Pontificate. PAUL VI, POPE.

[*Latin ed. p. 426*]

Acta Apostolicae Sedis - Official Commentary 426 III To the Most Reverend Father Paul, titular Archbishop of St. Andrew the Apostle of the Gardens, Prefect of the Sacred Congregation [of Rites], Cardinal Marella, whom We appoint and declare as Our Legate, to preside over the celebration instituted in Paris, as the eighth century approaches, from which time the construction of the principal temple, dedicated to the Blessed Virgin Mary, was begun.

PAUL VI, Pope: Beloved Son, We grant you Our blessing and Apostolic Benediction. — "The Sacred Church of Paris," as it is deservedly called, the principal temple dedicated to the Blessed Virgin Mary, by whose grace the city of Paris is greatly honored, draws the hearts of the faithful and of the arts to itself, as the eighth century is about to arrive, from which time this great work was begun. For Alexander III, Our Predecessor, while exiled in France amidst the difficulties of those times, Mauritius de Sully, the Bishop of Paris, with a confident and intrepid spirit, laid the foundations of this temple, which would be worthy of the honor of his see and of the nation. At the call of the Primate, citizens and artisans, inflamed with Marian piety, responded eagerly, so that after almost seventy years, the church, a marvelous example of Gothic architecture, rose in the Île de la Cité of the city of Paris. For this happy event, the solemn commemoration will be held at the initiative of Our beloved son, Mauritius Cardinal Feltin, Archbishop of Paris. And We, who have devoutly and diligently visited this excellent house of the Mother of God, and who are bound to the esteemed people of France by many ties, desiring in some way to participate, We appoint and declare you, Our beloved son, as Our Legate, so that, as it were, representing Our person, you may preside over the celebration instituted.

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Indeed, this church is celebrated not only for its size and ornamentation, but also because for eight centuries it has been almost a theater of great deeds, which are most relevant to civil history and religion. For there, the assemblies of the entire kingdom have been held, and matters of great importance have been undertaken. There is the ancient statue of the blessed Mother of God, Mary, called by St. Eutychius, which is placed there for the supplication of the faithful, and there are kings, nobles, public officials, and men of piety.

[*Latin ed. p. 427*]

In the Acts of Pope Paul VI, page 427, a great multitude of faithful, many from Gallia and other regions, have shown their reverence through pious observances. Guilds of artisans competed to adorn the chapels of this temple, among which is a society worthy of remembrance, that of the goldsmiths of the city, who each year embellished this hall with images of Our Lady in gold. Furthermore, King Lewis brought to this place in the year 1339 the Crown of Thorns, with which Christ the Savior is said to have been redeemed, offering it as a precious treasure. It is also not to be overlooked that King Lewis XIII, in the year 1638, solemnly dedicated the kingdom, the throne, and all subjects to the Blessed Virgin Mary; and this vow, since that time, on the fifteenth day of August, is renewed each year with commendable fidelity, so that Gallia may justly claim the appellation "Kingdom of Mary." Moreover, it is well known that an eminent seat of Christian doctrine is established in this very church, for it is there that sacred orators, most powerful and eloquent in speech, are accustomed to nourish the people of God; we call it a chair of truth, which dispels the fog of errors and demonstrates the right path of enough life. Therefore, we are confident that the Gallic people will feel a new impetus from these celebrations to pursue those things which are primary and superior to worldly matters, that is, to diligently preserve and cultivate the spiritual heritage received from their ancestors, of which this temple is a kind of emblem. Let it be known that a religion actively practiced can resolve the problems that afflict men, and that it is a guarantee of prosperity and peace, which all desire. And it is not without the counsel of Divine Providence that this temple, celebrated by all, has become the august seat of the Virgin Mary, who, the most clement Mother, chose Gallia, where her gifts would be abundantly bestowed. Let this great honor be met with the pious zeal of her children, so that they may strive to establish the Kingdom of Mary in their own hearts and in their domestic lives, and to spread it everywhere. As Saint Lawrence said of Justinian, "She is the glorious lady and blessed woman, unmarried and fruitful, mother and virgin, handmaid and ancestress, who took away sin and gave grace, who brought peace to the world, God to men, the end of vices, order to life, discipline to morals." May the abundance of these fruits arise from these celebrations in Paris, 11, concerning the spiritual

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and chaste union of word and soul, chapter 9.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis - To those desiring an Official Commentary, we invoke heavenly assistance upon you, our beloved Son, and impart the Apostolic Blessing, which we gladly wish to extend through you to all those who participate in this celebration. Given in Rome, at Saint Peter's, on the twenty-seventh day of the month of May, on the eve of the feast of Saint Germanus, in the year 1964, the first of Our Pontificate. PAULUS PP. VI. HOMILY delivered in the Vatican Basilica, on the Sunday of Pentecost, to the Most Reverend Fathers Cardinals, the Most Reverend Bishops, the Clergy, and the faithful, especially to the numerous students of the sacred disciplines, during the solemnities of the Mass, performed by the Supreme Pontiff with pontifical rite.

* Venerable Brothers and beloved sons,

To celebrate together the feast of Pentecost, the source of all other Christian feasts, to recall together the full coming of the Holy Spirit, and to offer to this divine Person an act of worship (love for Love) as high and as fervent as possible, to savor, with the absorbing presence of the divine, invisible Guest, a moment of genuine spiritual ecstasy, in unison in song and in unison in silence, to grasp with a single glance, for an instant, as in the flash of lightning, the visible, historical, human effect of the coming of the Paraclete into the world, that is, the Church, we, humanity, taken up into the authentic and operative flow of redemption, the living and pilgrim Church, from that day to this, and launched towards its eschatological destinies, to feel and know ourselves enveloped by the current of grace – light, strength, sweetness, prophecy, and hope – emanating from Christ and leading to Christ, supernatural charisma and virile virtue, so that an incredible phenomenon of holiness may be realized in us, and that we may find in ourselves the simplicity and the boldness to be witnesses, we, of Christ in the formidable reality of our century, to meditate, to pray, to enjoy together, on one day among the many of our weary and prosaic lives, a day full and blessed. We have invited you to this most holy rite.

* May 17, 1964.

[*Latin ed. p. 429*]

Acts of Pope Paul VI, 429. Yes, it is especially to you, most beloved among the beloved, sons and faithful, who are pupils and guests of our seminaries, our boarding schools and ecclesiastical colleges, students of our institutes of higher studies, of ecclesiastical education, of religious novitiates and training houses, you ecclesiastical scholars and students of this our Catholic Rome, and therefore eternal and destined, that Our invitation has been addressed, because we are to celebrate together, "as one heart and one soul," the holy feast of Pentecost; and although we gladly see present

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in this basilica, the cenacle of the nations, many other brothers and sons, pilgrims and travelers from every part of the world, and we welcome, greet and bless them all with heartfelt joy, it is especially to you, candidates for the priesthood of Christ, or to those already invested with such dignity and power through sacramental ordination, that Our word is now addressed, a word simple and brief, and alas, reticent on the focal point of the mystery that we commemorate (for it would require too much study and poetry to fully explain), and a word ill-equipped to express adequately even a small part of the light that emanates from that point, but a word entirely permeated, dearest sons, by the affectionate desire to impress itself upon your souls, as a living and operative memory.

We wish to speak to you, for a moment, about the Church; yes, about that mystical Body, which had its gestation in the evangelical history, and was born, alive with the Holy Spirit, just as it is today, in the Cenacle, in Jerusalem; precisely there where We ourselves, months ago, knelt, trembling with emotion, as if leaning over the cradle of the Church of God. You know everything about it, We think; and therefore, leaving everything to your thoughtful piety, We propose that you now take a look at that inherent quality of hers, which shines from the very first day as a wonderful characteristic, and which We call catholicity, that is, universality, that is, a destiny for all peoples, an openness to all souls, an offering to all languages, an invitation to all civilizations, a presence to all the earth, a claim to all of history.

We invite you to this consideration, as always on this blessed day, by the memory of the first miracle accomplished in virtue of the very event of Pentecost, more than by the intention and power of those in whom that event took place, namely, the miracle of tongues. The account in the Acts of the Apostles is precise, with a lengthy enumeration of peoples that seems intentionally ecumenical: "Among those who were dwelling in Jerusalem, there were Jews from every nation under heaven" (Acts 2:5).

[*Latin ed. p. 430*]

Acta Apostolicae Sedis - Official Commentary 430 is found under the heavens; and when that thunder was heard, the multitude gathered together, and they were confounded, because each one heard them speaking in his own language. And they were all amazed, and wondered among themselves, saying: "Are not these who speak Galileans? And how do we hear them, each in our own native tongue?" "Parthians, Medes, Elamites, and those from Mesopotamia, Judea, and Cappadocia, Pontus, Asia, Phrygia, and Pamphylia, Egypt, and the parts of Libya Cyrenaica, visitors from Rome, both Jews and proselytes, Cretans and Arabs..." Thus, representatives of the world known at that time. And what magnificent harmony this list of peoples would have with the list of nationalities to which you, listeners, today belong. The Catholic name continues its affirmation, its

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celebration.

2. The habitual use of words often diminishes the force and wonder of their meaning. We use the term "Catholic" with extreme ease, without scarcely perceiving the fullness to which it refers, the dynamism that emanates from it, the beauty that it promises, the commitment that it imposes. Often, in common language, it becomes a term that defines, and thus attempts to circumscribe and limit the one true Church, which is precisely the Catholic Church, in order to distinguish it from other factions, respectable and still endowed with immense Christian treasures, but still separated from the fullness of Catholicism; and sometimes we prefer the term "Christian" to "Catholic," almost forgetting that, in concept and reality, the former does not always contain the latter, and vice versa.

We must cherish and understand this name, "Catholic," which speaks of the transcendence of that Kingdom of God that Christ came to inaugurate on earth, that His Church is establishing in the world, and that, while penetrating as leaven, as supernatural energy, into every soul, into every culture that receives it, it appropriates nothing of the earthly kingdom, and it rises above the temporal plane not to dominate it, but to illuminate it and to compose it into a panorama of renewed and universal harmony. We must hear in it the never-extinguished echo of the mysterious and loving vocation of God, who calls all, all men, to encounter His mercy, and who, with this call, forms the new people, His people, defined precisely as the people called, the congregatio fidelium, the Church. To take away from the Church its qualification of "Catholic" means to alter its face, as the Lord willed and loved, it means to offend the intention...

[*Latin ed. p. 431*]

The ineffable action of God, who willed that the Church be the expression of His boundless love for humanity. And it is necessary to understand the psychological and moral novelty that such a name carries with it: when it enters the hearts of men, the name "Catholic" finds there, indeed, a natural capacity for expansion, a profound but vague instinct for universal extension: "I am a man, and I consider nothing human to be foreign to me." But above all, it finds there a terrible anguish, a constriction that does not allow it to enter; the heart of man is small, it is selfish, it has no room for anything but itself and for a few people, those of his own family and his own class; and when, after long and arduous efforts, it expands a little, it comes to understand its own homeland and its own social class, but it always seeks barriers and boundaries, within which to measure itself and to find refuge. Even today, the heart of modern man struggles to overcome these internal boundaries; and to the invitation that civil progress extends to him to expand the capacity of love towards the world, he responds with uncertainty and, still selfishly, with the condition of having his own advantage in it. Utility, prestige, when not even the mania of dominating and

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subjugating others to oneself, govern the heart of man. But if the name "Catholic" truly penetrates it, all selfishness is overcome, all classism is elevated to full social solidarity, all nationalism is united for the good of the world community, all racism is condemned, as is every totalitarianism, which is revealed in its inhumanity; the small heart breaks; or rather, it acquires an unknown capacity for expansion. The words of St. Augustine: "Let the spaces of charity be expanded." A Catholic heart means a heart of universal dimensions. A heart that has overcome selfishness, the radical anguish that excludes man from the vocation of supreme Love. It means a magnanimous heart, an ecumenical heart, a heart capable of welcoming the entire world within itself. For this reason, it will not be a heart indifferent to the truth of things and to the sincerity of words; it will not confuse weakness with goodness, nor will it place peace in baseness and apathy. But it will beat according to the wonderful synthesis of St. Paul: "But doing the truth in charity, we may in all things grow up in him who is the head, even Christ."

Beloved children, understand what it means to be Catholics? Understand to what pedagogy, to what effort of love this name subjects you? Understand how no one better than you can meet the universal aspirations of the modern world, and how no one better than you can offer it the example and the secret of the sentiment of love for man because man, because son of God?

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - Commentarium Officiale. Considerate etiam alium aspectum formationis ad sensum catholicum, etiam hic vobis notus, sed hodie dignus ad proclamandum. Nota catholicitatis iam in actu est in intrinseca structura Ecclesiae; est jus nativum eius; Ecclesia nascitur catholica, nascitur regina salutis pro omnibus. Sed in sua extrinseca realitate, talis nota longe ab aequando fines mundi. Ea semper est in fieri, semper est in effortu eius concreto et historico displicandi. Immo, in realitate concreta, catholicitas Ecclesiae adhuc enormiter deficiens est. Populi innumerabiles, continentes integri adhuc extra evangelizationem christianam manent. Catholicitas est insufficientis, et dolens. Maior pars humanitatis adhuc non accipit nuntium Pentecostes. Mundus adhuc non est catholicus. Quot de vobis, si non omnes, experimentantur dolorem mirabilem quem talis conditio mundi nostri infligit cordi vere catholico! Et non estne verum quod una ex impulsi maxime decisivis ad directionem electionis vestrae fieri apostolos Christi et sacerdotes Ecclesiae eius datur ab hoc invento necessitatis quae mundo est, qui eum evangelizet in nomine Christi? Dynamismus missionarius nascitur ex catholicitate potentiali et adhuc non effectuiva Ecclesiae, nascitur ex investitura Pentecostes data parvae Ecclesiae ut sit universalis. Ab apostolicitate Ecclesiae fluit eius vocatio ad catholicitatem. Missionarius accipit post se mandatum apostoli,

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quod eum impellit in viis quae mundum catholicum reddant. Sentitis vos, carissimi filii, hunc impetus? Spectate vos ante vestra passus vias interminabiles quae vos ducent in omnes partes mundi ad ferendum nuntium quem Roma catholica vobis tradit? Quae mirabilis spectaculi, quae tremenda aventura, quae perpetua Pentecostes! Dicemus vobis quod urgentia respondendi ad hoc officium catholicitatis flabat cum impetu in velis Ecclesiae. Spectate apostolatum Cleri et Laicorum, hodie. Spectate Missiones. Spectate Concilium Oecumenicum. Spectate sollicitudinem quae movet Ecclesiam ad venendum in dialogum leali et respectuoso cum omnibus animis, cum omnibus formis vitae modernae, cum omnibus expressionibus socialibus et politicis quae eam accipere volunt super plano absoluta sinceritatis et verae humanitatis. Spectate studium quod Ecclesia ponit ad se reserendum fratribus christianis adhuc a nobis separatis. Spectate effortum quem Ecclesia facit ad adiungendam, etiam per simplices contactus humanos, ad personas quae ad alias religiones pertinent. Dabo vobis nuntium ad hunc propositum, ut hoc habeat locum et...

[*Latin ed. p. 433*]

The Acts of Pope Paul VI, page 433, concerning the value of Pentecost; and this is: as We announced some time ago, We shall establish, and indeed in these very days, here in Rome, the "Secretariat for Non-Christians," an office which will have functions quite different, but an analogous structure to that for separated Christians. We shall entrust it to the Most Reverend Cardinal Archpriest of this Basilica, to whom the wisdom and virtue, which make him so dear and venerated by the Roman Church, are added by a rare competence in religious ethnography. No pilgrim, however distant, religiously or geographically, from the country from which he comes, will be entirely a stranger in this Rome, which even today remains faithful to the historical program that the Catholic faith preserves for it as a *patria communis*. Therefore, two conclusions, most beloved sons, will easily and solemnly be derived from this our sacred celebration; two obvious discoveries, which We shall draw forth into intentions worthy of remembrance and of fidelity; and these are: first, there can be no true catholicity unless it is correlated with the unity of the Church, with the uniqueness of the Church; and second, there can be no operative and edifying catholicity which does not arise from the interiority of a spiritual life nourished by silence, by prayer, by love, by grace. Consider and you will see that this is so. Oh, may the Holy Spirit come to instruct us in these truths, to instill in us these virtues, to give us the joy of His vivifying presence. This is what the Holy Mass which We are now celebrating aspires to, and may Our Apostolic Blessing obtain this for you in the end.

ALLOCUTION given on the first of May to the workers who were present at the Sacred Liturgy, by the Supreme Pontiff in the Vatican

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Basilica, on the feast of Saint Joseph, the Worker.

* Among the various groups present, We must particularly distinguish and greet those of the Acli of Rome and of Milan, who were the first to request this meeting from Us, to which We are pleased to see other pilgrimages of workers join: those of Mondovì, led by their Bishop, those of Melzo, those of Castiglione.

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Commentarium Officiale. Present were representatives from the Stiviere workshops, those from the Società Elettrotecnica Palazzoli of Brzesc, and many other Christian artisans from Milan. Therefore, we must note that this celebration is characterized by the varied, numerous, and very significant presence of Christian workers and Christian artisans, all of whom are excellent and dear to us. There could be no better way to celebrate the feast of Christian labor for us. We are happy to know that these men of labor are present, to have them near us on this day that the modern calendar dedicates to labor, and which the Church embraces in order to pay due honor to labor and to sanctify it through the example and protection of the beloved and holy worker, Joseph of Nazareth. This meeting, dear children, reminds us of those that have preceded it, and it is precisely on this day that it moves not only the masses of the working world, but also consciences; and today, we again express our affection, our esteem, our trust, and our desire to help you in every good aspiration you may have. Dear Christian workers, let it be clear to you, and to all those whom you represent here, that the Pope loves you, that the Church values and assists you. We would like this hour of common conversation and common prayer to persuade you, even more than you are already persuaded, that the Church understands you. What does this elevation of May First to a religious feast mean to you, ultimately? It means that the Church has a particular understanding for you. Nothing could be more contrary to the truth than to doubt the Church's understanding of the world of labor. And if there were (and there still is, in many of your colleagues, who are distant from the Church and prejudiced against it) a doubt that the Church does not know you, that the Church cares for other things besides your lives, that the Church prefers other friendships to yours, then this feast, which we are celebrating here, in honor of Saint Joseph the Worker, and at the tomb of Saint Peter the fisherman – who was also a worker – is enough to demonstrate how close the Church is to you, and not only with its solemn teachings, but also with the affectionate and respectful welcome of your visit, your conversation, and your experiences. And this meeting, as with others before it, gives us immense consolation; and, more than the joy that your presence brings us, it pleases us, we would say, because it offers us the opportunity to say something to you and to give you something of ourselves. What can we say to you, and what can we give you? We often

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ask ourselves this before the Lord, so great is our desire to demonstrate the sincerity and effectiveness of our...

[*Latin ed. p. 435*]

Acts of Pope Paul VI, page 435, concerning sentiments. Indeed, we often ask ourselves, in our reflections on our pastoral duties, what our workers desire, what they expect from us, from the Church? You, who have come today to visit us, and thus demonstrate your fidelity and devotion, what do you desire from us? A religious word. Let us see. You undoubtedly desire a religious word. Perhaps a new religious word; almost a revelation. You are Christians, you preserve your faith, you still attend your churches. Blessed are you. Be persevering. Be strong. But it seems to us that we perceive in your spirits a certain difficulty concerning religion, a certain heaviness. It is no longer as simple as it once was to go to church. We will not now analyze this state of mind, that is, the inner struggle that the working man feels today in believing, in praying, in professing his faith, in practicing his religion. It would be too lengthy. We would have to list the objections, some of which are massive and vulgar, others subtle and seductive, which often disturb the spirit of the worker, and especially of the young, concerning the Christian conception of life, and particularly with regard to the Church. We note only two conclusions, and they are rather two impressions, to which the modern worker easily comes in this field: one is the impression of blindness, of darkness, of nearsightedness, at least in everything that concerns religion; hence the temptation, which often becomes in practice the rule, not to be interested in religion itself; the other impression is of discouragement, of pessimism, of despair, which remains at the bottom of the heart, somewhat on everything, on men, on life, on the world. The first impression comes to the surface, and manifests itself, as we said, in disinterest in things of God and of the soul; the other impression, however, heavy as lead, almost always remains silent and secret, and deposits itself at the bottom of the conscience, sad and bitter. And so, you, for whom spiritual values are still appreciated and preserved, come to us, come to the Pope, to the Church – Mother and Teacher – to ask her (and indeed, your very presence in this basilica today is a request), to ask her for a new word, a living word, a word, yes, a revealing word. Is it still possible today to say to the world of work, that is, to the scientific, industrial, technical, and social world, a word of Christian faith, that goes straight to its heart? Is it still, if such a word exists, useful, true, and regenerative?

[*Latin ed. p. 436*]

Acta Apostolicae Sedis - Commentarium Officiale

A moral impulse.

Beloved children! Yes. This word exists, and it is alive, it is true, and it is for you! And the Church preserves it, and the Church offers it to you again!

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And I repeat: it is new, because it is true, and because it is alive, even though it is always essentially the same; it is eternal. Which word, you ask, is this? And I answer you: it is the Gospel. Yes, the Gospel, the light of the world, the knowledge of God and of man, the code of life. That Gospel which opens on the first page with the silent language of Saint Joseph, guardian, almost doorkeeper of the kingdom of God, brought to the world by Christ the Lord; it is He who tells you: you enter here, the entrance is the humble, strong, sacred life of work. That is to say, in the Christian understanding of work, we have the door, you have the key to enter, you workers, into the world of the spirit, of faith, of religious light which gives life its meaning, its dignity, its destiny. For others, work is an introduction into the kingdom of matter; for you Christians, it is an initiation into the higher life of the soul.

Beloved! You already know these things; and you come from ancora to hear them repeated, and to be assured that, by following the Christian conception of life, you are not mistaken. No, you are not mistaken, even when, and it is soon, the Christian conception, the ideology as you say, becomes a concrete program of life, becomes a habit, becomes a commitment. That is to say, you want from Us, after the religious word, also a moral impulse. You want an infusion of energy to be consistent with your ideology, to be people of character, people capable of giving witness, if only through your way of living and speaking, to your faith. Well, beloved children, the Church can also give you this, not by binding you with so many prohibitions, but by awakening within yourselves those spiritual forces, which are called virtues, and which make man, the true man, the strong man, the free man. The Church can give you this authentic and complete human formation, if you remain in her school: word and grace she will give you; and so great will be the beauty of this experience, that you will not easily be satisfied with it; you will want more, you will want even more, with great consolation, even though with overwhelming effort, for those who dispense the word and the grace, your good Priests!

The "social comfort."

And is this all? Can the Church not give you anything else? Oh! You know that the Church can still give you something; and it is that which torments your souls the most, anxious even at this moment.

[*Latin ed. p. 437*]

The Acts of Pope Paul VI, page 437, mention that he also has a response to your practical problems, which always cause you so much distress and which affect your lives, not only in their economic needs, but also in their concrete personal, family, and professional realities, and precisely in relation to what socially defines you, namely, work. The Church, as you well know, believes it is both her duty and her right to offer you, Christian workers, and also to all the immense and varied ranks of your colleagues,

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her word, which we can define as "social comfort." She knows that you still need it, that you still have a right to it. She knows how, at this moment, new difficulties have arisen in the economic and social sphere, and that everyone suffers from them, and that many of your categories suffer in terms of bread, the basic necessities of life, and the indispensable security of their material and moral conditions. She knows how difficult it still is for you to find peace of mind; on the one hand, the controversy over the protection of your economic interests, exacerbated by the fluctuations of the present situation; on the other hand, the ideological differences that separate you from your own colleagues at work. She knows how the transformation of society must also be to your advantage, and must not harm, but rather guarantee and promote freedom and justice for all. She knows how all this present progress needs moral principles that preserve it from being dehumanized, and spiritual forces that direct it towards the higher purpose of our lives, which is its immortal destiny, revealed by Christ and made attainable by us, as the religion today, more than ever, has its illuminating and uplifting function to fulfill in guiding and supporting the great human phenomena to which your lives are closely linked. Therefore, the Church does not deny you her "social comfort," but offers it to you with an assiduity and an abundance of teachings, affirmations, and exhortations, which should be a source of honor and confidence for you. And she renews this comfort for you today, assuring you of her assistance and inviting you to qualify yourselves ever better for what you are, Christian workers; that is, to find in your adherence to Christ the originality, the reason for being, the strength, the style, the security, and the pride of your social activities. May the Master teach you to seek in his doctrine the principles of your conception of life, may he teach you the dignity and honesty of your labor, may he teach you to immunize yourselves from the many errors and temptations that threaten your condition as workers, may he teach you how to be strong without hating, but rather by loving and serving your own interests in conjunction with the common good, may he teach you to be...

[*Latin ed. p. 438*]

Acts of the Apostolic See - Official Commentary 438 friends and apostles among your companions, may it teach you to console and ennoble your work with faith and prayer. To you, to all your colleagues, to your free and Christian associations, to your families, to your fields of work, We confirm these wishes with Our Apostolic Blessing. To the cultivators of the fine arts from the Italica Sodalitas, v. d. "The Artist's Mass," who attended the Holy Mass celebrated by the Most Blessed Father, in the Sistine Chapel. * Dear gentlemen and, even more dear, children, We would like, before this brief conversation, to dispel any apprehension, any disturbance, that may easily surprise those who find themselves, on an occasion such as this, in the Sistine Chapel. Is there perhaps a place that inspires more thought and

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trepidation, that instills more timidity and, at the same time, excites the feelings of the soul more? Well, precisely you, artists, must be the first to remove from your souls the instinctive hesitation that arises upon entering this sanctuary of history, of art, of religion, of human destinies, of memories, of portents. Why? But because it is, if anything else, a sanctuary for artists, of artists. And therefore, you should at this moment allow the great breath of emotions, of memories, of exaltation – that a temple like this can provoke in the soul – to freely invade your spirits. There may be another disturbance, almost another paralyzing timidity; and that is what may be caused not so much by Our humble person, but by Our official presence, by Our pontifical ministry: "The Pope is here!" you certainly think. Have artists ever come to the Pope? Perhaps it is the first time that this occurs. Or rather, they have come for centuries, they have always been in relation with the Head of the Catholic Church, but through different contacts. It almost seems that the thread of this relationship, of this connection, has been lost. And now you are here, all together, at a religious moment, entirely for you, not as people who are behind the scenes, but who truly come to the forefront of a spiritual conversation, of *. On the 7th of the month of May in the year 1964, on the feast of the Ascension of Our Lord Jesus Christ.

[*Latin ed. p. 439*]

Acta Pauli PP. VI 439, una solenne celebración. Y es natural, si uno es sensible y comprensivo, que exista cierta veneración, cierto respeto, cierto deseo de comprender y de guardar silencio. Pues bien, incluso esta sensibilidad, si en este momento viniera a restringir vuestras expresiones internas de sentimientos libres, nosotros deseamos liberarlas, porque, si el Papa debe acoger a todos —porque de todos es Padre y para todos tiene un ministerio, y para todos tiene una palabra—, para vosotros especialmente reserva esta palabra; y está deseoso, y es feliz de poder expresarla hoy, porque el Papa es vuestro amigo.

Relaciones de la Iglesia con los artistas. Y no es solo porque una tradición de suntuosidad, de mecenazgo, de grandeza, de fastuosidad rodea su ministerio, su autoridad, su relación con los hombres, y porque necesita de este marco decorativo y expresivo para decir a aquellos que no lo sepan quién es, y cómo Cristo lo ha querido en medio de los hombres. Pero es por razones más intrínsecas, que son precisamente aquellas que nos mantienen hoy ocupados e que interesan a nuestro espíritu, y a saber: son razones de nuestro ministerio que nos llevan a buscaros. ¿Debemos decir la gran palabra, que, por lo demás, ya conocéis? Nosotros necesitamos de vosotros. Nuestro ministerio necesita de vuestra colaboración. Porque, como sabéis, nuestro ministerio es el de predicar y de hacer accesible y comprensible, e incluso conmovedor, el mundo del espíritu, de lo invisible, de lo inefable, de Dios. Y en esta operación, que trasvasa el mundo invisible en fórmulas accesibles, inteligibles, vosotros sois maestros. Es vuestro oficio, vuestra

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misión; y vuestra arte es precisamente la de extraer del cielo del espíritu sus tesoros y revestirlos de palabra, de colores, de formas, de accesibilidad. Y no solo una accesibilidad cual puede ser la del maestro de lógica, o de matemáticas, que hace, sí, comprensibles los tesoros del mundo inaccesible a las facultades cognitivas de los sentidos y a nuestra percepción inmediata de las cosas. Vosotros tenéis también esta prerrogativa, en el mismo acto en que hacéis accesible y comprensible el mundo del espíritu: de conservar a tal mundo su inefabilidad, el sentido de su trascendencia, su halo de misterio, esta necesidad de alcanzarlo en la facilidad y en el esfuerzo al mismo tiempo. Esto —aquellos que se entienden lo llaman «Einfühlung», es decir, la sensibilidad, la capacidad de advertir, por vía de sentimiento, aquello que por vía de pensamiento no se lograría captar y expresar— vosotros lo hacéis. Ahora, en esta vuestra manera, en esta vuestra capacidad de...

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - Official Commentary: To translate within the circle of our understanding – and indeed, those that are easy and pleasing, that is, those that are sensitive, namely, those that are grasped and comprehended with mere intuitive vision – we repeat, you are masters. And if We lacked your assistance, the ministry would become halting and uncertain, and would need, we would say, to strive to become artistic itself, indeed, to become prophetic. To attain the power of lyrical expression of intuitive beauty, it would need to coincide the priesthood with art. Now, if this is so, the discourse should be grave and solemn. The place, perhaps even the moment, would lend themselves; not so much the time granted to Us, and not so much the program that We have set for this first friendly meeting. Who knows but that there may come a moment when we can say more. But the theme is this: it is necessary to restore friendship between the Church and the artists. It is not that friendship has ever been broken, in truth; and this very manifestation testifies to it, which is already a proof of such friendship in action. And then there are so many other manifestations that can be cited to confirm a continuity, a fidelity of relations, which testify that the friendship between the Church and the artists has never been broken. Even because, as we said, the Church needs it; and then we could even say more, reading in your hearts: you yourselves seek this world of the ineffable, and you find that its homeland, its address, its best source is still the Faith, still prayer, still religion. Difficulties that have arisen in the relationships between the Church and the artists. Therefore, we have always been friends. But, as happens between relatives, as happens between friends, we have become somewhat estranged. We have not broken off, but we have disturbed our friendship. Allow us a frank word? You have somewhat abandoned us, you have gone far away, to drink from other fountains, in the legitimate search to express other things; but not ours. We would have other observations to make, but we do not want to disturb

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you this morning and be discourteous. You know that we bear a certain wound in our heart when we see you engaged in certain artistic expressions that offend us, guardians of all humanity, of the complete definition of man, of his health, of his stability. You detach art from life, and then... But there is even more. Sometimes you forget the fundamental canon of your consecration to expression; you do not know what you are saying, you yourselves often do not know it: and this results in a language of...

[*Latin ed. p. 441*]

Acts of Pope Paul VI, p. 441: Babel, a place of confusion. And so, where is the art? Art should be intuition, it should be ease, it should be happiness. You do not always give us this ease, this happiness; and therefore, we are surprised, intimidated, and distanced. But to be sincere and bold – we barely hint at it, as you see – we acknowledge that we have also caused you some trouble. We have troubled you, because we have imposed upon you, as a first principle, imitation, to you who are creators, always lively, brimming with a thousand ideas and a thousand novelties. We – we told you – have this style, you must adapt to it; we have this tradition, and you must be faithful to it; we have these masters, and you must follow them; we have these canons, and there is no escape. We have sometimes placed a leaden cloak upon you, we can say it; forgive us! And then we have also abandoned you. We have not explained our things to you, we have not introduced you into the secret chamber, where the mysteries of God make the heart of man leap with joy, with hope, with delight, with ecstasy. We have not had you as students, as friends, as conversationalists; therefore, you have not known us. And so, your language for our world has been docile, yes, but almost constrained, strained, unable to find its free voice. And we have felt the dissatisfaction of this artistic expression. And – we will make the full confession this morning, at least here – we have treated you worse, we have resorted to substitutes, to "oleography," to works of art of little merit and of little expense, also because, in our defense, we did not have the means to accomplish great things, beautiful things, new things, things worthy of admiration; and we have also gone down crooked paths, where art and beauty, and – what is worse for us – the worship of God have been poorly served. The Pope hopes for a restored harmony. Shall we make peace today? here? Do we want to become friends again? Does the Pope once again become the friend of artists? Do you want suggestions, practical means? But these do not enter into the calculation now. Let the sentiments remain. We must return as allies. We must ask you for all the possibilities that the Lord has given you, and therefore, within the framework of functionality and purpose that unites art to the worship of God, we must leave to your voices the free and powerful song of which you are capable. And you must be so good at interpreting what you must

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express, at coming to us to draw the motive,

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - Commentarium Officiale: The theme, and sometimes more than the theme, is that secret force which is called inspiration, which is called grace, which is called the charisma of art. And, if it pleases God, we shall speak of it. But we were saying that this moment is not suited for long speeches and for making definitive pronouncements. However, we have already, on our part, We, the Pope, We, the Church, signed a great act of the new alliance with the artist. The Constitution of the Sacred Liturgy, which the Second Vatican Ecumenical Council promulgated and issued first, has a page – which I hope you know – that is precisely the pact of reconciliation and rebirth of religious art, within the Catholic Church. I repeat, our pact is signed. It awaits your signature. The "Messe of the Artist": A commendable initiative. For the time being, therefore, we limit ourselves to very simple observations, but which will not displease you. The first is this: we are pleased with this "Messe of the Artist," and Monsignor Francia should be thanked; he and all those who followed him and who gathered its form. We have seen this initiative born, we have seen it first welcomed by our venerated Predecessor, Pope Pius XII, who began to open the way for it and to give it citizenship in ecclesiastical life, in the prayer of the Church; and therefore, we congratulate those who have done so much in this regard, which is not the only path, but which is a good one and one that is well worth following: we bless it and we encourage it. We would like you to convey, to all your colleagues, imitators, and followers, Our Blessing for this experiment in religious artistic life, which has once again shown that there is a profound sympathy and a wonderful capacity for understanding between priest and artist. The second thing is this – well-known, but which, it seems to us, must be remembered at this moment –: and it is that, if the artistic moment that is produced in a sacred religious act – such as a Mass – must be full, must be authentic, must be generous, it must truly fill and stir the souls that participate in it and those that surround it, it also needs two things: catechesis and a laboratory. We will not now elaborate on whether art arises spontaneously and unexpectedly, like a heavenly flash of lightning, or whether, as you say, it needs a terrible, arduous, ascetic, slow, gradual apprenticeship. Well, if we want to give, we repeat, authenticity and fullness to the religious artistic moment, to the Mass, its preparation is necessary, its catechesis; in other words, it must be preceded or accompanied by the...

[*Latin ed. p. 443*]

Acta Pauli Pp. VI 443, instructiones religiosas. Non licet religionem invenire, sed scire oportet quid inter Deum et hominem accidit, sicut Deum certos nexus religiosos sancivit, quos cognoscere oportet, ut non

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fio ridiculi, vel balbutientis, vel errantes. Instruituri estis. Et nos putamus quod, in opere artis in Missa, ii qui se artifices vere manifestare volunt, non habebunt difficultatem ad hanc systematicam, patientem, sed tam benignam et nutritivam informationem accipiendam. Et deinde opus est laboratorii, id est, technicae ad res bene faciendas. Et hic relinquimus verba vobis, qui dicetis quid necessarium sit, ut expressio artistica quae haec momenta religiosa praebeat, omnem suam abundantiam expressionis, modorum et instrumentorum habeat, et, si necesse est, etiam novitatum. Notiones spirituales. Denique adjungimus quod non sufficiunt nec catechesis, nec laboratorium. Necessaria est illa indispensabilis characteristica momenti religiosi, et scilicet sinceritas. Non iam solum de arte agitur, sed de spiritualitate. Intrare oportet in cellam interiori sui ipsius, et momento religioso, artisticiter vivito, dare quod hic exprimitur: personalitatem, vocem ex profundo animi extractam, formam quae ab omni habitu scenico, ab ostentatione puramente externa distinguitur; est ego qui in sua sintesi plena et, si vultis, difficilissima, sed etiam jucundissima, invenitur. Hic religio vere spiritualis esse debet; et tunc erit vobis quod festum hodiernum, Ascensio, nos facit cogitare. Cum in se ipsos intratur ut omnes has energias inveniantur, et ad caelum ascendatur, in illo caelo ubi Christus se refugit, nos sentimus, primo momento, immensissime, dicam, infinite longe. Transcendens quod tam timere hominem modernum, est res quae eum infinite superat, et qui hanc distantiam non sentit, religionem veram non sentit. Qui hanc superioritatem Dei, hanc eius ineffabilitatem, hoc eius mysterium, non sentit, factum religiosum authenticum non sentit. Sed qui illud sentit, experitur, paullatim, quod ille Deus longe iam ibi est: "Non eum quaereris, nisi iam inveneris." Verba Paschalis, vera; et hoc est quod continuo accidit in authentica vita spirituali Christiani. Si Christum vere quaerimus ubi est, in caelo, eum reflectum videmus, in anima nostra palpitantem invenimus: Deus transcendens, aliter, immanens factus est, factus est amicus interior, magister spiritualis. Et communio cum Ilo, quae impossibilis videbatur, quasi abyssos infinitos transire debeat,

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis - The official commentary is already complete; the Lord comes to us in communion through the means that you well know, namely, through the Word, through grace, through the sacraments, and through the treasures that the Church dispenses to faithful souls. And for now, let that suffice. Dear artists, let us say just one word: farewell!

III. To those who attended the International Gathering in Rome, concerning "the problems of technical assistance and the training of leaders in developing countries."

* Dear Gentlemen, Your "International Colloquium on the problems of technical assistance and the training of leaders in developing countries"

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finds in Us a keenly interested interlocutor, and We are therefore very pleased to welcome you to the Vatican. Not that We intend, nor is it possible for Us, to enter into the details of the many aspects – economic, cultural, sociological, methodological... – of this vast problem of technical assistance. But the very fact of your presence here demonstrates your sensitivity to the spiritual dimension of your research, and constitutes for Us an invitation to reflect on it for a moment with you. In two recently celebrated Encyclicals – *Mater et Magistra* and *Pacem in terris* – Our predecessor, John XXIII, clearly defined the attitude of the Church in this area of relations between more developed peoples and peoples in development. He emphasized the spirit that should inspire these relations: a spirit of solidarity and charity; a concern to respect the individuality and character of the "assisted" country; selfless action, far removed from any aim of economic expansion or political domination. And he vigorously denounced the danger that lurks for economically developed peoples in their actions towards developing peoples: to consider scientific progress and material well-being as supreme values, whereas they are only servants of true human values, the values of the spirit.

* May 9, 1964.

[*Latin ed. p. 445*]

The Acts of Pope Paul VI, page 445, address the problem of technical assistance. This problem is not resolved by a simple addition of economic quantities; rather, it concerns the whole man, and therefore, above all, his soul, his intellect, and his heart. The twofold movement of the "assisting" country towards the "assisted" country, and vice versa – the sending of experts and the welcoming of students with scholarships – cannot be reduced to a simple mechanical process. It is a dialogue that engages between diverse cultures and civilizations, a dialogue centered on man, and not on the goods exchanged or the techniques employed. Development must not create the risk of materializing the peoples who benefit from it, but rather, on the contrary, must provide them with the means to perfect themselves, to elevate themselves, and therefore, to spiritualize themselves. Furthermore, lasting and fruitful relationships can be established as a result: assistance may cease, but the relationships will remain; and it is easy to see how much weight they can have for world peace, or, conversely, for the maintenance of discord and general insecurity. Dear gentlemen, a look at the recent past of industrialized Europe can be instructive in this regard. The technical and material progress there has been admirable, certainly, and no one intends to deny it. But it has been rightly lamented that precisely what a famous contemporary philosopher called the "supplement of the soul" was lacking, which would have allowed for the full assimilation of these new and rapid acquisitions and would have enabled one to draw from them all the benefit that man could and should derive for the true good of society.

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Will these errors be repeated in new nations, without foreseeing, alongside material progress, the moral and spiritual progress that alone can balance it? These young and promising peoples reject materialism. What a magnificent future would open up before them if the experts sent to them were not only technicians, but also animators and educators; if the spiritual and moral quality of the education provided in Europe to the future elites of the "assisted" countries were such as to guarantee them not only material and technical development, but also human development! If the delay of certain Latin nations in technical assistance has been lamented, you see how this deficiency could be compensated for by the human and spiritual value of this assistance, so in conformity with the traditions of our civilization steeped in Christianity. And you also see how those responsible for technical assistance could become valuable instruments in the transmission of this.

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis - Commentarium Officiale: The legacy of the ancient Christian nations to the peoples who are newly entering the international arena. Such are, Gentlemen, some of the reflections that We find suggested by the type of activities to which you dedicate the best of your energies. We earnestly desire that they may be ever more fruitful and blessed by God. And, thanking you for the visit that you have kindly made to Us, We impart, with all Our heart, the Apostolic Blessing to you and to your families.

IV To His Majesty Hussein I, King of Jordan, "Hashemite."

* It is with a grateful heart that We extend a sincere welcome to Your Majesty to Our home. Never to be erased from Our memory is the truly royal welcome that you extended to Us during Our recent pilgrimage to the Holy Land; and We cherish, in particular, the remembrance of the countless marks of honour with which Your Majesty surrounded Our humble Person during Our stay in the Hashemite Kingdom of Jordan. We recall with warm gratitude Your Majesty's constant company, hovering near Us throughout Our entire journey as a pilgrim in your blessed land. Having met and known the people of your Kingdom, having visited their homes and cities, We are confirmed and strengthened in Our affection for them, and in Our prayerful wishes for their prosperity, joy, and peace. Especially were We impressed by the great efforts being made in the cultural and educational fields, through more numerous and improved schools and institutions of learning; and also in the agricultural sector, which Your Majesty has encouraged and assisted to higher achievements and admirable progress. We are confident that these beneficent activities will continue and ever more fruitfully increase. Your Majesty may rest assured that the Catholics of Jordan will loyally do everything possible to promote their country's advancement, sponsoring initiatives particularly

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in the educational field and that of social work; confident that they will always enjoy their civil rights and be favoured by Your Majesty's benevolence.

* May 11, 1964.

[*Latin ed. p. 447*]

To all the noble and beloved people of Jordan, We wish every heavenly grace; above all, We pray God to protect and guard Your Majesty and the Royal Family, and to bestow upon your Kingdom his richest and most abundant favours.

To the Most Excellent Sir Anthony Garrigues and Diaz-Cañabate, Legate with public authority sent by the Spanish Nation to the Apostolic See, who had presented to the Supreme Pontiff the letters of his entrusted mission.

Sir Ambassador: We offer Your Excellency the most cordial welcome, while sincerely thanking you for the noble expressions with which you wished to accompany the presentation of the Credentials, which accredit you as Extraordinary and Plenipotentiary Ambassador of your Country to the Holy See. Your Excellency brings with you the prestige of the toga, well-earned through diligent exercise of your profession; you are accompanied by the brilliance of a long period of intellectual and practical preparation in international affairs, and the already well-proven experience of industrious diplomatic activity. The fervent piety that distinguishes Your Excellency will surely add another note of attraction to your stay near the See of Peter, in the very heart of the Church. You arrive here, Your Excellency, at a time of Council: which means, at a particularly interesting moment in the history of the Church, when the Bishops of the entire world are gathered in Rome – and on this occasion, we wish once again to highlight the high sense of precious collaboration of the Spanish Episcopate – to give greater beauty, greater validity, and deeper penetration to the world modern, to the proclamation of the Gospel. Your Excellency will be a witness to the attention with which the Apostolic See follows, as a good mother, the fortunes of all peoples, of the effort with which it pursues ideals of peace among them, of the disinterestedness with which it seeks to inspire the events of history with the principles of justice and charity of the message of Christ. The desires that animate Your Excellency to strengthen and... * May 12, 1964.

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis - Commentarium Officiale; concerning the relations between Spain and the Holy See, you will find in Us prompt and understanding correspondence. A nation such as Spain, with its past and present glories, with the steadfast Catholic faith of its population, a nation, we say, with an abundance of priestly and religious vocations, diligently engaged in increasing and enriching its rich spiritual heritage with present-day relevance and efficiency, such a nation cannot but attract the watch-

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ful and benevolent gaze of the Vicar of Christ. Nor are its struggles and achievements for greater well-being indifferent to Us: the determination with which it seeks to establish itself in the rank that corresponds to it among the nations; the effort to perfect its structures in the various sectors of national life, united with the purpose of promoting its social progress in the light of Papal Encyclicals; all that, in a word, can contribute to its greatness and spiritual, and even material, prosperity, is worthy of praise, deserves encouragement, and is deserving of Our prayers and blessings. May the Almighty watch over the most beloved Spanish people and assist in their endeavors the Most Excellent Head of State and his Government. May Spain always remain faithful to its Catholic vocation and to its high destiny. And may the diplomatic efforts before the Holy See that you are now beginning, Lord Ambassador, be abundantly blessed by God. VI To the Most Excellent Sir Ansgarius Cabello, sent as Legate from the Paraguayan Nation to the Apostolic See, bearing letters to the Supreme Pontiff, confirming the faith of the legation. * Lord Ambassador: With profound satisfaction, We have just received the Credentials that accredit Your Excellency as Extraordinary and Plenipotentiary Ambassador of the Republic of Paraguay to the Holy See. On this occasion, it is also extremely pleasing to Us to reciprocate the devout and noble expressions with which you wished to accompany this solemn act, thus interpreting the desires that animate your Government. * Die 19 mensis Maii a. 1964.

[*Latin ed. p. 449*]

The Acts of Pope Paul VI, page 449, speak of maintaining and strengthening, day by day, the happy relations existing between him and the Holy See. The origins of the Catholic faith in the American continent had, as a central and vital point, the region which now forms your illustrious nation, with glorious names such as that of Saint Francis Solanus and that of Friar Luis de Bolaños. How can one fail to mention also the historical "reductions" of the Jesuit Fathers, with the Blessed Roque González, their founder, a native of Asunción, and the powerful influence that these had on religious and social life? Many are the events that mark the ecclesiastical history of the present period in your homeland: four new ecclesiastical circumscriptions have been created; the Catholic University of Our Lady of Assumption has arisen; a recent agreement has been ratified for the religious assistance of the Armed Forces. We greet these events with great consolation as a sign of the renewal of Christian life, and at the same time, we see in the flourishing of vocations with which, as perhaps never before, the seminaries and religious institutes are currently replenished, a hopeful dawn of new progress in Catholicism. Alongside this properly religious activity, it is worth noting the interest demonstrated by the venerable episcopate of that nation in favor of the social and cultural promotion of all classes, especially the most humble and the Guarani Indians, which is worthy of praise and

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should be appreciated as a contribution to the civil life of the country. A climate of understanding, of good will, and of collaboration always finds, on the part of the Catholic forces, the best dispositions for a serious, effective, and conscious work for the aggrandizement of the nation itself. If the sentiments of fervent Catholicism that adorn Your Excellency can be an encouragement for your permanence in the Eternal City, the center of the Church, may the assurance of our understanding and benevolence serve as encouragement in your diplomatic work, in the development of your elevated mission, for whose happy success we offer our cordial wishes. We invoke from the heart the most abundant blessings of Heaven upon your person and your Christian family, upon the Lord President of the Republic and his government, and upon the beloved people of Paraguay.

29 - ACTA, vol. V I, n. 7. — 27-6-1964.

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis - Commentarium Officiale VII Ad Excellentissimum Virum Reginaldum Leandrum Mora, a Venetiolana Natione ad Sedem Apostolicam missum cum auctoritate Legatum, qui Litteras Summo Pontifici tradidit, crediti muneris testes.

Domine Ambasciator: In his sollemnibus momentis, cum Vestra Excellentia iam finitis verbis nobis Litteras credenciales, ut Ambasciator Extraordinarius et Plenipotentiarius Venetiolae ad Sanctam Sedem, tradidit, liberi sumus, cum gratitudine pro vestris nobilibus verbis, salutum accipere, dum affectus paterni nostri ad totam illam nobilem Nationem diriguntur. Magna consolatio in corde nostro suscitatur, cum observamus quod, ab antiquis temporibus Alonso de Ojeda et Diego de Lozada — cum terra vestra nominibus mysteriorum Christianorum et Sanctorum gloriosorum ornata erat, cum ipsi nativi matrem Dei sub nomine evocativo Coromoto invocare discere coeperunt — usque ad hodiernum diem, fides Catholica elementum fundamenale culturae patriae vestrae, characterem fundamentalem personalitatis nationalis vestrae et impulsionem renovantem pro magnis operibus constitit. Vestra Excellentia, filius terrae tam illustris, qui, post diligentem praeparationem, experientiam suam auctam habet, officia alta in Patria vestra exercens, praesertim in delicato campo Educationis, novit et aestimat pretium praeclarum et insostituibile quod, ad elevationem Populi, habet sana formatio individualis, familiaris et socialis, inspirata a principiis Christianis; et contributionem quam in hoc sectori educationis Venetiolae Ecclesia, Mater Ecclesia, dedit, quae, semper iuvenis in aetate, sollicite praesens est, ut magistra iustitiae et amoris, spiritibus energia inexhausta offerens, quae conservant et illustrant praeciosum legatum Evangelii, ab intrepidis Sacerdotibus et Religiosis relatum.

O Venetiola, pulchra et fructifera! Alta in montibus tuis giganticis, risu plena in campis tuis, aperta in sinuibus tuis infinitis, diu benedicta

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a Deo in subsolo tuo! Quam desideramus ut omnes hae res naturales continuare reflectantur et sublimentur in patrimonio spirituali tuo, etiam ricco; prospiciens ad summos morales. *Die 26 mensis Maii, anno 1964.*

[*Latin ed. p. 451*]

Acts of Pope Paul VI, 451, embracing openly all that is good, with ideals of professional integrity and religious devotion in the homes, which, through the practice of the tenets of Christianity, create a serene environment for society and a fertile ground for the flourishing of religious and priestly vocations, so necessary for that Nation to maintain the path that has distinguished it in the history of America. Your Excellency is well aware of the keen interest with which this Apostolic See has always closely followed the concerns and spiritual events of Venezuela. In this regard, We are pleased to recall the proof of just benevolence that Our Predecessor, of venerable memory, showed to that beloved Country, honoring one of its most illustrious sons with the Cardinalate. We cannot also fail to remember the recent Agreement signed by the Holy See and the Venezuelan Government, which is intended to strengthen, between both, in a climate of fruitful concord, the already good relations that exist. While we express, Mr. Ambassador, our most cordial wishes for the successful fulfillment of your new mission, we invoke abundant divine blessings upon Your Excellency, upon the Most Excellent President of the Republic, his Government, and upon all the beloved people of Venezuela.

NUNTIUS SCRIPTO DATUS

To the Most Reverend Father Anthony, Cardinal Caggiano, Archbishop of Buenos Aires, and to the other Archbishops and Bishops of the Republic of Argentina, along with the assembly of all the Societies of the Catholic Action in that Nation.

We have learned with great interest and satisfaction that the National Assembly of all the Associations of Catholic Action will soon take place in Argentina. And we have reason to hope that this solemn review of so many organized Catholic forces will instill new energies in the hearts of men, and awaken new purposes of action towards new and higher goals. For this reason, we wish to convey to you and to the faithful, who are your collaborators in the apostolate, along with Our Blessing, a word of congratulations and praise for what has already been accomplished, and of encouragement for what remains to be done in order to achieve a better future for this your noble Country, which is so dear to Us.

[*Latin ed. p. 452*]

Acta Apostolicae Sedis - Official Commentary. You know well that the task of continuing and developing the mission of salvation for all men,

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which Christ entrusted to the Church, belongs to the entire Church. This task is not only the responsibility of the hierarchy, but also the laity, by virtue of their incorporation into the Mystical Body of Christ and by participating in its own mission and its royal priesthood, have the duty, the right, and the honor – which the sacraments of baptism and confirmation confer and proclaim – to exercise, in a manner that is their own, the apostolate of the Church. Thanks be to God, the sense of Church is becoming increasingly vivid and profound within the Christian community, and it is the laity themselves who have awakened to their ecclesial vocation and do not resign themselves to being merely passive and insensitive instruments, but rather eagerly desire to do something for the growth and edification of the Church. If, in the past, the hierarchy could almost completely assume the responsibility and exercise of the entire ministry of evangelization and sanctification, today, it is the hierarchy itself that invites and urges the laity to become aware of their responsibility in the face of the portentous progress of technical advancement, which leads to materialism, and in the face of the missionary demands of masses of people who are alienated from Christian life and impervious to the action of the priesthood. For this very reason, We have not hesitated to affirm that this is the hour of the laity. In our religious history, it has now become an ordinary teaching concerning the nature and problems of the apostolate of the laity; an apostolate that develops in various forms and with various instruments, and equally with various, although always precious, results. A recent and extensive experience demonstrates, through concrete facts, that the Catholic Action, as it exists and operates in your country and in many others, is like the royal road for the laity who dedicate themselves to the service of the Church in order to "bring all things to Christ." On more than one occasion, We have expressed Our thoughts on this matter, and We wish to repeat to you now what We said in the early days of Our pontificate: "You know well how much We appreciate Catholic Action, both for the profound reasons that justify it, and even demand it, in the historical moment that the Church is currently experiencing, and for its forms of organization that arise from the very demands of the hierarchical pastoral ministry, and for the lines..." (Eph. 1, 10).

[*Latin ed. p. 453*]

453 The Acts of Pope Paul VI concerning its simple and elementary structures, yet capable of varied development in quality and activity, which tend to give Catholic life a fullness of religious and moral content, and an explanation; truly intelligent and beneficial, and, finally and primarily, in the spirit that nourishes its fidelity to Christ and to the Church, and its love for a courageous apostolate in modern society." By divine right, the Ecclesiastical Hierarchy is entrusted with the supreme direction of all apostolic activity. For this reason, the Episcopate can confer a special man-

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date upon the Catholic Action, elevating it to its direct dependence. Jesus Christ chose and sent His Apostles into the world "to bring Him the fruits of life." Today, He commands, for the same purpose, the successors of the Apostles, the Bishops. Similarly – although in diverse forms and with diverse commitments – the Bishops send forth chosen groups of lay people with the task of regenerating this modern world in Christ, which, in some respects, has become pagan again.

The direct dependence on the Hierarchy does not preclude the fact that the Catholic Action, an activity of the laity, has its own lay leaders, with their own responsibility in examining, discussing, and deliberating about the various matters that are part of its program of action. The decisions of these leaders will naturally have the approval, at least implicitly, of the competent ecclesiastical authority, which is represented in the governing bodies and in the Associations by a priest, not as a director, but as an Advisor or Consultor. The responsibility and leadership commitment of the laity is justified by the fact that, living in all environments of social life, they are therefore able to bring to the governance of the Catholic Action a contribution of experiences and direct knowledge of the needs, the remedies, the dangers, which may escape the notice, even of the most attentive, priest. Furthermore, their responsibility fosters in them a spirit of initiative and encourages them to seek solutions and to take action. The Catholic Action in Strasbourg has had the good fortune to receive, in its early steps, the illuminating and comforting words of the Supreme Pontiff Pius XI, the great patron, legislator, and animator of the Catholic Action throughout the world. His venerable letter of April 4th... [reference to a document] John 15:16.

[*Latin ed. p. 454*]

The official commentary of the Acta Apostolicae Sedis for February of 1931 has indicated to the Argentinian Episcopate the guiding principles, and has given to your Catholic movement an impetus that only adverse fortune could temporarily weaken, while at present it finds itself in a promising renewal. In accordance with the indications of the aforementioned Pontiff, you have established, upon a foundation of the parish, diocese, and nation, four fundamental Associations: of men, of women, of male youth, and of female youth. And you have endeavored to establish preparatory sections within the youth associations, in order to form children and adolescents in the Christian life and in the apostolate. In order that the deliberations of your assemblies may give new splendor to your organization, we now wish to draw your attention to certain points in particular. Firstly, we wish to remind you of the special importance of the preparatory sections, in which young aspirants are formed in due time, who will then nourish the sections of the full members. In these days, in which easy and multiple means of communication and information are made available to all, and

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penetrate ever more deeply into every environment, the young person matures earlier in the knowledge of good and evil. And the sooner he must be won over to the cause of good, the more he needs to be immunized against the various suggestions and snares of evil. Furthermore, as is well known, the soul of the child and adolescent, still fresh and pliable, possesses a greater capacity for receptivity; on the other hand, at that age one is not yet possessed and dominated by those strong passions which obscure the vision of the high ideals of the Christian life and apostolate. For these reasons, if one attends to recruiting young people only when their mindset has already been formed and they have a way of life outside of Christian environments, there is a danger of being too late for many of them; and the Catholic associations will be impoverished in elements and in activity. All of this advises a special care for the preparatory sections, which are the most tender and promising branches of the great tree of Catholic Action, to which they ensure vitality and fecundity, as experience itself teaches. In the organizations of Argentinian Catholic Action, there is also the Association of Professionals and of University and Secondary School Students; and this specific Association also deserves attention.

[*Latin ed. p. 455*]

Acta Pauli PP. VI 455, concerning particular action. Indeed, it is fitting that students receive specialized training, whether due to the particular demands of their category, which is more exposed to the assault of error, or in order to be better prepared for the apostolate within their own environment, or even because of the important task to which they are destined in society, where many, due to their intellectual preparation, are called to positions of leadership. Furthermore, this specialized training will be beneficial to the Catholic Action itself and to other associations of the apostolate, which are in need of leaders who are intellectually well-prepared and who, in the exercise of their functions, along with religious and moral virtues, embody the prestige of knowledge. Associations of Teachers within the Catholic Action deserve special encouragement, since their profession offers them the opportunity to exert such an immediate and profound influence on the religious and moral formation of children. The panorama of apostolic action and the program that Our Predecessor outlined for you in the aforementioned letter, remain valid today and acquire broader horizons with the introduction of new ways of life, which will undoubtedly be the subject of your careful reflection in the new stage that you are about to begin. You must give primary importance to the collaboration of Catholic Action in religious education and in the dissemination of Catholic culture; to the defense of the rights of Christian conscience, of the family, and of the Church; to the preservation of public morality in the media and in entertainment. In particular, Catholic Action, even though it does not pursue objectives of a political nature, must contribute to instilling a Christian spirit into

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all of public life. Although it is not concerned with party politics, it must nevertheless educate its members to exercise all political rights and to fulfill their civic duties according to the principles of Christian doctrine and the directives of the ecclesiastical authorities. Similarly, Catholic Action, which does not propose immediate objectives of an economic or union nature, must make its valuable contribution to the solution of the "social question"; a question that has been debated for more than a century, and which still hangs over the world as a threat. To this end, it is necessary above all to disseminate the social doctrine of the Church, contained in a long series of papal documents, a doctrine that Our Predecessor John XXIII, of blessed memory, enriched and updated in the two great Encyclicals, *Mater*.

[*Latin ed. p. 456*]

4S6 Acta Apostolicae Sedis - Official Commentary and Magistra y Pacem in terris. Furthermore, care must be taken to promote and to favor, within the limits of existing laws, those associations and social works which propose the protection of the legitimate interests of workers. This will produce two good effects: that social justice be put into practice, and that workers, in the defense of their interests, do not join associations in which their faith and Christian integrity are endangered. Indeed, it is not enough to concern oneself with social laws; it is necessary to promote the assistance, the education, and the awareness of the working classes; the development and the balance of the entire society may depend on their adherence to Catholic doctrine and their Christian action. It is well known that action cannot be given without prior formation, since action is the daughter of the idea. One cannot be an active apostle if one is not a good Christian. And the fundamental reason for this is expounded in the Encyclical of Saint Pius X to the Italian Episcopate, *II fermo proposito*, when it is said: "The Catholic Action is a true apostolate for the honor and glory of Christ. To carry it out well, divine grace is needed; and this is given only to those who are united to Christ. Only when we have formed Jesus Christ in ourselves, can we easily give Him back to families and to society." Therefore, the formation of consciences is the primary and immediate objective of Catholic Action; and it must have a place in all associations, even those of adults, but in a particular way in the associations of children and young people, in which it becomes the task, if not the only one, then certainly the most important. A more profound and specialized formation must be given to the leaders of the various branches of Catholic Action, since they are, as it were, the officers of this our peaceful militia. Therefore, special initiatives must be promoted for them – publications, study courses, organizational meetings, etc. – since the fate of Catholic Action depends in large part on their actions. It must be noted that the program of the formative activity, even though it has a common foundation, must be differentiated in the various associations according to age, sex, conditions, requirements, and

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the apostolic commitments of those enrolled. In a particular way, it must be ensured that the formation is complete, that is, that it embraces all the duties of Christian life: religious duties, *11 mensis Iunii a. 1905*.

[*Latin ed. p. 457*]

Acts of Pope Paul VI, 457: moral, familial, social, and apostolic. Thus it ought to be for all Christians; all the more so for those who, like priests, dedicate themselves to the works of the apostolate. Apostolic education is the principal task of the Ecclesiastical Advisor, who, as a dispenser of the word and of divine grace, holds in his hands the most efficacious means of education. In the Catholic Action, he fulfills a mission similar to that of the Divine Master, who spent a large part of his public ministry in the instruction and training of his Apostles. The Advisor is called to prepare and to guide the lay apostles, cooperators in the priestly apostolate. The action of the priest within a Catholic association is of such penetration that it alone can determine its fortunes, its vitality, and its fruitfulness. Therefore, rightly has the Advisor been called "the soul" of his association. Moreover, Ecclesiastical Advisors themselves are in need of preparation; and therefore, all initiatives suitable for this purpose are to be recommended. Such preparation must begin in the Seminary, and the apostolate of the laity in general, and Catholic Action in particular, should be considered as part of pastoral theology. Furthermore, it is exceedingly desirable that diocesan priests find collaborators in this vital and important ministry; and this even because of the insufficiency of numbers, in comparison with the vastness of the work. Therefore, We reiterate here the warm invitation, already given by Our Predecessors, to Religious men and women, so that they may wish to offer all their possible contribution to the development of Catholic Action, which today represents a common interest of the Church. In women's associations, and especially in those of girls and young women, the action of Religious women presents itself as a useful and indispensable complement to the action of the priest, for the sake of a complete and effective education. And this is because of the understandable limits of reserve that the Ecclesiastical Advisor must impose in this matter. Therefore, it is also opportune that Religious women be properly prepared for this delicate and important office; and for this purpose, meetings of study and courses promoted by the competent Ecclesiastical Authority can also serve them. Another important support for Catholic Action, and for other forms of the apostolate, must come from Catholic colleges and institutes.

[*Latin ed. p. 458*]

Acta Apostolicae Sedis - Official Commentary 458 on education. It has been said that the Christian life carries with it the commitment to the apostolate, although the specific manner of fulfilling this duty is subordinate to the voluntary and free decision of each individual.

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Consequently, a Catholic institution that does not educate for the exercise of the apostolate would provide an incomplete Christian education: from Catholic schools will come the future leaders of apostolic and temporal activities in society. For the success of the apostolate of the laity, harmony of action and concord of endeavors are also necessary. Dispersion of energies and mortifying conflicts of competition must be avoided. Therefore, perfect coordination of all forces, both within and outside the Catholic Action, is necessary. The Catholic Action of Strasbourg already has a structure that anticipates and seeks to coordinate all its forces. Its very unitary and concentric organization presents it truly *sicut castrorum acies ordinata*: as an army that has its specialized units, with their own commands, above which there is a headquarters that coordinates and directs the activities of all towards common goals. All of this is part of the constitutional design of Catholic Action outlined by Pius XI, a design that foresees, along with the four fundamental organizations, already mentioned, also the coordinating bodies, at the national, diocesan, and parish levels, and which are precisely the Central Board, the diocesan Boards, and the parish Boards. But also in your country, alongside the associations and works of Catholic Action, other associations and institutions flourish and bear fruit, which pursue particular apostolic goals. Some, rich in merits in the past, continue to this day their useful mission in collaboration with the ecclesiastical hierarchy. Between Catholic Action and these other works of the apostolate, there must exist relationships of mutual esteem and benevolence, of fraternal understanding, and of mutual collaboration, since all of them, although by different paths and with diverse means, march towards the same supreme goal: the establishment of the Kingdom of God. These good and advantageous relationships have been recommended many times by our venerated Predecessors, and particularly by 5 3 Cant. 6, 3.

[*Latin ed. p. 459*]

Acta Pauli PP. VI, 459. Pius XII, of blessed memory, clearly affirmed the necessity that between the Catholic Action and other sister institutions, "there exists mutual benevolence, broad understanding, and sincere cooperation; qualities and virtues which have their root, on the one hand, in the purest zeal for the glory of God and the salvation of souls, which inflames all, and on the other, in the fact of belonging to the same mystical body of Christ." 6. Therefore, in order that these ideal relationships may be translated into concrete actions, you have desired to avail yourselves of specific organs of general coordination, which, naturally, must be carried out with regard to the common objectives of Catholic apostolate, and respecting the character and autonomy of each of the coordinated parts. In order to more surely attain these objectives, it is considered opportune that each of the parts, always with a fair and wise evaluation of them, maintain the same

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level and identical condition of equality; which, in turn, will be more easily achieved if the presidency of the coordinating bodies is in the hands of the same Ecclesiastical Hierarchy or of its representatives as delegates. Indeed, it is evident that the Ecclesiastical Hierarchy, having the responsibility for all associations and forms of apostolate, is the most suitable to demonstrate the superiority and impartiality of the direction. With the harmonious cooperation of all Catholic forces, certainly blessed and fructified by God, you will be able not only to preserve intact the heritage of religious faith, the honor and glory of your people, but also to make it bear fruit in all sectors of life: individual, familial, and social. And this will also be a source and a guarantee of incessant spiritual and even temporal progress, a progress which We desire with all our heart. With these wishes and prayers, We gladly grant to you, dear Son, to the other Archbishops and Bishops of that beloved Nation, as well as to the Clergy, Religious, Religious Sisters, and faithful, a special Apostolic Blessing. The Vatican, April 12, 1964. PAULUS PP. VI. * Allocution to Italian members, Acta Catholica, September 4, 1920: A. A. 8. XXXII (1940), p. 369.

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

PROVISIONS REGARDING CHURCHES

Most Holy Lord Our Pope, by Divine Providence, has, through successive decrees of the Sacred Consistory Congregation, provided for the following churches, each now having a new pastor:

on January 13, 1964:

— To the titular bishopric of the Church of Aren in Numidia, he appointed the Reverend Gabriel Diaz Cueva, Secretary of the archiepiscopal curia of Cuenca in the Equator, whom he designated as an Auxiliary to the Most Reverend Caesar Anthony Mosquera Corral, Archbishop of Guayaquil.

on February 2:

— To the titular bishopric of the Church of Telmissena, he appointed the Reverend Father Ioannes Wiesen, of the Society of the Divine Word, Prelate of the Nullius Superior of the Most Holy Incarnation and of Paranà.

on February 7:

— To the titular bishopric of the Church of Ceramus, he appointed the

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Reverend Paul Muñoz Vega, of the Society of Jesus, whom he established as a Coadjutor to the seat given to the Most Reverend Charles Mary, Cardinal de la Torre, Archbishop of Quito.

on February 15:

— To the titular bishopric of the Church of Metz, he appointed the Reverend Francis Kuharic, of the clergy of the archdiocese of Agram, a member of the council in the town commonly known as "Samobor," whom he designated as an Auxiliary to the Most Reverend Francis Seper, Archbishop of Agram.

on February 25:

— To the titular bishopric of the Church of Centuriones, he appointed the Reverend Albert Trevisan, a member of the Society of the Catholic Apostolate, whom he designated as an Auxiliary to the Most Reverend Joseph Newton de Almeida Batista, Vicar Castrensis in the Republic of Brazil and Archbishop of Brasiliapoli.

— To the titular bishopric of the Church of Hierapolis in Isauria, he appointed the Reverend Joseph Albert Lopes de Castro Pinto, Honorary Canon.

[*Latin ed. p. 461*]

The Sacred Consistorial Congregation has decreed the following:

The metropolitan and director of the Seminary of Saint Joseph in the archdiocese of Saint Sebastian of Rio de Janeiro, appointed as Auxiliary by the Most Reverend and Eminent Father James, Cardinal de Barros Cámara, Archbishop of Saint Sebastian of Rio de Janeiro: The Reverend Valdir Calheiros de Nováis, honorary canon of the metropolitan chapter and parish priest of Saint Francis Xavier in the archdiocese of Saint Sebastian of Rio de Janeiro. On March 12th.

For the metropolitan Church of Olinda and Recife: The Most Reverend and Eminent Father Helder Pessôa Cámara, formerly titular Archbishop of Saldita.

For the cathedral Church of Uruguaiana: The Most Reverend and Eminent Father August Peter, formerly Bishop of Vacaria. On March 25th.

For the cathedral Church of the newly erected diocese of Bauro: The Most Reverend and Eminent Father Vincent Marchetti Zioni, formerly titular Bishop of Lauzade.

For the titular bishopric of the Church of Belaita: The Reverend Father Romeu Alberti, General Vicar of the archdiocese of Saint Paul in Brazil, appointed as Auxiliary by the Most Reverend and Eminent Father Charles Carmel, Cardinal de Vasconcellos Motta, Archbishop of the same archdiocese of Saint Paul in Brazil. On March 28th.

For the cathedral Church of Vacaria: The Most Reverend and Eminent Father Henry Gelain, formerly Bishop of Lins. On April 2nd.

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For the cathedral Church of Guaxupé: The Most Reverend and Eminent Father Joseph de Almeida Batista Pereira, formerly Bishop of Sete Lagoas. On April k.

For the titular bishopric of the Church of Autenti: The Reverend Father Luciano Metzinger, member of the Congregation of the Sacred Hearts of Jesus and Mary, and also of perpetual adoration of the Most Holy Sacrament, and the Prelate of Ayaviri, without a see. On April 13th.

For the titular archiepiscopal see of the Church of Egnatia: The Most Reverend and Eminent Father Louis Lévesque, formerly Bishop of Hearst, appointed as Coadjutor with the right of succession to the Most Reverend Father Charles Eugene Parent, Archbishop of Saint Germain. On April 18th.

For the metropolitan Church of Aparecida, newly erected: The Most Reverend and Eminent Father Charles Carmel, Cardinal de Vasconcellos Motta, formerly Archbishop of Saint Paul in Brazil.

[*Latin ed. p. 462*]

462 Acta Apostolicae Sedis - Official Commentary, April 24th. — The newly erected Prefecture of Coari, belonging to no diocese, to the Reverend Father Mary Robert, an Englishman, of the Congregation of the Most Holy Redeemer. — An Auxiliary Bishop, with the right of succession, to the Most Reverend Father Francis Xavier Rey, titular Bishop of Phacusa and Prelate of the Prefecture of Guajará-Mirim, the Reverend Father Robert Gomes de Arruda, a member of the Third Regular Order of St. Francis. April 28th. — To the Metropolitan Church of St. Louis in Maranhão, the Most Reverend Father John Joseph da Mota e Albuquerque, formerly Bishop of Sobral. — To the newly erected Cathedral Church of Crateópolis, the Most Reverend Father Anthony Fragoso, formerly titular Bishop of Ucres. May 8th. — To the titular episcopal Church of Burunitana, the Reverend Father Pius A. Benincasa, an Urban priest, from the diocese of Buffalo, assigned to public affairs by the Sacred Council, whom he appointed as an Auxiliary to the Most Reverend Father James A. Me Nulty, Bishop of Buffalo. May 11th. — To the titular episcopal Church of Cufruta, the Reverend Father Stanislaus I. Brzana, an Urban priest, parish priest of Reginae Pacis, from the diocese of Buffalo, whom he appointed as an Auxiliary to the Most Reverend Father James A. Me Nulty, Bishop of Buffalo. May 19th. — To the titular archiepiscopal Church of Marcelliana, the Most Reverend Father Andrew Pailler, formerly titular Bishop of Adada, whom he appointed as an Auxiliary Bishop, with the right of succession, to the Most Reverend Father Joseph Maria Martin, Archbishop of Rouen. May 20th. — To the Metropolitan Church of Caesaraugusta, the Most Reverend Father Peter Cantero Cuadrado, formerly Bishop of Huelva. — To the Cathedral Church of Solsona, the Most Reverend Father Joseph Bascufiana Llópez, formerly Bishop of Ciudad Rodrigo. May 24th. — To the titular episcopal Church of Sillita, the Most Reverend Father Gregory Falconieri, formerly Bishop of

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Conversano.

[*Latin ed. p. 463*]

The Sacred Consistorial Congregation, 463 II, of Nicotera and Tropea, belonging to the Archdiocese of Cosenza-Neocastle, DECREE Concerning the Alteration of Boundaries. Since the territory of the Diocese of Tropea, to which the Church of Nicotera is also primarily united, is so divided that it appears incongruous and, consequently, hinders the pastoral care of souls to a great extent, it has seemed opportune to detach a portion of the territory from the aforementioned Diocese of Tropea, which, extending to the north, is separated from the region in which the Episcopal See is located, and to annex it to neighboring dioceses. Therefore, Our Holy Father Paul, having considered, through Divine Providence, that such an alteration of boundaries is truly conducive to the spiritual welfare of souls, and having obtained, as far as necessary, the consent of those who have an interest or are presumed to have an interest, by the present Consistorial Decree, detaches from the Diocese of Tropea: a) nine municipalities commonly known as "Aiello Calabro," "Serra d'Aiello," "Amantea," "S. Pietro in Amantea," "Belmonte Calabro," "Cleto," "Falconara Albanese," "Fiumefreddo Bruzio," and "Longobardi," as well as two villages commonly called "Laghitelli" and "Terrati," and permanently assigns them to the Archdiocese of Cosenza; b) three other municipalities called "Falerna," "Nocera Tirinese," and "S. Mango d'Aquino," and permanently annexes them to the Diocese of Neocastle. Furthermore, the same Holy Father commands that the documents and records pertaining to the detached territory, as well as the clergy, faithful, and temporal goods that may be involved, be transmitted from the Curia of Tropea to the Curias concerned as soon as possible. With regard to the clergy, it is established that, as soon as the present Decree is put into effect, the priests of the Church will be considered assigned to the territory in which they legitimately hold a benefice or office; other priests, as well as seminarians and novices, will be considered incardinated in the diocese where they have a legitimate domicile. To ensure the execution of all these matters, Our Holy Father has deigned to appoint the Most Reverend Father D. John Ferro, Archbishop Metropolitan of Reggio, assigning him the necessary and appropriate faculties.

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - Official Commentary: Matters also pertaining to the delegation of authority, in order to achieve the aforementioned purpose, any man established in "ecclesiastical dignity," with a duty imposed upon him by the Sacred Congregation of the Consistory, must, as soon as possible, forward an authentic copy of the executed act to the Sacred Congregation of the Consistory. Concerning these matters, the present Consistorial Decree has been issued, and it shall have the same

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force and effect as if Apostolic Letters had been issued under the papal seal. All contrary provisions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Congregation of the Consistory, on the 16th day of the month of December, in the year 1963. CHARLES Cardinal CONFALONIBRI, Secretary. L. S. Franciscus Carpino, Archbishop titular of Serdica, Assistant.

MEXICANAE - TOLUCENSIS DECREE: Concerning the alteration of boundaries, for the greater spiritual benefit of the faithful, the Most Reverend Aloisius Raimondi, titular Archbishop of Tarsus, Apostolic Delegate in the Republic of Mexico, requested that the boundaries by which the Archdiocese of Mexico and the Diocese of Toluca are currently defined, be somewhat altered and more suitably arranged. The Sacred Congregation of the Consistory, having considered the favorable opinion of the Most Reverend Ordinarys of the places concerned, and having approved the requested alteration for the eternal salvation of souls, and with the exercise of the special faculties granted to it by the Most Holy Pope Paul, Divine Providence, Pope I, deemed it fitting to grant the request with benevolent approval. Therefore, with the consent of those who are, or are presumed to be, concerned, the following territory is detached from the Archdiocese of Mexico by the present Consistorial Decree and permanently annexed to the Diocese of Toluca, thereby changing the boundaries of both ecclesiastical jurisdictions: the territories of the municipalities commonly called Acambay, Aculeo, Morelos, Polotitlan, Temascalcingo, and Timilpan.

[*Latin ed. p. 465*]

The Sacred Congregational Council 465 Furthermore, the Sacred Congregational Council decrees that the documents and records pertaining to the clergy, the faithful, and the temporal goods of the aforementioned territories, from the archives of the Metropolitan Curia of Mexico, shall be transmitted as soon as possible to the archives of the Curia of Toluca. With regard to the clergy, it is decided that, as soon as the present Congregational Decree is put into effect, those priests of the Church who legitimately hold an ecclesiastical benefice or office within that territory shall be considered as assigned to it; and that the other priests, clerics, and seminarians who are incardinated in that diocese shall remain or be incardinated in that territory if they have a legitimate domicile there. To carry out these matters, the Sacred Congregational Council appoints the Most Reverend Aloysius Raimondi, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to remit to the same Sacred Congregation, as soon as it is permissible, an authentic copy of the act of execution carried out. These matters, concerning the foregoing, shall be valid as if they had been issued under the Apostolic seal. Contrary provisions notwithstanding. Given at Rome, from the offices of the Sacred Congregational Council, on the 13th of January,

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1964. Charles L. & S. Card. CONPALOXIERI, Secretary. Franciscus Carpino, Archbishop of Serdica, Assessor. JANUARY 14 – PARACATU DECREE Concerning the alteration of the boundaries of dioceses, with the greater good of souls in mind, the Most Reverend Lords, John Baptist Przyklenk, Bishop of Januária, and Raymond Lui, Bishop of Paracatu, having previously received the favorable opinion of the Most Reverend Raymond Lombardi, Archbishop titular of Caesarea Philippi and Apostolic Nuncio in Brazil, requested the Apostolic See to make some alterations to the boundaries of the dioceses entrusted to them, so that they might be more suitably arranged. 30 - ACTA, vol. VI, n. 7. — 27-6-1964.

[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis - Official Commentary. This Sacred Consistorial Congregation, having approved such changes as will be beneficial to the eternal salvation of souls, and by virtue of special faculties granted to it by His Most Holy Father, Pope Paul, Divine Providence, V, has deigned to grant these petitions. Therefore, with the understanding that the consent of those who are, or are presumed to be, concerned is obtained, this present Decree removes territories belonging to the municipality, as now defined by civil law, commonly known as Arinos and Formoso, from the diocese of Januária, and assigns them to the diocese of Paracatu. All documents and records pertaining to the aforementioned territories shall be transmitted from the archives of the Curia of Januária to the archives of the Curia of Paracatu as soon as possible; and with regard to the clergy, this Sacred Congregation decrees that, as soon as the present Decree is put into effect, priests legitimately holding a benefice or ecclesiastical office in the aforementioned territories, as well as clerical students legitimately residing there, shall be incardinated in the diocese of Paracatu. To accomplish all of these things, this Sacred Congregation appoints the Most Reverend Father Lombardi, granting him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, the task of submitting to the same Sacred Congregation an authentic copy of the executed act. Concerning the matters above, this Consistorial Decree shall be valid as if it were issued by Apostolic Letters sealed with the papal seal. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 20th day of the month of January, in the year 1964. CAROLUS Card. CONPALONIBRI, Secretary. L. S. f Franciscus Carpino, Archbishop of Serdica, Assistant.

[*Latin ed. p. 467*]

The Sacred Congregation for the Propagation of the Faith 467. THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH OF SIMLA (CHANDIGARH). DECREE Concerning the Change of Name of the Diocese. Whereas the Most Reverend Lord John Burke, Bishop of Simla,

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had proposed that the name of the present Diocese of Simla be added to the city of Chandigarh, so that thenceforth the same Diocese would be called Simla and Chandigargh, the Sacred Congregation for the Propagation of the Faith, after mature deliberation, deemed it fitting to adhere to the proposals of the aforementioned Prelate. Wherefore, the same Sacred Congregation, by virtue of the special faculties granted to it by the Most Holy Lord Pope Paul VI, approved the aforementioned proposal and ordered the drafting of the present Decree concerning the matter. Given at Rome, from the Offices of the Sacred Congregation for the Propagation of the Faith, on the 12th day of the month of May, in the year of Our Lord 1964. G. P. Card. AGAGIANIAN, Prefect. S. t Petrus Sigismondi, Archbishop titular of Neapolis in Pisidia, Secretary.

[*Latin ed. p. 468*]

Acts of the Apostolic See - Official Commentary 468

ACTS OF THE TRIBUNALS

SACRED ROMAN ROTA

Summons by edict

TORNACEN. Nullity of marriage (Horlin - Carte)

Since the actual place of residence of the aforementioned Lady Rodulpha Carte is unknown, in the aforementioned cause, we summon her to appear, either in person or through a legitimately appointed procurator, before the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - ROMA), at the eleventh hour of the day, July 25, 1964, to resolve the doubts, or to subscribe to the following doubts:

1) Whether a new proposition of the cause should be granted in this case; and, if affirmative:

2) Whether the judgment of the Rota of June 28, 1961, should be confirmed or annulled in this case.

Ordinary pastors of the places, and others who have knowledge of the aforementioned residence of Lady Rodulpha Carte, are to ensure that she is duly informed of this edictal summons.

* Boleslaus Filipiak,

Secretary from the Chancery of the Sacred Roman Rota, May 6, 1964.

* Marius F. Pompedda,

Notary

* The place of current residence of Mrs. Rodolpha Carte, defendant in this case, being unknown, we summon her to appear, either in person or

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through a legitimately constituted procurator, at the seat of the Tribunal.

[*Latin ed. p. 469*]

Tribunal Vicariatus Urbis 469 of the Holy Roman Church (Rome, Palazzo della Cancelleria) on July 25, 1964, at 11 o'clock, to resolve or determine the following matters: 1) Is it appropriate to reopen the case? And if so: 2) Should the judgment of the Tribunal of the Rota dated June 28, 1961, be confirmed or overturned in this case? The Ordinary of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Rodolpha Carte, should, insofar as possible, inform her of this summons.

TRIBUNAL VICARIATUS URBIS

Summonses and Announcements

I. Nullity of Marriage (Caruso - Firmani)

Since the current place of residence of Mr. Marcell Piiv manij in the aforementioned case is unknown, we summon him to appear before the Tribunal of First Instance of the Vicariate of Rome (Piazza S. Callisto, 16 - Rome), either in person or through a duly appointed procurator, on October 1, 1964, at 9 o'clock, to resolve the following question: Does a nullity of marriage exist in this case?

The Ordinary of the place, the pastors, and all faithful who have knowledge of the current place of residence of the aforementioned party, Mr. Marcell Firmani, are to ensure that he is duly informed of this summons.

* Philippus Giannini, Examining Judge

From the Offices of the Tribunal Vicariatus Urbis, May 15, 1964.

V. Frazzano, Chancellor

* Since the current place of residence of Mr. Marcel Firmani, the defendant in this case, is unknown, we summon him to appear in person.

[*Latin ed. p. 470*]

The *Acta Apostolicae Sedis* – Official Commentary, acting through a duly constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (Piazza S. Callisto, 16 - Rome), on October 1, 1964, at 9 o'clock, for the purpose of resolving the doubt reported below: Whether there exists a cause for the nullity of the marriage, in the case.

Concerning the Nullity of Marriage (Benassi - Mantilla):

Since the actual place of residence of the Lady Mary Christian Mantilla Mosquera is unknown, in the aforementioned cause, she is hereby summoned to appear before the Tribunal of First Instance of the Vicariate of the City (Piazza S. Callisto, 16 - Rome), either in person or through a duly constituted procurator, on August 10, 1964, at 9 o'clock, for the resolution

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of the following doubt: Whether there exists a cause for the nullity of the marriage, in the case.

The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual place of residence of the aforementioned Lady Mary Christian Mantilla Mosquera, are to take care that she is duly informed of this edictal citation.

* Aemilius Boccalini, Judge Instructor

From the Offices of the Tribunal of the Vicariate of the City, on May 21, 1964.

V. Frazzano, Chancellor.

Since the place of current residence of Mrs. Marie Christine Mantilla Mosquera, defendant in this cause, is unknown, she is hereby summoned to appear, either in person or through a duly constituted procurator, at the seat of the Tribunal of the Vicariate of Rome (Piazza S. Callisto, 16 - Rome) on August 10, 1964, at 9 o'clock, for the purpose of resolving the doubt reported below: Does a cause for the nullity of the marriage exist, in the case?

The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Marie Christine Mantilla Mosquera, must, insofar as possible, inform her of this citation.

[*Latin ed. p. 471*]

iii. Diary of the Roman Curia.

On Monday, May 11, 1964, the Holy Father Paul VI received in an official visit His Majesty King Hussein I, Sovereign of the Hashemite Kingdom of Jordan, in Wechte.

On Tuesday, May 12, 1964, the Holy Father Paul VI received in a solemn Audience, for the presentation of Credentials, His Excellency Dr. Antonio Garrigues y Diaz-Cañabate, Extraordinary and Plenipotentiary Ambassador of Spain.

On Tuesday, May 19, 1964, the Holy Father Paul VI received in a solemn Audience, for the presentation of Credentials, His Excellency Dr. Oscar Cabello, Extraordinary and Plenipotentiary Ambassador of Paraguay.

On Tuesday, May 26, 1964, the Holy Father Paul VI received in a solemn Audience, for the presentation of Credentials, His Excellency Dr. Reinaldo Leandro Mora, Extraordinary and Plenipotentiary Ambassador of Venezuela.

SACRED CONGREGATION OF RITES.

On Tuesday, May 5, 1964, in the Vatican Apostolic Palace, the preparatory Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Lords Cardinals, and the Reverend Prelates, Officials, and

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Theological Consultors, discussed the heroic virtues of the Servants of God:

1. Ezekiel Moreno Diaz, Bishop of Pasto, of the Order of the Augustinian Recollect Hermits;

2. Charbel Makhlouf, professed priest of the Lebanese Maronite Antonian Order.

Furthermore, the reports of the theological censors regarding the writings of the Servant of God Mary Joseph of the Crucified Jesus, a Carmelite professed nun, were examined.

[*Latin ed. p. 472*]

Acts of the Apostolic See - Official Commentary 472, Tuesday, May 19, 1964, in the Palace of Congregations, the Holy Congregation for Rites, acting in a preparatory capacity, convened, in which the Reverend Prelates, Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Raffaella Ybarra, widow Villalonga, foundress of the Institute of the Sisters of the Guardian Angels.

SECRETARY OF STATE – APPOINTMENTS. By Apostolic Briefs, the Holy Father Paul VI, happily reigning, deigned to appoint:

Assistants to the Papal Throne:

January 12, 1964. His Excellency, Reverend Monsignor Scharmach Leone Isidoro, titular Bishop of Mostene.

February 5. His Excellency, Reverend Monsignor Cogoni Francesco, Bishop of Ozieri.

Apostolic Protonotaries, with the right to participate:

July 29, 1963. Monsignor Fortini Carlo (Bologna).

September 30. Monsignor Huneeus Cox Alessandro (Santiago de Chile).

January 9, 1964. Monsignor Isaza Mejia Carlo (Manizales).

February. Monsignor Hellriegel Martino B. (Saint Louis).

February 21. Monsignor Marcón Giuseppe F. (Morón).

February 29. Monsignor Presas Giovanni A. (Morón).

February. Monsignor Golombek Oscar (Köln).

February. Monsignor Humphrey Guglielmo C. (New York).

March 5. Monsignor Sioli Amerigo (Mondovì).

March. Monsignor Falcón Morales Armando (Valencia, Venezuela).

March 12. Monsignor Behrendt Antonio (Gdañsk).

March 21. Monsignor Jaglowski Antonio (Luck).

By Letters from the Secretary of State, the Holy Father Paul VI, happily reigning, deigned to appoint:

March 7, 1964. The Reverend Father Cuoq Giuseppe, of the Missionaries of Africa, Consultor of the Holy Congregation for the Oriental Church.

April 1. The Most Eminent and Reverend Lords, Cardinals König

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Francesco, Alfrink Bernardo Giovanni, and Antoniutti Ildebrando, Members of the Pontifical Commission for Biblical Studies.

[*Latin ed. p. 473*]

Diarium Romanae Curiae, April 11, 16 » » » 473, 1964. The Most Eminent and Reverend Lords, Cardinals Agagianian, Gregory, Peter; Forni, Efrem; and Heard, William, Theodore, Members of the Sacred Congregation of Rites. » His Excellency, Reverend Monsignor Vanni Pacifico Giulio, Archbishop titular of Proconneso, Consultor of the Sacred Congregation of the Council. » The Reverend Father Arnal, of the Benedictines, Consultor of the Sacred Congregation of Religious. With letters from the Secretariat of State, the Most Holy Father, Paul VI, happily reigning, has deigned to include among the Consultors of the Pontifical Commission for the revision of the Code of Canon Law: Their Excellencies, the Reverend Monsignors: Giuseppe Schneider, Archbishop of Bamberg (Germany); Lorenzo Giuseppe Shehan, Archbishop of Baltimore (United States); Luigi Del Rosario, Archbishop of Zamboanga (Philippines); Francesco Marty, Archbishop of Rheims (France); Pietro Palazzini, Archbishop titular of Caesarea of Cappadocia (Italy); Dino Staffa, Archbishop titular of Caesarea of Palestine (Italy); Paolo Philippe, Archbishop titular of Heracleopolis Major (France); Vincenzo Enrique y Tarancón, Bishop of Solsona (Spain); Francesco Vennera, Bishop of San Nicolás de los Arroyos (Argentina); Guglielmo Maria van Zuylen, Bishop of Liége (Belgium); Enrico Maria Janssen, Bishop of Hildesheim (Germany); Giuseppe Antonio Dämmert Bellido, Bishop of Cajamarca (Peru); Enrico Mazerat, Bishop of Angers (France); Stanislao Lokuang, Bishop of Tainan (Formosa); Luigi Oldani, Bishop titular of Gergi (Italy); Raimondo Arrieta Villalobos, Bishop of Tilaran (Costa Rica); Luigi Oivardi, Bishop titular of Thespiae (Italy); Ildefonso Sansierra, Bishop titular of Ore (Argentina); Gerolamo Podestà, Bishop of Avellaneda (Argentina); Raffaele Sarmiento Peralta, Bishop of Ocaña (Colombia); Michele Balaguer, Bishop titular of Castel Minore (Uruguay); Giovanni Kaldany, Bishop titular of Cunavia (Israel). The Illustrious and Reverend Monsignors: Boleslao Filipiak (Poland); Pietro Mattioli (Italy); Aurelio Sabattani (Italy); Agostino Casaroli (Italy); Antonio Mauro (Italy); Giuseppe Graneris (Italy); Albino Gallétto (Italy); Achille Glorieux (France); Giuseppe Michele Pinto (Brazil);

[*Latin ed. p. 474*]

-474 Acta Apostolicae Sedis - Commentarium. Giuseppe Sette (Italia); Pietro Andrieu-Guitancourt (Gallia); Patrizio Francesco Cremin (Hibernia); Saverio Paventi (Italia); Domenico Oorsellini (Italia). The Reverend Monsignors: Nicola Morsdorf (Germania); Guglielmo Onclin (Belgio); Giorgio Bafeh (Hierusalem); Giuseppe De Castro Nery (Brasilia). The Reverend Priests: Alvaro Del Portillo (Hispania); Enrico Flatter (Ger-

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mania); Giovanni Battista Chen (Formosa); Giorgio Gallen (Australia); Simone Lourdusamy (India); Stefano M'Bunga (Tanganyïka); Manik Mittukumaru (Ceylon); Vincenzo Che Chen Tao (Cina); Gabriele Thohey (Birmania); Ignazio Nguyen Trong Hong (Viet-Nam); Giuseppe Tapa jos (Brasilia); Giorgio Medina (Chile); Fernando Retamal (Chile). The Reverend Fathers: Ulrico Beste, of the Benedictines; Atanasio Gregorio Welykyi, of the Basilians of St. Josai'at; Cristoforo Berutti, of the Preachers; Adolfo Ledwolorz, of the Franciscan Order; Guglielmo O'Connell, of the Franciscan Order; Pietro Tocanel, of the Franciscan Conventual Order; Daniele Faltin, of the Franciscan Conventual Order; Gommaro Michiels, of the Capuchin Franciscan Order; Raimondo Bidagor, of the Society of Jesus; Pietro Huizing, of the Society of Jesus; Edoardo Regatillo, of the Society of Jesus; Antonio Leite, of the Society of Jesus; Tarcisio Ariovaldo Amaral, of the Redemptorists; Giuseppe Rousseau, of the Oblate Missionaries of Mary; Emilio Fogliasso, of the Salesians; Giorgio Vromant, of the Missionaries of Scheut. The Reverend Professor: Pio Ciprotti (Italia).

[*Latin ed. p. 475*]

475 From the Roman Curia: HONORS. By the Apostolic Brief, the Holy Father Paul VI, flourishing in his pontificate, deigned to bestow the following:

The Order of the Golden Spur:

March 14, 1964. Upon His Majesty Frederick IX, King of Denmark.

May 9th. Upon His Majesty Hussein I Ibn Tallal, Sovereign of the Hashemite Kingdom of Jordan.

The Collar of the Order of Pius:

March 13, 1964. Upon His Excellency, Dr. León Valencia Guglielmo, President of the Republic of Colombia.

March 21st, May 9th, 1964. Upon His Excellency, Mr. Foncha John, Vice-President of the Republic of Cameroon and Prime Minister of West Cameroon.

Upon His Highness, the Sharif Hussein Ibn Nasser, Prime Minister of the Kingdom of Jordan.

The Grand Cross of the Order of Saint Gregory the Great, civil class:

March 2nd, 1964. Upon His Excellency, Mr. Amanze Njoku Raymond (Nigeria).

March 25th. Upon His Excellency, Dr. Houben Francesco Giuseppe (Netherlands).

April 6th. Upon Mr. Boldrini Marcello (Milan).

April 13th. Upon Mr. Wern Eigil (Denmark).

May 9th. Upon His Excellency, Said el Mufti (Jordan).

Upon His Excellency, Bahjat Talhouni (Jordan).

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Upon His Excellency, Akef el Faez (Jordan).

Upon His Excellency, Dr. Shawkat Sati (Jordan).

Upon His Excellency, Dr. Hazem Nuseibah (Jordan).

Upon His Excellency, Dr. Antoun Atalia (Jordan).

Upon His Excellency, Dr. Amedeo Guillet (Italy).

Upon His Excellency, Count Dino Secco Suardo (Italy).

The Grand Cross of the Order of Saint Gregory the Great, military class:

May 9th, 1964. Upon His Highness, Brigadier Sharif Nasser ben Jamìl (Jordan).

Upon His Excellency, General Habes Pacha tyÇajali (Jordan).

The Grand Cross of the Order of Saint Sylvester:

February 19th, 1964. Upon Mr. Vollmer Alberto F. (Caracas).

March 5th. Upon Mr. Ramponi Anselm (Milan).

May 9th. Upon His Excellency, Saleh el-Majali (Jordan).

[*Latin ed. p. 476*]

Acta Apostolicae Sedis - Official Commentary 476, May 9, 1964. From His Highness, the Emir Baad ben Zeid (Jordan). From His Excellency, Sheikh Abdallah Ghoshé (Jordan).

From His Excellency, Daoud Abou Ghazali (Jordan).

From His Excellency, Sayyed Adel Shmayleh (Jordan).

From His Excellency, Sayyed Iklil Sati (Jordan).

From His Excellency, Zuhair el Moufti (Jordan).

From His Excellency, General Akkash Pacha ez-Zaben (Jordan).

From His Excellency, Salah Abu Zeid (Jordan).

By means of letters from the Secretariat of State, the Most Holy Father, John XXIII, of venerable memory, deigned to bestow:

The Insignia of the Order of Saint Gregory the Great, civil class: March 17, 1963. Upon Mr. Blaize de MaisOhneuve Emilio (Lavai).

The Commander's Cross of the Order of Saint Gregory the Great, civil class: December 15, 1962. Upon Mr. Walsh Thomas (Newark).

March 9, 1963. Upon Mr. Johanny Raimondo (Beirut).

Upon Mr. U Mya Peter (Rangoon).

March 17. Upon Mr. Wills Francis Reed (Allentown).

March 30. Upon Mr. McFadden Hugo (Allentown).

April 20. Upon Mr. Ribollet Albert (Nice).

April 27. Upon Mr. Fryns Lawrence (Liége).

Upon Mr. Söndergaard Charles (Copenhagen).

Upon Mr. Poworoznyk Hnat Henry (Ukrainian Toronto).

Upon Mr. Roman Stephen B. (Ukrainian Toronto).

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May 4. Upon Mr. Wärmoes Francis (Bruges).

Upon Mr. Canaletti Gaudenti Albert (Rome).

Upon Mr. Segagni Siro (Turin).

Upon Mr. Lozano de la Fuente Rodrigo (Cuenca).

Upon Mr. Ruipérez del Gallego William (Cuenca).

May 17. Upon Mr. Benagiano Andrew (Rome).

Upon Mr. Carruba Antonino (Rome).

Upon Mr. Messina Dionysius (Rome).

May 25. Upon Mr. Bartolozzi Dino (Florence).

The Knighthood of the Order of Saint Gregory the Great, civil class: August 11, 1962.

Upon Mr. Songeur Francis Leo (Nancy).

September 26. Upon Mr. Roberts Richard (Miami).

Upon Mr. Walker Irvino Nolan (Miami).

November 10. Upon Mr. Schmied William (Austria).

Upon Mr. de Hammer Edmond (Austria).

December 15. Upon Mr. Breslin John (Newark).

Upon Mr. Cavaléro John (Newark).

Upon Mr. Davis George (Newark).

Upon Mr. Hall John (Newark).

[*Latin ed. p. 477*]

477 *Diarium Romanae Curiae*, December 15, 1962. To Mr. Andrea Kelly (Newark). To Mr. Matthew Mahon (Newark). To Mr. James Me Mahon (Newark). To Mr. Giuseppe Miller (Newark). To Mr. Giuseppe Naab (Newark). To Mr. Geremia O'Callaghan (Newark). To Mr. Walter Robinson (Newark). 29. To Mr. Giovanni Alves de Oliveira (Ilhéus). January 26, 1963. To Mr. Giuseppe Berg (Amarillo). To Mr. Pasquale Bottoms (Amarillo). To Mr. Edward Dunigan (Amarillo). To Mr. Giovanni Guide (Amarillo). To Mr. Luigi Hermann (Amarillo). To Mr. Francesco Weil (Amarillo). 2 February. To Mr. Remo Massi (Maringá). To Mr. Ennio Emmerich de Souza (Santós). To Mr. James Carlo Anderson (Baltimore). March. To Mr. Giuseppe Byrnes (Baltimore). To Mr. Francesco Gallagher (Baltimore). To Mr. Luciano Gaudreau (Baltimore). To Mr. Enrico Knott (Baltimore). To Mr. Michele Lardner (Baltimore). To Mr. Michele Manley (Baltimore). To Mr. J. Emmett Queen (Baltimore). To Mr. William Walsh (Baltimore). To Mr. Albert Wheltle (Baltimore). To Mr. Pietro Laguette (Angers). 30. To Mr. Giovanni Bouyer (Angers). To Mr. Giovanni Bestagno (Nice). To Mr. Paolo Calori (Nice). To Mr. Maurizio Hetier (Nice). To Mr. Albert Lisimachio (Nice). To Mr. Filippo Olmi (Nice). To Mr. Gerard Francesco Linnebank ('s-Hertogenbosch). To Mr. William Gerard Peter

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Essers (Utrecht). To Mr. Giuseppe Lupgens (Rotterdam). April 20. To Mr. Gabriele Rosset (Lyon). To Mr. Andrea Tourniaire (Lyon). To Mr. Gabriele Anthony Ducroquet (Arras). 27. To Mr. Gaston Thobois (Arras). To Mr. Giovanni Lenton (Birmingham). To Mr. Osvaldo Wainwright (Birmingham). To Mr. Giuseppe G. C. Aarts (s-Hertogenbosch). To Mr. Francesco P. G. Hoeck (s-Hertogenbosch). To Mr. Ludovico Libbrecht (Bruges). May 4. To Mr. Marcello Prévot (Marseille). To Mr. Pietro Leonard (Paris). To Mr. Giovanni Le Pichón (Paris). To Mr. Enrico G. A. De Goeij (Haarlem). 10.

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - Official Commentary, May 10, 1963. To Mr. Everling, Giovanni M. F. (Haarlem). » » » To Mr. Arnaud, Giovanni B. (Lyon). » » » To Mr. Targe, Claudio (Lyon). » » » To Mr. Cicogna, Nino (Trieste and Capodistria). 17 » » To Mr. Tieppo, Anthony (São Paulo). 25 » » To Mr. Wörding, Augusto Bernard (Utrecht). 29 » » To Mr. Dekkers, Goffredo Giovanni ('s-Hertogenbosch). 31 » » To Mr. van Schaik, Enrico Cornelio G. ('s-Hertogenbosch).

NECROLOGY, April 16, 1964.

Most Reverend Barnes, Stefan, titular Bishop of Conana, Auxiliary of Spie. 29 » »

Most Reverend Barbado y Viejo, Francisco, Bishop of Salamanca. 4 May » »

Most Reverend Lombardi, Armando, titular Archbishop of Caesarea of Philippi, Apostolic Nuncio in Brazil. 26 » »

Most Reverend Salvi, Simone Lorenzo, titular Bishop of Diocæsarea / of Palestine, Ordinary Abbot of Subiaco. 8 June » »

Most Reverend Ghiglione, Ernesto Aurelio, titular Bishop of Gauriana, Apostolic Vicar of Bengazi. » » »

Most Reverend Giorgi, Emilio, Bishop of Montepulciano. 15 » »

Most Reverend Demont, Franz Wolfgang, titular Bishop of Usinaza, 19 » »

Most Reverend Gibbons, Edmund Francis, titular Bishop of Verbe.

[*Latin ed. p. 479*]

The Second Vatican Ecumenical Council, the MOST HOLY ECUMENICAL COUNCIL OF VATICAN II, MEMBERS OF THE COUNCIL CHARGED WITH IMPLEMENTING THE CONSTITUTION ON THE SACRED LITURGY:

Their Eminences, the Most Reverend Lords Cardinals:

Lercaro Giacomo, Archbishop of Bologna, President;

Agagianian Gregorio Pietro, Prefect of the Holy Congregation for the Propagation of the Faith;

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Gracias Valeriano, Archbishop of Bombay;
Giobbe Paolo, Datary of His Holiness;
Confalonieri Carlo, Secretary of the Holy Consistorial Congregation;
Rugambwa Laurean, Bishop of Bukoba;
Ritter Joseph Elmer, Archbishop of Saint Louis;
Silva Henriquez Raul, Archbishop of Santiago de Chile;
Larraona Arcadio, Prefect of the Holy Congregation of Rites;
Bea Agostino, President of the Secretariat for Christian Unity.
Their Excellencies, the Most Reverend Monsignors:
Grimshaw Francesco, Archbishop of Birmingham;
Clyde Young Guilford, Archbishop of Hobart;
Botero Salazar Tullio, Archbishop of Medellin;
Hallinan Paolo, Archbishop of Atlanta;
Felici Pericle, titular Archbishop of Samosata;
Mansourati Clemente Ignazio, titular Archbishop of Apamea of Syria;
Rossi Carlo, Bishop of Biel;
Jop Francesco, titular Bishop of Daulis;
Hervas y Benêt Giovanni, titular Bishop of Dora;
Zauner Francesco, Bishop of Linz;
Enciso Viana Jesus, Bishop of Majorca;
Martin Giuseppe Alberto, Bishop of Nicolet;
van Bekkum Guglielmo, Bishop of Ruteng;
Rau Enrico, Bishop of Mar del Plata;
Fey Schneider Bernardo, titular Bishop of Philadelphia Minor;

[*Latin ed. p. 480*]

Acts of the Apostolic See & Official Commentary.

Lopes de Moura Agostino, Bishop of Portalegre-Castelo Branco; van Zuylen Guglielmo, Bishop of Liege; Spuelbeck Otto, Bishop of Meissen; Bèkkers Guglielmo, Bishop of 's-Hertogenbosch; Boudon Renato, Bishop of Mende; Satoshi Nagae Lorenzo, Bishop of Urawa; Jenny Enrico, titular Bishop of Licaonia; Malula Giuseppe, titular Bishop of Attanaso; PicMer Alfredo, Bishop of Banjaluka; Isnard Clemente, Bishop of Nova Friburgo; Vòlk Hermann, Bishop of Mainz; Guano Emilio, Bishop of Livorno; Kervéadou Francesco, Bishop of Saint-Brieuc.

Reverend Fathers: Gut Benno, Primate Abbot O.S.B.; Antonelli Ferdinando, O.F.M.; Bevilacqua Giulio, d. O.; Secretary: Father Annibale Bugnini, c. M.

[*Latin ed. p. 481*]

Year and Volume LVI (Series I, Volume VI) - No. 8, July 10, 1964.

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ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY.

Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana.

ACTA OF POPE PAUL VI. APOSTOLIC CONSTITUTIONS.

I. OF THE ERECTION OF THE PRELATURE NULLIUS OF "PETROSI CULMINIS" (PONTA DE PEDRAS), BELÉM, PARA.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE ETERNAL REMEMBRANCE.

The society of souls, which is the Church, dwelling as a pilgrim and stranger in the earth, hoping for eternal goods from which it has already received pledges, grows and is strengthened without ceasing, by the will and help of Christ, as the Body of Christ, "compact and connected" (Ephesians 4:16).

For this reason, when the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in Brazil, requested that a new prelature *nullius* be erected within the territory divided from the Archdiocese of Belém, Para, and when John XXIII, Our Predecessor of blessed memory, having heard the venerable Brother Alberto Gaudentio Ramos, Archbishop of Belém, Para, granted such a request, but because of his grievous death, the Apostolic Letters concerning this matter could not be issued, We, exercising Our supreme authority, have decreed and declared what follows:

[ACTA, Volume LI, No. 8, July 10, 1964.]

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - The official commentary and deliberations of the venerable Fathers, Our Brothers, Cardinals, Prefects of the Consistorial Affairs, concerning the following matters, are hereby decreed. From the territory of the Church of Belem of Para, we separate the entire territory comprising the municipalities commonly known as Cachoeira do Arari, Ponta de Pedras, Santa Cruz do Arari, Muanâ, Sâo Sebastiâo da Boa Vista, Curralinho, to which we establish a new "nullius" prelature, to be called Petrosi Culminis, with the same boundaries and municipalities as those mentioned, which are currently united by civil law. The seat and domicile of the new Prelature will be in the city called Ponta de Pedras, and the parish church located there, dedicated to God in honor of the Blessed Virgin Mary, commonly called Nossa Senhora da Conceiçâo, we elevate to the rank and dignity of a prelature church, granting it the corresponding rights

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and privileges. To the Prelature and its temporary Ordinary, we grant all the rights and honors that pertain to such Churches, and we also impose certain obligations. Among these, it is fitting to mention that the Ordinary is subject to the metropolitan jurisdiction of the Archbishop of Belem of Para; he must, at the earliest opportunity, establish a seminary to receive boys who are called to the priesthood, in accordance with the norms of canon law and according to the regulations of the Sacred Congregation for Seminaries and Universities; and when young men have reached the age of reason, those who are more promising should be sent to Rome to the Pontifical College Piam Brasilianum, so that they may devote themselves to the studies of sacred philosophy and theology. The prelature, which is called the Curia, will be constituted from the revenues, collections, and that part of the goods that, according to canon 1500 of the Code of Canon Law, will accrue to the new jurisdiction. As for the clergy, we believe that, with the implementation of these decrees, priests of the Church will be assigned to that territory who hold a benefice or ecclesiastical office there; the other priests, clerics, and seminary students will be assigned to the Church in whose territory they legitimately reside. Finally, all documents and acts that concern the new prelature must be sent from the Curia of Belem of Para to the Curia of Petrosi Culminis, and they must be religiously preserved there. Furthermore, the venerable Brother Armandus Lombardi, whom we mentioned, or someone he designates, will carry out what we have commanded, having the necessary faculties for the matter, provided that he is a man constituted in ecclesiastical dignity; and if, at that time, another presides over the same Apostolic Nunciature in Brazil, he will carry out these mandates. Whoever completes this task will take care to have the documents drawn up, and will promptly send true copies to the Sacred Consistorial Congregation.

[*Latin ed. p. 483*]

Acta Pauli PP. VI, 483. We will and desire that this Constitution be efficacious now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever can be contrary to the efficacy of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and passages, whether printed or handwritten, of this Constitution, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the fifth day of the month of June, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our Pontificate.

IACOBUS A. Card. COPELLO, Italian, E.

CAROLUS Card. CONFALÓN IERI, Chancellor of the Sacred Congrega-

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tion Consistorialis,

Francis Tinello, Regent of the Apostolic Chancery,

Iosephus Rossi, Bishop in title of Palmyrenus,

Protonotary Apostolic,

Ioannes Calieri, Protonotary Apostolic.

In the Civil District, which they call Mexico, taken from the Church of Silvae Portuensis, a new diocese is established, to be called "Lusitaniana."

PAULUS, Bishop, Servant of the Servants of God, for perpetual memory.

Venerable Brother Maximilianus de Furstenberg, Archbishop with the title of Pallenus, and also Apostolic Nuncio in Lusitania, concerned for the matters of the Christian religion, proposed this to this Apostolic See, so that, after certain territories had been taken from the Church of Silvae Portuensis, a new diocese might be established there for the good and benefit of the Christian people. We, however...

[*Latin ed. p. 484*]

484. The Acts of the Apostolic See – Official Commentary. Although we have been called to govern the entire Church, the concerns of all the Churches nonetheless weigh heavily upon us (Cf. 2 Corinthians 11:28). Believing that the advice of this venerable Brother will contribute something to the stability of the Christian faith in that nation, and after the venerable Brother Emmanuel Anthony Pires, the sacred Bishop of Porto, requested his opinion, we, with our authority, establish and decree the following. In solemn conferences held between the Holy See and the Republic of Portugal on the seventh day of May in the year 1940, and ratified on the Kalends of June of the same year, we separate the civil district known as Moxico from the diocese of Porto, and we establish a new diocese, to be called Lusitanian; its episcopal see shall be located in the city of Luso, with the cathedral situated in the church of the Blessed Virgin Mary, assumed into Heaven, in that same city. We constitute this diocese as a suffragan of the Luanda See; and we impose upon the sacred Prelate to whom its governance is entrusted the duty not only of establishing a College of Canons, according to the norms to be established in other documents of ours, or, if that is not possible, of establishing diocesan consultors, but also of building at least a small seminary, to receive boys from Buena Esperanza, according to the rules of common law and the Sacred Congregation for Seminaries and Universities. The episcopal table, which they call the "doss," shall be provided, either by an assignment from the civil authority, or by contributions from the Christian people, or from the revenues of the Curia, or finally, from that portion of the assets which, according to canon 1500 of the Code of Canon Law, will be allocated to the new diocese. Furthermore, the priests who hold office or benefices within the territory of the newly established Lusitanian diocese shall be assigned to it as its proper clergy;

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other clerics and seminarians shall be assigned to that diocese in which they legitimately reside. Finally, all documents and acts pertaining in any way to the newly established diocese shall be sent to its episcopal curia, and shall be kept there with due diligence. Moreover, this venerable Brother Maximilian of Furstenberg will bring all of this to a conclusion, or someone whom he designates, taking the necessary steps and providing the necessary resources. After the matters have been concluded, copies of the documents shall be made, and true copies thereof shall be promptly sent to the Sacred Congregation for the Consistory. We intend that this Constitution be effective now and in the future; so that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their full force. Nothing contrary to the effectiveness of this Constitution, of any kind, shall be able to take effect, since by it we derogate from all such things. Furthermore, it is not permitted to anyone to tear or corrupt these documents of our will; rather, copies of this Constitution, whether printed or handwritten, shall be kept.

[*Latin ed. p. 485*]

Apostolic acts of Pope Paul VI, numbered 485, written by hand and bearing the seal of a person holding ecclesiastical office, and also signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the first day of July, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our Pontificate. JAMES A. Cardinal COPELLO, CHARLES Cardinal CONFALÓN, IERI, Secretary of the Sacred Congregation of the Consistorial Offices, FRANCIS, Regent of the Apostolic Chancery, FRANCIS HANIBALL FERRETTI, Apostolic Protonotary, JOHN CALIERI, Apostolic Protonotary. *In Ap. Cane, tab., vol. CXIII, n. 22.* The Apostolic Prefecture of Kenge is elevated to the rank and dignity of a diocese, with the same boundaries and the same name.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

Just as all things in nature are born, and grow and flourish through the brief succession of day and night and through fecundity, so it is with all the Churches, as many as are established throughout the world: for all, moved by the instinct and grace of the Holy Spirit, through trials, difficulties, and every kind of vicissitude, though newly born, quickly grow and increase in the number of Christians, in charity, in virtue, "until they arrive at the measure of the full stature of Christ" (Ephesians 4:13). And indeed, this has also happened with the Apostolic Prefecture of Kenge, in the Congo, so that Our Venerable Brothers, the Cardinals who preside over the Sacred Congregation for the Propagation of the Faith, have judged that it should be elevated to the rank and dignity of a diocese, at the request of the Venerable

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Brother Vito Roberti, Archbishop with the title of Tomitano and Apostolic Nuncio in the Congo.

Since these things are so, We, approving all of this, by Our apostolic authority, decree and command the following: The Apostolic Prefecture of Kenge is hereby...

[*Latin ed. p. 486*]

Acts of the Apostolic See - Official Commentary 486. We establish, with the same name and boundaries, the aforementioned vicariate. This vicariate shall be a suffragan of the metropolitan archdiocese of Leopoldopolis, and the Bishop of Kenge shall be subject to its sacred Primate. He shall establish his seat in the city of Kenge, and the episcopal cathedra of power shall be placed in the principal church there. Furthermore, he shall found a College of Canons, or, if that is impossible, he shall appoint diocesan consultors to assist him in the administration of the diocese, according to the laws. With regard to the administration of the diocese, including the seminary, refectory, and similar matters, all shall be governed by the laws of Canon Law. Finally, when these Letters have been brought to a conclusion, the documents and acts that in any way pertain to the new ecclesiastical circumscription shall be sent to its episcopal curia, and shall be preserved there with due care. Moreover, the venerable Brother Vitus Roberti, whom we mentioned, shall carry out what we have commanded, or he shall delegate someone to do so. Having done so, he shall endeavor to draw up the documents, and shall send true copies thereof promptly to the Sacred Congregation for the Propagation of the Faith. If, at that time, another Apostolic Nuncio is performing that office there, he shall carry out all of our commands. We will and order that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall observe what has been decreed therein with religious devotion, and thus obtain its full effect. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since we derogate from all such prescriptions by means of it. Furthermore, it shall not be permissible for anyone to tear or corrupt these documents of our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are signed by a public notary, shall have the same full force and effect as if they were shown to be authentic. Given at Rome, at St. Peter's, on the sixth day of the month of July, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our pontificate. JAMES A. Card. COPELLO GREGORY P. Card. AGAGIANIAN, Secretary of the Sacred Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Francis Hannibal Ferretti, Apostolic Protonotary. John Calieri,

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Apostolic Protonotary. *In Ap. Cane, tab., vol. CXIII, n. 17.*

[*Latin ed. p. 487*]

Acta Pauli Pp. VI 487 IV. SIKASSENSIS. The Apostolic Prefecture of Sikasso, located in the Republic commonly known as Mali, is raised to the rank of a diocese, without a change of name.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. We have learned that the Apostolic Prefecture of Sikasso, with the help of God, is currently experiencing such significant growth in Catholic affairs that it fosters the best hope for the spread of the Christian name and Christian law. We have learned that it seemed fitting to our Venerable Brothers, the Most Reverend Cardinals who preside over the Sacred Congregation for the Propagation of the Faith, after hearing the opinion of the Venerable Brother John Baptist Maury, with the title of Archbishop of Laodicea in Phrygia and Apostolic Delegate in West Africa, that the same Prefecture could be elevated to the dignity of a diocese. This, of course, will not only foster the desire for pastoral works, but is also a clear testament to the members of the Society of African Missionaries, due to their tireless efforts expended there for so long. Therefore, taking into consideration what our Venerable Brothers have deemed necessary to do, we hereby decree and order, with our supreme and apostolic authority, the following:

We raise the Apostolic Prefecture of Sikasso to the rank and dignity of a diocese, with corresponding rights, and furthermore, we appoint its own Bishop, with the rights and obligations that belong to those holding the same dignity in the Church. Among these, the most important will be to observe the metropolitan jurisdiction of the Archbishop of Bamako, along with his own diocese; to establish his seat in the city of Sikasso, and to establish the episcopal chair of his teaching in the temple dedicated to God in honor of Our Lady of Lapurd, located in the same city; to choose a college of canons, which will be established by other letters; and to choose diocesan advisors who will assist him with counsel.

Furthermore, we decree that the newly established diocese, which we entrust to the care of the members of the Society of African Missionaries, shall remain subject to the Sacred Congregation for the Propagation of the Faith.

Moreover, we entrust the execution of these matters to the Venerable Brother John Baptist Maury, whom we have mentioned, and we grant him the power to delegate another person, provided that he is established in ecclesiastical dignity. He will perfect this task.

[*Latin ed. p. 488*]

The Acts of the Apostolic See – Official Commentary 488 stipulates that documents of this nature shall be drawn up and, as soon as possible, sent

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to the Sacred Congregation for the Propagation of the Faith. We desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall observe what has been decreed therein with religious devotion, and thus obtain its full effect. No prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of this Constitution, since by it we abolish all such. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the sixth day of the month of July, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our pontificate.

IACOBUS A. Card. COPELLO

GREGORIUS P. Card. AGAGIANIAN

S. B. E.

Chancellor of the Holy Congregation for the Propagation of the Faith

Prefect

Francis Tinello, Regent of the Apostolic Chancery

Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary

John Calieri, Apostolic Protonotary

In the Apostolic Chancellery, volume CXIII, number 28.

V. PITTSBURGH (PASSAIC) – Concerning the division of the territory of the Pittsburgh Exarchate, two eparchies are established, one named "Passaic," and the other "Pittsburgh."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Since men have here no abiding city, but rather, as pilgrims, strive for the future (cf. Hebrews 13, 14), in which, indeed, having the bonds of this mortality broken and all sorrows extinguished, they shall enjoy eternal peace and tranquility, We, by the will of God, of all Christians…

[*Latin ed. p. 489*]

The Acts of Pope Paul VI, page 489, state that we are appointed pastors for this reason, to guide peoples and nations with wise leadership towards heavenly things; and we strive with all our strength to ensure that they are endowed with the religious condition and status that will best prepare them for this arduous journey. For this reason, since the apostolic exarchate of Pittsburgh has grown considerably in recent times, we have judged it to

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be fitting to separate certain territories from it, and from these to establish two dioceses for the benefit and advantage of the faithful Ruthenians originating from Podcarpathia. Therefore, after hearing the opinion of the venerable Brother Aegidius Vagnozzi, holding the title of Archbishop of Myra and Apostolic Delegate in the United States of America, and also of the Apostolic Exarch of Pittsburgh; and after further consultation with our beloved Son, the Secretary of the Sacred Congregation for the Eastern Churches, we, by our authority, decree the following. The apostolic exarchate of Pittsburgh shall be divided into two circumscriptions, which shall obtain the name and dignity of dioceses, and shall have a seat or episcopal residence, one in the city of Pittsburgh, the other in the city of Passaic. With regard to the territory, the new diocese of Passaic shall include all Ruthenian faithful who reside in the states of the Atlantic coast, namely: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Delaware, D.C. (District of Columbia), Maryland, Virginia, North Carolina, South Carolina, Georgia, and Florida, and those who reside in the eastern part of the state of Pennsylvania, namely, that part which is located east of the line running along the western borders of the counties commonly called Tioga, Lycoming, Union, Mifflin, Juniata, and Franklin. The remaining territory belongs to the diocese of Pittsburgh. We raise the patriarchal church of Pittsburgh, as well as the parish church of Saint Michael in the city of Passaic, to the dignity of cathedrals, with all due honors and privileges. We also deem it fitting that the seminary of the diocese of Pittsburgh be open to students from the diocese of Passaic, after the bishops of the two dioceses have agreed on this matter. Furthermore, we decree that the venerable Brother Aegidius Vagnozzi shall take care to implement these letters, with the necessary means at his disposal. When these matters have been carried out, documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for the Eastern Churches. We will and order that this Constitution be effective now and in the future; so that those things which are decreed in it may be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be valid, since by it we abolish all such. Furthermore, this

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis - Official Commentary: It is permitted to tear or corrupt documents of Our will; nay, indeed, copies of this Constitution, whether printed or handwritten, which bear the seal of a person holding ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the sixth day of the month of July, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our Pontificate.

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JAMES A. Card. COPELLO GUSTAVUS Card. TESTA, Secretary of the Holy Roman Church, Secretary of the Congregation for the Eastern Churches, Francis Tinello, Regent of the Apostolic Chancery, John Calieri, Apostolic Protonotary. £8 Lead, in Ap. Cane, tab., vol. CXIII, n. 52. VI SANCTI PETRI DE SULA The apostolic vicariate of San Pedro Sula, in Honduras, is raised to the rank of a diocese. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE APOSTOLIC SEE: It is the custom and practice of the Apostolic See to elevate ecclesiastical circumscriptions to the dignity and rank of a diocese, especially when there is great hope for the prosperity of Catholic affairs and the gathering of fruits. Since we know that this has also happily occurred in Honduras, with regard to the apostolic vicariate of San Pedro Sula, We have considered it fitting to approve and confirm what the Sacred Congregation for the Propagation of the Faith has decided regarding this matter. Therefore, with Our supreme and apostolic authority, We decree and order the following: We raise the apostolic vicariate of San Pedro Sula to the rank of a diocese, which shall henceforth be called San Pedro Sula, and We grant all the rights and privileges that belong to other dioceses in the Church, according to the prescriptions of Canon Law. The newly founded diocese will be a suffragan of the metropolitan see.

[*Latin ed. p. 491*]

Acta Pauli Pp. VI 491. To the Tegucigalpa See, to which also the Bishop of the Holy Peter of Sula will be subject as Metropolitan. Furthermore, We decree that the seat of the new diocese be located in the city which the common people call San Pedro Sula, and that the episcopal chair of the diocesan magistracy be placed in the largest temple of that city. The Bishop shall also take care to appoint, for the College of Canons, diocesan advisors who will assist him with counsel and aid. These advisors, however, will cease from their duties, the Canons being constituted by other, sealed letters. These matters which We have decreed shall be carried out by the Most Reverend Prater Sanctes Portalupi, Archbishop with the title of Christopolis, and Apostolic Nuncio in the Republic of Honduras, whose opinion has been used by the Sacred Congregation for the Propagation of the Faith to complete this matter. He may also delegate another man, provided that the man is established in an ecclesiastical dignity. If, at the time of execution, another Apostolic Nuncio is in Honduras, he shall carry out Our mandates. Whoever completes the matter shall order that appropriate documents be drawn up and sent to the Sacred Congregation of the Propagation of the Faith, signed and sealed as usual, and shall take care to send them as soon as possible. We will and desire that this Constitution be effective now and in the future; so that those to whom it pertains may observe what has been decreed therein with religious devotion, and thus obtain its full effect. No prescriptions of any kind contrary to the effectiveness of this Constitu-

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tion shall be able to prevail, since We hereby repeal all such prescriptions. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the sixth day of the month of July, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our Pontificate.

IACOBUS A. Card. COPELLO

GREGORIUS P. Card. AGAGIANIAN

¿S. R. E.

Chancellor of the Sacred Congregation of the Propagation of the Faith

Prefect

Francis Tinello, Apostolic Chancellor

Francis Hannibal Ferretti, Protonotary Apostolic

Ioannes Calieri, Protonotary Apostolic

hoco gg

Plumbi In Ap. Cane, tab., vol. CXIII, n. 17.

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - Official Commentary

The Apostolic Prefecture of Kayes is elevated to the rank and dignity of a diocese, retaining the same name.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

Since the Sacred Congregation for the Propagation of the Faith, after consulting the Most Reverend Brother John Baptist Maury, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate in Western Africa, deemed it opportune that the Apostolic Prefecture of Kayes, entrusted to the Society of African Missions, be incorporated into the order of dioceses, for in this way, both the spirit of the preachers of the faith will be strengthened and the Church will be more firmly established in those places, We, accepting this and approving it with Our authority, and by the counsel of Our beloved son, the Most Reverend Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, decree and order the following:

We transform the Apostolic Prefecture of Kayes into the form of a diocese, retaining its name and boundaries, and We place it as a suffragan under the Metropolitan Archdiocese of Bamako, entrusting it to the care of

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the Society of African Missions.

The seat of this diocese will be the city commonly known as Kayes, where the Bishop will reside and will establish his cathedral, namely, in the church dedicated to the Immaculate Conception, which We raise to the status of a cathedral, granting it the appropriate privileges.

We entrust this newly established Church to the same rule as previously applied to the Society of African Missions, under Our guidance and that of the Apostolic See, granting to the diocese and its Ordinary the rights, honors, and privileges that are appropriate, and imposing upon them the duties that are fitting.

Regarding the chapter of canons, We permit that, due to the circumstances of this place and time, instead of canons, diocesan consultors be appointed, who will assist the Bishop with counsel and aid.

As for the governance and administration of the diocese, all other matters shall be governed according to what is established in the Code of Canon Law or prescribed by the Sacred Congregation for the Propagation of the Faith.

Furthermore, the Most Reverend Brother John Baptist Maury, whom We have mentioned, or another person appointed by him, provided that he be a man of ecclesiastical standing, will take care to implement these Our decrees.

[*Latin ed. p. 493*]

Acts of Pope Paul VI, section 493, state that, after these matters have been concluded, documents should be drawn up, and that true copies of these documents should be sent to the Sacred Congregation for the Propagation of the Faith. We wish this Constitution to be effective now and in the future; indeed, so that those to whom it pertains may religiously observe what has been decreed by it, and thus it may obtain its full force. No prescriptions of any kind whatsoever can be contrary to the effectiveness of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, shall be considered entirely valid, just as if the original were presented. Given in Rome, at St. Peter's, on the sixth day of the month of July, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our pontificate. JAMES A. Cardinal COPELLO, GREGORY P. Cardinal AGAGIANIAN, Secretary of the Sacred Congregation for the Propagation of the Faith, FRANCIS, Prefect, Francis Tinello, Apostolic Chancellor, Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary, John Calieri, Apostolic Protonotary. In the Apostolic Chancery, volume CXIII, number 26. EIGHTH MONTH - PARINTINS. Certain territo-

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ries are detached from the dioceses of Manaus and Parintins, and three new titular prelatures are established: "Borbensis," "Coaritana," and "Itacoatiarensis." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Following the example of Christ, the divine Teacher of mankind, who descended into these lands in order to communicate not only eternal life to men, but also, through His death, to communicate it more abundantly (cf. John 10:10), and We, whom God has recently...

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis - We are burdened with so great a responsibility, to govern and administer the Christian commonwealth, that, with secret counsel, We have called upon you; and We devote all Our efforts to ensure that, with all things arranged well in all the Churches, not only may the people have the opportunity to attain eternal life, but, as far as is in Us, may they have it more abundantly. For this reason, when the venerable Brother Armandus Lombardi, Archbishop with the title of Caesarea Philippi and Apostolic Nuncio in Brazil, after consulting with the local Ordinaries, proposed that certain territories be separated from the Churches of Manaus and Parintins and established as "nullius" prelatures, We, after seeking the advice of Our most venerable Brothers, the Cardinals, Prefers of the Sacred Congregation Consistorial, by Our apostolic authority, decree and order the following. From the archdiocese of Manaus, We subtract the following municipalities, as defined by civil law: Autazes, Axini, Borba, Canûma, Miriti, Nova Olinda do Norte, Novo Aripuana, Prainha; and from the "nullius" prelature of Parintins, We separate the municipalities of Mundurucús and Paraconi, also as defined by civil law; and with these territories, We establish a new prelature, named Borba, of which the city of Borba will be the seat and the Bishop's residence, where the Church of St. Anthony of Padua is located, which the people call "Santuario do Santo Antonio de Borba," and which We elevate to the dignity of a cathedral. Furthermore, from the archdiocese of Manaus, We separate the territories of the municipalities of Aiapuá, Anania, Anori, Beruri, Cámara, Coarí, Codajás, Manacapuru, Piorini, and We establish a new prelature from them, to be called Goaritan. The seat of this new jurisdiction will be the enough of Coarí, and the prelaticate church will be that dedicated to St. Anne. Finally, from the same archdiocese, We separate the municipalities of Eva, Itacoatiara, Itapeassu, Itapiranga, Säo Sebastiäo, Silves, Urucará, Urucurituba; and from these, We found a third prelature, to be called Itacoatiara, stipulating that the Prelate shall place his seat in the city of Itacoatiara, and the cathedral shall be in the church of the Blessed Virgin Mary of the Holy Rosary (Nossa Senhora do Rosario), which We hereby raise to the rank of a cathedral. We decree that all the Churches We have established are to be subject as suffragan sees to the archdiocese of Manaus. We urge the sacred Prelates to whom these

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prelatures are entrusted to take care, and to bear this grave responsibility, to build at least a small seminary in each, to receive boys of good hope, who may be called to the priesthood by the grace of God; and that those young men who are best suited may study theology and philosophy, and be sent to Rome, to the Pontifical College of the Pious Societies in Brazil.

[*Latin ed. p. 495*]

By the authority of Pope Paul VI, We establish the following: The prelacies shall be endowed with funds determined by civil authority, collections from the faithful, and goods that, according to Canon 1500 of the Code of Canon Law, shall accrue to new churches. With regard to the clergy, We decree that priests who, having been moved by these documents, hold a benefice or office within the territory of the new prelacies, shall be considered members thereof; other clerics, and seminarians, shall likewise be considered members of the prelacy in which they legitimately reside. Furthermore, We remind everyone that documents and records pertaining to the new prelacies should be promptly sent to their respective curias, and diligently preserved therein. Moreover, We desire that the Most Reverend Primate of Lombardy, or whomever he may designate, shall ensure the execution of these documents. Once the matter is completed, the documents shall be drawn up, and true copies thereof shall be sent as soon as possible to the Sacred Congregation of the Consistory. We declare this Constitution to be effective now and forever; in such a way that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to impede the effectiveness of this Constitution, since by means of it We derogate from all such prescriptions. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, as would be given to the original document itself. Given at Rome, at St. Peter's, on the thirteenth day of the month of July, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our pontificate.

JAMES A. Card. COPELLO

CHARLES Card. CONPALONIERI

S. R. E.

Chancellor of the Sacred Congregation of the Consistory

Secretaries:

Francis Tinello, Regent of the Apostolic Chancery

Ioannes Calieri, Protonotary Apostolic

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[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Official Commentary IX

HERMOSILLENSIS: The Church of Hermosillo is raised to the rank of a metropolitan see, to which the suffragan dioceses of Obregon and Tijuana are subject.

PAULUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

The nation of Mexico, whose faith is "far more precious than gold, which though tried by fire, may be found to praise and honour and glory in the revealing of Jesus Christ" (1 Peter 1:7), has been the object of such great care from this Apostolic See that, in recent years, the Roman Pontiffs have often given singular testimonies of their benevolence and concern towards it; for it is a noble part of the Church, whose progress, both in religious and civil matters, ought certainly to be supported by a corresponding external structure. For this reason, at the request of the Venerable Brother Aloysius Raimondi, Archbishop with the title of Tarsus and Apostolic Delegate in the Territory of Mexico, that a new ecclesiastical province be established there, with the Church of Hermosillo as its metropolis, after hearing the opinions of those whose interests are involved in the matter, and with the judgment of our Venerable Brothers, the Cardinals Prefects of the Consistorial Congregations, and with our own authority, we decree the following.

We separate the Hermosillo See from the ecclesiastical province of Chihuahua, and we raise it to the rank and order of a metropolitan see, granting it the rights and honors with which other Sees of the same order enjoy according to ecclesiastical law; we grant the same rights to the prelates, and we also impose upon them the duties that are proper to their office.

Therefore, we honor the Venerable Brother John Navarrete y Guerrero, Bishop of Hermosillo, with the dignity of Archbishop, granting him the rights and honors, and also imposing upon him the obligations that belong to the dignity of a Metropolitan Archbishop.

The new ecclesiastical province, besides the metropolitan See of Hermosillo, will consist of the Sees of Tijuana and Obregon, which we separate from the metropolitan jurisdiction of Chihuahua; the province of Chihuahua will consist of the Sees of Chihuahua, Ciudad Juarez, and the Apostolic Vicariate of Tarahumara.

Furthermore, we wish that our Venerable Brother Aloysius Raimondi, whom we have mentioned, or someone whom he may delegate, bring this to fruition, taking the necessary steps for that purpose.

Let the acts of this matter be drawn up and let sincere copies thereof be sent promptly to the Sacred Consistorial Congregation. If, at that time, another Apostolic Delegate is in the Territory of Mexico, he shall carry out

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our orders.

This Constitution is now and forever effective.

[*Latin ed. p. 497*]

We decree that those things which are determined by this [document] be religiously observed by those to whom they pertain, and therefore obtain their force. No prescriptions of any kind can be contrary to the efficacy of this Constitution, since by it we abolish all others. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and are also signed by a public notary, shall have the same validity as if they were presented [in their original form]. Given in Rome, at St. Peter's, on the thirteenth day of the month of July, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our pontificate.

IACOBUS A. Card. COPELLO S. R. E.

Chancellor

CAROLUS Card. CONPALONIERI S.

Congregation of the Consistory, Secretary

Francis Tinello

Regent of the Apostolic Chancery

Francis Hannibal Ferretti, Protonotary Apostolic

Federici, Protonotary Apostolic

Loco

[Reference to a document in the Apostolic Chancery, volume CXIII, number 85.]

The Apostolic Vicariate of Tijuana is raised to the rank of a diocese, retaining the same name and boundaries.

"PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL MEMORY."

For the apostolic office which We, as Pastor of all Christians, have undertaken, We have considered it fitting that what the venerable Brother Aloisius Raimondi, Archbishop with the title of Tarsus and Apostolic Delegate in the Mexican Prefecture, has proposed for the greater benefit of the faithful, be carried out. For he considered it best that the Apostolic Vicariate of Tijuana be raised to the rank of a diocese. Therefore, after carefully considering this matter with Our venerable Brothers, the Cardinals of the Holy Roman Church, who preside over the Sacred Congregation of the

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Consistory, by Our supreme authority, We raise the Apostolic Vicariate of Tijuana to the rank of a diocese.

[*Latin ed. p. 498*]

Acts of the Apostolic See - Official Commentary 498, extolling the dignity, with the same name and within the same boundaries as before. We also decree that the cathedral church shall be the same one which, dedicated to God in honor of the Blessed Virgin Mary of Guadalupe, exists in the city commonly called Tijuana. This city shall furthermore be the seat of the Bishop. The proper rights, whether of a new diocese or of its sacred pastor, shall belong to him, who shall also be bound by just obligations, as are the other Bishops in the Church. Among these, we enumerate the following: he shall be, together with his diocese, subject to the metropolitan jurisdiction of the Archbishop of Hermosillo, whose See we hereby make a Metropolitan See on this very day; he shall have the power to appoint diocesan consultors, who, until a College of Canons is established by other appropriate documents, shall be of assistance and counsel to him; the episcopal table, which is called the Curia, shall consist of the revenues, which are contributions freely given by the faithful, and all other goods which until now belonged to the Apostolic Vicariate of Tijuana. Finally, with regard to the governance, administration, the election of a Capitular Vicar in the absence of a Bishop, and other matters of this kind, those things shall be observed which the ecclesiastical laws prescribe. To ensure that all that we have ordered is carried out, the venerable Brother Aloysius Raimondi shall take care of this, either personally or through another delegated man, provided that he is endowed with ecclesiastical dignity. Whoever completes this task shall have documents drawn up, and shall send them, as is customary, to the Sacred Congregation Consistorial as soon as possible. We will and order that this Constitution be effective now and in the future; in such a way that those things which are decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since by it we abolish all such things. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if this were shown. Given at Rome, at St. Peter's, on the thirteenth day of the month of July, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our pontificate.

JAMES A. Cardinal COPELLO

CHARLES Cardinal CONFALONIERI

Secretary of the Sacred Congregation Consistorial

Francis Tinello, Apostolic Secretary

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Francis Hannibal Ferretti, Protonotary Apostolic
Caesar Federici, Protonotary Apostolic
In Ap. Cane, vol. CXIII, n. 78.

[*Latin ed. p. 499*]

Acta Pauli PP. VI, XI, NAMPULENSIS (CABRALOPOLITANAE). A portion of the territory of the Church of Nampula having been separated, a new diocese is founded therefrom, to be called "Cabralopolitana."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, declares: The territory of the diocese of Nampula is so extensive in area and so populous that it has seemed opportune, and for the benefit of the Christian cause, to raise another church from it, as a branch from a branch. For this reason, when the venerable Brother Maximilian of Furstenberg, Archbishop with the title of Paltus and Apostolic Nuncio in Lusitania, in accordance with solemn agreements held between the Holy See and the Republic of Lusitania on the seventh day of May, in the year 1940, and confirmed on the first of June of the same year, requested the Apostolic See to establish a new diocese from the territory of the Church of Nampula, after deliberation, we freely grant the request made to the venerable Brother Emmanuel de Medeiros Guerreiró, Bishop of Nampula, and by our authority, we decree the following: From the territory of the diocese of Nampula, we separate the entire civil district called Nyassa, and we form a diocese therefrom, with the same boundaries by which that district is defined, and we name it Cabralopolitana, from the principal city commonly called Villa Cabrai. The seat of the new diocese will be the city of Villa Cabrai, in which the Bishop will establish his residence; and the cathedral will be in the curial church located there, dedicated to Saint Joseph, which, for the time being, until another more worthy one is built, we honor with the dignity of a cathedral, with its rights and privileges. The sacred prelates of Cabralopolitana shall enjoy all rights and honors, and shall also be subject to the obligations that are proper to resident bishops. We also decree that the same Cabralopolitana See shall be a suffragan of the metropolitan Church of Lourenço Marques, and that its Bishop shall be subject to the Archbishop as Metropolitan. As for the college of canons, we wish that, until it is constituted, diocesan consultants shall be appointed to assist the Bishop with counsel and aid.

[*Latin ed. p. 500*]

Acts of the Apostolic See - Official Commentary 500 ass. The episcopal table, which they call, shall be constituted with funds to be given by the civil government, the expenses of the Curia, the free offerings of the faithful, and that part of the goods which, according to canon 1500 of the Code of Canon Law, will accrue to the new diocese. Concerning the clergy, We decree that, as soon as the Cabralopolitan diocese is established, those priests shall be

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considered attached to the Church in whose territory they hold an office or an ecclesiastical benefice; the other clerics and seminarians shall be considered attached to that in which they have a legitimate domicile. Furthermore, with regard to administration, in the election of a Vicar Capitular when the See is vacant, and in other similar matters, the norms of Canon Law shall be observed entirely. Finally, the documents and acts pertaining to the new diocese shall be sent from the Curia of Nampula to the Cabralopolitan Curia, to be religiously preserved in the establishment of a tabernacle. Moreover, the execution of these Letters shall be overseen by the venerable Brother Maximilian of Furstenberg, or by whomever he shall delegate, with the necessary faculties for that purpose. When the matter is completed, let him cause these documents to be drawn up, and let him send true copies thereof to the Sacred Congregation Consistorial as soon as possible. And if, at that time, another Apostolic Nuncio presides in the Lusitanian Republic, he shall carry out Our mandates. We will and desire that this Constitution be effective now and in the future; in such a way that those things which are decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. The effectiveness of this Constitution shall not be hindered by any prescriptions of any kind, since We hereby derogate from all such. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of the prelate who holds the highest ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were presented, dated at Rome, at St. Peter's, on the twenty-first day of the month of July, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our Pontificate.

IACOBUS A, Cardinal.

CAROLUS Cardinal.

Gonfalonier of the Holy Roman Church.

Chancellor of the Sacred Congregation Consistorial, from the Secret Archives.

Rinus Marsiglio: : :

- for the Apostolic Canon, under the direction of Ioannes Calieri, Proton, Apostolic Place.

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[*Latin ed. p. 501*]

Acta Pauli Pp. TI 501 XII Nachingwea. From the territory of the abbey of "nullius" Ndanda, certain areas are separated, upon which a new diocese is established, to be called "Nachingwea."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

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Whenever it is granted to establish a new diocese within the confines of the Church, and to weave, as it were, a new jewel into the immense and precious crown of the same, we are greatly rejoiced, like a father who has provided well for his children and family: for every diocese that is born is not only the surest proof that the Christian faith has flourished there, according to the will and command of Christ (cf. Mt. 28, 19), but also a hopeful sign that our sacred religion, without which there is no salvation for men, will attain even greater growth in the future. Therefore, when the venerable Brother Vido Dei Mestri, Archbishop with the title of Tuscamia, and also Apostolic Delegate in Eastern Africa, proposed that a new diocese be established in the territory of Tanganyika, We, after careful consideration and with the approval of the Sacred Congregation for Propagating the Faith, by Our apostolic authority, decree and order the following:

We separate from the district of the abbey of "nullius" Ndanda, which is called by the common people Tunduru and Masasi; also, that part of the district of Nachingwea which lies to the west of the city of Mnero; and upon these territories We establish a new diocese, to be called Nachingwea, and We entrust its governance and administration to the Fathers of the Society of the Divine Savior. Its boundaries shall be as follows: to the north, the archdiocese of Dar-es-Salaam; to the east, the sun; to the south, the territory of Mozambique; and finally, to the west, the abbey of "nullius" Peramihoënsis.

Furthermore, this new Church shall be a suffragan of the metropolitan archdiocese of Dar-es-Salaam, and the Bishop of Nachingwea shall be subject to its sacred Primate. The Bishop shall establish his seat in the city commonly called Nachingwea, and shall place the episcopal chair of authority in the principal temple there, to which We grant all rights and privileges pertaining to such temples.

The College of Canons.

[*Latin ed. p. 502*]

Acts of the Apostolic See ~ Official Commentary 502: The Bishop of Nachingwea shall establish [the diocese]; and if this cannot be done immediately, he shall choose diocesan consultants who will be available with counsel and assistance. With regard to other matters, namely, the administration of the diocese, the rights of the clergy and the people, the election of a Capitular Vicar in the event of a vacancy, and other similar matters, the prescriptions of Canon Law shall be observed entirely. Furthermore, the venerable Brother Vido Dei Mestri shall carry out what We have commanded in these Letters, to whom We grant the due powers to carry out this business, whether he acts himself or through another. In any event, he will strive to draw up the documents, and he will promptly send true copies thereof to the Sacred Congregation for the Propagation of the Faith. We wish this Constitution to be effective now and in the future; in such

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a way that those to whom it pertains shall observe religiously what has been decreed therein, and thus it shall obtain its force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since We derogate from them all by means of it. Moreover, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of rank in ecclesiastical dignity and are signed by a public notary, shall be held to be entirely valid, as if they were shown to be so. Given from the Palace of Gandulf, near Rome, on the fifth day of the month of August, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our pontificate.

IACOBUS A. Card. COPELLO

GREGORIUS P. Card. AGAGIANIAN

Secretaries of the Holy Congregation for the Propagation of the Faith

Petrus Rossano, for the Apostolic Chamberlain

Under the direction of Ioannes Calleri, Apostolic Protonotary

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[*Latin ed. p. 503*]

Decree of Pope Paul VI, Act VI, 503, XIII. The Diocese of Rosario is elevated to the rank and dignity of a Metropolitan Church, to which the suffragan dioceses of Saint Nicholas of Los Arroyos and Venado Tuerto are subject.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE of the footsteps of Our Predecessor Popes, who, out of their great love for the noble Republic of Argentina, always took the greatest care to ensure that the Catholic faith flourished strongly and openly therein, and having received with the greatest willingness the requests made by the venerable Brother Humbert Mozzoni, Archbishop with the title of Sidonian and Apostolic Nuncio in the Republic of Argentina, from the Apostolic See, that the Diocese of Rosario be elevated to the rank of a Metropolitan See and a new ecclesiastical province be established, for this reason, after hearing the opinions of those interested bishops, and with the consent of those who have some right in this matter, or who believe themselves to have such a right, We, with Our supreme authority, decree the following:

We raise the See of Rosario to the rank and dignity of a Metropolitan Church, granting it all the rights and honors that are properly due to such Churches by common law. Furthermore, We honor the sacred Prelate of Rosario with the archiepiscopal dignity and the dignity of Metropolitan,

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granting him, of course, the rights, privileges, and insignia that belong to him, and imposing upon him the duties and obligations that are proper to Metropolitans.

The venerable Brother Willelm Bolatti, who is currently the Bishop of Rosario, will, as is fitting, enjoy these rights and will be subject to these obligations; We declare him Archbishop and Metropolitan. The suffragan dioceses of the new Metropolitan Church will be the Diocese of Saint Nicholas of Los Arroyos, which We separate from the ecclesiastical province of Buenos Aires, and the Diocese of Venado Tuerto, which We establish on this very day. The prelates of these dioceses will be subject to the jurisdiction of the Metropolitan Archbishop of Rosario.

The execution of what We have commanded in these Letters will be overseen by the venerable Brother Humbert Mozzoni, whom We have mentioned, to whom We grant all the powers necessary to carry out this matter, which, if he deems it advisable, he may delegate to any other person of ecclesiastical standing. Once the matter has been completed, he will order the drafting of the appropriate documents and will send true copies to the Sacred Congregation.

[*Latin ed. p. 504*]

Acts of the Apostolic See - Official Commentary 504. A Consistorial delegation shall be dispatched promptly. If, at the time these Letters are to be issued, another Apostolic Nuncio presides in the Republic of Argentina, he shall execute these mandates. We indeed will that this Constitution be effective now and in the future; so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of this Constitution, since by it we abolish all such. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person holding a position of authority in the ecclesiastical order, and which have been signed by a public notary, shall have the same validity as if the original were presented. Given from the Castle of Gandulf, near Rome, on the twelfth day of the month of August, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our pontificate. JAMES A. Cardinal COPELLO CHARLES Cardinal CONFALÓN IERI / S. R. E. Chancellor of the Holy Congregation Consistorial, Secretary Francis Tinello, Regent of the Apostolic Chancery. Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Caesar Federici, Apostolic Protonotary. In the Apostolic Chancellery, volume CXIII, number 91. XIV CORDUBENSIS (CRUZ DEL EJE). A new cathedral seat is established in the territory separated from the Archdiocese of Cordoba, named "Cruz del Eje." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. The

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Church of Christ, established as the mother of all mankind, omits nothing to respond to the circumstances of the times and the needs of the faithful, fostering them with ever greater diligence. We, therefore, who, by the will of God,

[*Latin ed. p. 505*]

In the Acts of Pope Paul VI, page 505, we have undertaken the task of governing the Church, and we have judged it fitting to receive, examine, and approve the petitions of the venerable Brother Humbert Mozzoni, Archbishop with the title of Sidetis, and Apostolic Nuncio in the Republic of Strasbourg. He requested that another diocese be established from the Archdiocese of Cordoba; which would greatly benefit the spiritual welfare of the Christians. Therefore, after hearing the opinion of the venerable Brother Raymond Joseph Castellano, Archbishop of Cordoba, and with the consent of all others who have some authority in this matter, or who deem themselves to have such authority, by our supreme authority, we decree and order the following: We separate from the Archdiocese of Cordoba the territories of the civil provinces, commonly called "Departamentos," namely San Javier, San Alberto, Pocho, Minas, Cruz del Eje, Ischilin, Sobremonte, and Tulumba; also, a part of the territory of the civil province commonly called Rio Seco, located to the west of the river which they call Rio Dulce, and the parishes commonly called Capilla del Monte and La Cumbre, located within the boundaries of the civil province of Punilla; and from these, we establish a new diocese, named Cruz del Eje, to be bounded by the same limits and territories that are currently defined. Thus, it will be bordered to the north by the dioceses of St. James of Estero and Catamarca; to the east by the sun, by the Archdiocese of Cordoba and the Diocese of Franciscopolis; to the south, also by the Archdiocese of Cordoba and the Diocese of St. Louis in Strasbourg; and finally, to the west by the sun, by the dioceses of Catamarca and La Rioja. We make this newly established diocese a suffragan of the metropolitan See of Cordoba. Furthermore, we wish that the Prelate of Cruz del Eje establish his residence in the city commonly called Cruz del Eje, and that the episcopal cathedral be located in the curial temple dedicated to God in honor of the Blessed Virgin Mary, to whom they give the name "Nuestra Señora del Valle," which is located in the same city, and we raise it to the dignity of a cathedral with its own rights. To the Bishop, in addition to granting him appropriate rights, we impose obligations inherent in his dignity and office. Among these, he will have the following principal obligations: to establish a college of canons; until that is done, to select diocesan consultants according to the law; to at least begin the construction of a seminary, to receive boys called to the priestly ministry, and to send those who have shown themselves to be outstanding in mind and talent to Rome, to the Pontifical College of the Pian Fathers of Latin America, so that they may be imbued with

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philosophical and theological disciplines. The episcopal table, as they call it, will be supported by the revenues of the Curia, by funds spontaneously given by the faithful, and by a portion of the goods that will accrue to the diocese of Cruz del Eje, as prescribed.

[*Latin ed. p. 506*]

Acts of the Apostolic See – Official Commentary on Canon 1500 of the Code of Canon Law. Furthermore, with regard to the governance of dioceses, the Vicars Capitular, in the absence of the Bishop, the election, the rights and duties of the faithful, and other matters prescribed by these sacred canons, must be diligently observed. As soon as these Our Letters, sealed with the leaden seal, have been brought to effect, the priests attached to the diocese in which they hold a benefice or office shall be bound thereby; and all other priests, clerics, and seminarians shall be bound thereby who have a legitimate domicile therein. To accomplish all of these things, let the venerable Brother Humbert Mozzoni, whom we have mentioned, or a priest designated by him, be appointed. Whoever has carried out this task shall take care to prepare appropriate documents and send them to the Sacred Congregation Consistorial as soon as possible. We wish this Constitution to be effective now and in the future; in such a way that those for whom it is intended will observe what has been decreed therein with religious devotion, and thus it will obtain its force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since by it we derogate from all such. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if the original were presented. Given from the castle of Gandulf, near Rome, on the twelfth day of the month of August, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our pontificate.

IACOBUS A. Card. COPELLO

CAROLUS Card. CONFALONIERI

S. R. E.

Chancellor of the Sacred Congregation Consistorial

Secretis

Francis Tinello, Apostolic Chancellor

Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary

Francis Hannibal Ferretti, Apostolic Protonotary

In the Apostolic Chancellery, in the table of leaden seals, volume CXIII,

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number 98.

[*Latin ed. p. 507*]

To Paul, Pope VI, 507 X V, RESISTENCE (San Roque). After deducting certain territories from the diocese of Resistencia, a new one is established, named "San Roque."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of these matters,

The supreme office of governing the Church of Christ, which has been entrusted to Us by divine providence, compels Us to seek out ways to better serve the Christian people, to find those things that are more suited to the circumstances and needs of this time. Among these, We have considered that a more suitable arrangement of territories is necessary, and therefore, We have consulted with the venerable Brother Humbert Mozzoni, Archbishop with the title of Sidetanus, and Apostolic Nuncio in the Republic of Argentina, who requested that, after the diocese of Resistencia is divided, a new cathedral see be established from the detached territories. Therefore, having heard the opinion of the venerable Brother Joseph Marozzi, whom We mentioned as the diocesan administrator, and with the highest and most apostolic authority, We decree and order the following:

From the diocese of Resistencia, We separate the civil regions, commonly called "Departamentos," which are named as follows: Almirante Brown, Comandante Fernández, Chacabuco, 12 de Octubre, Fray Justo Santa Maria de Oro, Generale Belgrano, Generale Güemes, Independencia, Maipu, Fontana, 9 de Julio, O'Higgins, Quitilipi, San Lorenzo, and 25 de Mayo. From these, We establish a new diocese, to be called "San Roque," which will be bordered to the north by the dioceses of Novoraniensi and Formosae; to the east by the diocese of Resistencia; to the south by the dioceses of Reconquistensi, Raphaëlensi, and Anatuyanensi; and to the west by the archdiocese of Saltensi and the diocese of Anatuyanensi.

We order that the episcopal see of the new diocese be located in the city named Presidencia Roque Sáenz Peña, and that the cathedral be in the curial temple dedicated to God in honor of Saint Roque the Confessor, which is located there, granting to each bishop the appropriate rights and privileges.

Furthermore, We impose obligations upon the bishop, which are proper to men of equal office and dignity.

We also decree that the diocese of San Roque and its suffragan bishops shall be subject to the archdiocese of Corrientensi and its Metropolitan; that, until a College of Canons is established, the bishop shall appoint diocesan advisors who will assist him and provide counsel; and that, in accordance with the norms of common law and the special regulations of the Sacred

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Congregation of Seminaries, the...

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis - Official Commentary for Universities of Laws and Studies: At the very least, a seminary should be established to receive young men called to the priestly office, of whom, whether by talent or by virtues of the soul, who are outstanding, and who will be sent to Rome, to the Pontifical College of Latin America, to be instructed in philosophical and theological disciplines. The episcopal table, which is said to be, will be formed from the revenues of the Curia, from sums freely given by the faithful, and finally, from a portion of the goods that will accrue to the diocese of San Roque, according to the norm of canon 1500 of the Code of Canon Law. Furthermore, with regard to the governance and administration of the diocese, the Vicars Capitular, in the absence of a Bishop, the election of officials, the rights and obligations of the faithful, and other matters of this kind, let all that which the sacred canons prescribe be diligently observed. As soon as these Apostolic Letters have been put into effect, those priests shall be considered to belong to the diocese in whose territory they hold a legitimate benefice or office; the other priests, clerics, and seminary students, shall belong to the diocese in which they legitimately reside. Finally, all acts and documents pertaining in any way to the new diocese shall be sent from the episcopal curia of Resistencia to San Roque, to be kept religiously in the archives. Let the venerable Brother Humbert Mozzoni, whom we have appointed, take care that what we have prescribed be carried out, either by himself or by another man endowed with ecclesiastical dignity. Whoever completes this task shall take care to draw up the appropriate documents and to send them to the Sacred Congregation Consistorial as soon as possible. We wish this Constitution to be effective now and in the future; in such a way that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to take effect, since by it we derogate from all such. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were shown to be the original. Given from the castle of Gandulf, near Rome, on the twelfth day of the month of August, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our pontificate.

IACOBUS A. Card. COPELLO

CAROLUS Card. CONFALONIERI

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S. B. E.
Cancellarius S. Congr. Consistorialis
a Secretis
Franciscus Tinello
Apostolic Cancellary
Iosephus Rossi, Ep. tit. Palmyrenus, Proton. Apost.
Caesar Federici, Proton. Apost.
Loco £8 Plumbi
In Ap. Cane, tab., vol. CXIII, n. 81.

[*Latin ed. p. 509*]

Acts of Pope Paul VI, VI-509, XVI. TUCUMÁN. (SS. CONCEPTION IN ARGENTINA) Certain territories are detached from the archdiocese of Tucumán, upon which a new diocese is established, named "Most Holy Conception in Strasbourg."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

To found a diocese is to commit the seeds of new hope to the furrows of the Church, so that, as these grow, they may in due time yield the most joyous fruits, or even to kindle a new flame of brilliant light for the enlightenment of men. Therefore, We, constituted fathers of all peoples, with a willing heart, strive to establish new sees wherever it is required by the good of a people, or demanded by utility, or even commanded by necessity.

For this reason, when the venerable Brother Humbert Mozzoni, Archbishop with the title of Sidon, and Apostolic Nuncio in the Republic of Strasbourg, earnestly requested from this Roman See that a new diocese be established by dividing the territory of the archdiocese of Tucumán, since this would bring greater growth to the religious life in that region; We, after consulting with the venerable Brother John Charles Aramburu, Archbishop of Tucumán, deem this to be just by Our authority.

We separate from the archdiocese of Tucumán the territory of the civil provinces, or as they say, Departments, which the people call Chicligasta, Graneros, Leales, Monteros, and Rio Chico; and upon this territory We establish a new diocese, to be called Most Holy Conception in Strasbourg, whose boundaries shall be as follows: to the north, the archdiocese of Tucumán; to the east, the diocese of St. James of Estero; to the south, the dioceses of St. James of Estero and Cajamarca; and finally, to the west, the diocese of Cajamarca.

The bishop to whom the care of this diocese will be entrusted will reside in the city of ConcepciÃ³n, which will be the seat of the diocese, and in which he will place the seat of his authority, namely, in the cathedral church

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of the Immaculate Conception.

We make this new Church a suffragan of the metropolitan See of Tucumán; and the bishop of Most Holy Conception in Strasbourg shall also be subject to the jurisdiction of the Most Holy See.

He shall, therefore, establish a college of canons according to the norms of other dioceses, and in the meantime, he shall have the power to elect diocesan consultors, who will be available for counsel and assistance. Furthermore, he shall establish at least a small seminary...

[*Latin ed. p. 510*]

The Acts of the Apostolic See - Official Commentary 510 provides that within its diocese, provisions shall be made for the formation of young men destined for the priesthood; and that those who are deemed most suitable, when they have reached the age at which they must devote themselves to sacred theology and philosophy, shall be sent to Rome, to the Pontifical College for Latin American Students. A fund shall be established: from the revenues of the Curia, from contributions of the faithful, and from a suitable portion of the goods, according to canon 1500 of the Code of Canon Law, which shall be allocated to the Most Holy Conception in Argentina. As soon as the constitution of the diocese has been fully implemented, priests who hold office or benefices within its territory shall be incorporated into its clergy; and other clerics, and seminarians, shall be incorporated into it, provided they reside within its legitimate boundaries. Finally, all acts and documents pertaining to the new diocese, or to its citizens, shall be sent as soon as possible to its Episcopal Curia, where they shall be carefully preserved. Furthermore, these things which we have ordered shall be carried out by the venerable Brother Humbert Mozzoni, or by whomever he may delegate, with the necessary means and resources. After the acts and documents have been prepared, true copies thereof shall be promptly sent to the Sacred Congregation of the Consistory. If, at that time, an Apostolic Nuncio presides there, he shall carry out these mandates. We now and forever will that this Constitution be effective; so that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their full effect. No prescriptions of any kind shall be able to oppose the effectiveness of this Constitution, since we derogate from them all by means of it. Furthermore, it shall be permissible to no one to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented.

Given from the Palace of Gandulf, near Rome, on the twelfth day of the month of August, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our pontificate.

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IACOBUS A. Card. COPELLO

CAROLUS Card. CONFALONIERI

S. R. E.
Chancellor of the Sacred Congregation of the Consistory
Francis Tinello, Regent of the Apostolic Chancery
Francis Hannibal Ferretti, Apostolic Protonotary
Caesar Federici, Apostolic Protonotary
Loco
£8 Plumbi
In Ap. Cane, tab., vol. CXIII, n. 75.

[*Latin ed. p. 511*]

Acta Pauli PP. VI 511 APOSTOLIC LETTERS I. In Santa Rosa, Lima, the Virgin, principal Patron of the entire diocese of Santa Rosa in Argentina, is instituted. PAUL PP. VI For the perpetual memory of the matter. — The first flower of sanctity which Southern America has produced, the Holy Rose of Lima, is rightly held in veneration by the faithful of the diocese of Santa Rosa in Argentina, who bear the name derived from that most chaste Virgin, and are protected by her in all their affairs. Since the Venerable Brother George Mayer, Bishop of that Church, having signified to Us, along with the desires of the clergy and the people, entrusted to his care, that he wished Us to declare the celestial Patron of the Catholic light of his jurisdiction, We readily accepted such petitions. Therefore, We are confident that the fragrance of that most sweet flower of Christian virtue will permeate the entire diocese. Therefore, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We establish and declare, in perpetuity, the Virgin Rose of Lima as the principal Patron before God of the entire diocese of Santa Rosa in Argentina, with all the honors and liturgical privileges that rightly belong to the principal Patrons of places. Notwithstanding any contrary things. These things We decree, We establish, We determine, that these present Letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that whatever is done to the contrary, by anyone, knowingly or unknowingly, shall be null and void from this time forward. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the thirtieth day of the month of October, in the year 1963, the first of Our pontificate. ' © HAMLETUS I.

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Card. CICOGNANI, concerning public affairs of the Church.

[*Latin ed. p. 512*]

512 Acta Apostolicae Sedis - Official Commentary II. The Blessed Virgin Mary, commonly called "La Virgen de las gracias de Torcoroma," is declared the principal celestial Patron of the diocese of Ocaña. PAUL VI, for the perpetual memory of the matter. — The venerable name of the Most Holy Virgin of Torcoroma is deeply ingrained in the hearts of the faithful of the diocese of Ocaña, as if inscribed within their souls. For within the boundaries of this jurisdiction, which our beloved predecessor, Pope John XXIII, established last year, it is widely known that the August Mother of God miraculously appeared to a humble peasant, and the traces of this heavenly vision are clearly manifest. Shortly thereafter, not only was a shrine erected in the very place where the event occurred, but also a beautiful temple in the city of Ocaña, and many other churches in Colombia, at the urging of the citizens of Ocaña, were dedicated to the Virgin of Torcoroma, and Marian piety has steadily increased, so that the Apostolic See has granted a proper Mass and Office. However, the temple in Ocaña remains the primary dwelling place of this devotion, where Christians have never ceased to gather frequently and in large numbers. For, guided by unwavering hope, and confident in the help and intercession of the Holy Virgin, they have been able to preserve the treasure of true faith, avoiding the dangers and snares of error. Considering all of this, and having interpreted the wishes of both the clergy, the civil authorities, and the faithful people, who, about to depart for Rome to attend the Second Vatican Ecumenical Council, had made their requests, the Most Reverend Raphael Sarmiento Peralta, Bishop of Ocaña, approached Us with prayers, asking that we formally recognize the Marian patronage, with the aforementioned title, for his diocese. And We, convinced that newly established ecclesiastical sees are entirely to be protected by heavenly patronage, from which they draw aid and strength, have benevolently decided to grant the request. Therefore, after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, by the force of these letters, and perpetually, We declare the Most Blessed Virgin Mary, commonly called "La Virgen de las gracias de Torcoroma," to be the principal celestial Patron of the entire diocese of Ocaña.

[*Latin ed. p. 513*]

Acta Pauli PP. VI, 513: We establish and declare, with all accompanying honors and liturgical privileges, which rightly belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. We decree, we establish, we determine that these present Letters shall forever remain

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valid and effective; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall be fully supported by them; and that they shall be rightly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the eighteenth day of the month of November, in the year 1963, in the first year of Our Pontificate.

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Saint Francis de Sales, Bishop, Confessor, and Doctor of the Church, is chosen as the principal celestial Patron of the diocese of Baker.

PAULUS PP. VI

For the perpetual memory of this event.

The gentle master of piety, Saint Francis de Sales, is diligently cultivated and venerated by the clergy and faithful of the diocese of Baker, in the territory of the United States of America. To him was entrusted the first church built in the city of Baker, and that small, wooden sacred place; and when the diocese was established, and the city was named after him, the principal temple was built with exceptional craftsmanship in honor of the same Saint Francis, and rightly so, since that tireless propagator of the Catholic faith resided in that region of America, which greatly needed missionary work.

Having considered all of this, the Venerable Brother Francis P. Leipzig, Bishop of Baker, also expressing the wishes of the clergy and the people entrusted to his pastoral care, requested that we declare Saint Francis de Sales as the celestial Patron of his diocese.

With these requests gladly received, We, after consultation with the Congregation for Divine Worship, with certain knowledge and mature deliberation of Our Apostolic authority, by these present Letters, declare Saint Francis de Sales, Bishop, Confessor, and...

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis - Official Commentary of the Church: To the Doctor, the principal patron of the entire Bakeriensis diocese, we establish and declare him to be a heavenly patron before God, with all the liturgical rights and privileges that properly belong to the principal patrons of places. Notwithstanding any contrary provisions. We decree, establish, and determine that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply

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with them; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-sixth day of the month of November, in the year 1963, the first of Our pontificate. © HAMLETUS I. Card. CICOGNANI for the public affairs of the Church. The Most Holy Virgin Mary, known as the Seven Sorrows, is declared the principal patron of the Congregation of the Sons of Charity, commonly called the Canossians. PAULUS PP. VI For the perpetual memory of this matter. — The Sorrowful Virgin Mary is considered the founder, leader, and mother, and is venerated in the Congregation of the Sons of Charity from the very beginning of the Institute, when the Blessed Magdalena of Marchione of Canossa, at the request of many bishops, who had begun a work proper to women, decided to transfer it, in equal measure to men. For she commemorated the bitter and salutary sorrows of the Queen of Martyrs in her writings, and expressed them in the customs of her life; and she wanted a special piety of the members to be linked to the divine Calvary, and to be sprinkled with the blood of our Redeemer and the tears of the Virgin Mary. Thus it happened that the Canossian members, entrusted to the protection of the Sorrowful Virgin, accustomed to pour forth many prayers and perform other services in her honor, and also, while maintaining this devotion, undertook the labors of the sacred apostolate, especially for the good of young people. For a long time, and only in one place, Venice, within...

[*Latin ed. p. 515*]

The Acts of Pope Paul VI, number 515, concerning the parish of Fismes, state that today, with increased hope, those religious men are more diligently engaged in their work, and with the same zeal, they instill and perfect Christian principles in the souls entrusted to their care, imbuing them with the spirit of devotion to the Virgin Mary. For it is established in the most recent law, entirely approved by this Apostolic See, that pious associations be founded, named after the Sorrowful Virgin, in which young men may join as members, celebrate solemnities on designated days, and, with regard to their manner of living, practice exercises of piety and self-discipline for the glory of their heavenly Patroness.

Now, having received all of this from you, our beloved son, the General Prefect of the Congregation of the Daughters of Charity, and also on behalf of the Supreme Council and all the religious men, we are earnestly requested to publicly and solemnly proclaim the Marian patronage, distinguished by that very name, for this congregation. This request, strongly supported by the commendation of our beloved son, Cardinal Alfred Ottaviani of the Holy Roman Church, Protopresbyter of Santa Maria in Domnica, and by the Superiors of the same Congregation, we deem it fitting to

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grant. Therefore, after consultation with the Sacred Congregation of Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters, forever and in perpetuity, We establish and declare the Most Blessed Virgin Mary, known as the Seven Sorrows, as the principal heavenly Patroness before God for the entire Congregation of the Daughters of Charity, commonly called the Canossian Sisters, with all the honors and liturgical privileges that rightly belong to the Patronesses of the most important religious congregations.

Notwithstanding any contrary provisions.

These things We decree, We establish, We ordain, and by these present letters We declare that they shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall be fully supported by them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null and void, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever.

Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-sixth day of the month of November, in the year 1963, in the first year of Our Pontificate.

B. HAMLETUS I.

Cardinal CICOGNANI, Prefect of Public Affairs of the Church.

[*Latin ed. p. 516*]

516 Acta Apostolicae Sedis - Official Commentary. By Title and Privileges, the cathedral church of Mariana is adorned as a Minor Basilica. PAUL PP. VI. For the perpetual memory of the matter. The cathedral church of Mariana is declared to be a seat of piety towards the most holy Mother of God, since there, the ancient and noble image of her, which is the "Madonna of Carmel," is venerated with the devotion of the people. For this singular devotion to religion, the Blessed Virgin Mary, represented by that image, was declared the heavenly patroness of the city of Mariana by John PP. XXIII, Our Predecessor of blessed memory, and shortly thereafter, that very image, by the name and authority of the same Supreme Pontifex, was adorned with a golden diadem, amidst the prayers and applause of the authorities, the clergy, and the faithful. To these praises is added the magnificence of the temple itself, which is commended by its size and shines with precious metals and other ornaments. Much was contributed to this by the wisdom of the sacred prelates and administrators, and by the generosity of the faithful, formerly the Kings of Lusitania. Therefore, this hall of Mary, also distinguished by its antiquity, which in the year 1745 was granted the honor of being a cathedral church, and in the year

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1906 was elevated to the title of Metropolitan Church, inspires admiration and holds a place among the most distinguished monuments of the State, to which the name "Minas Gerais" is given. The sacred rites are said to be performed there with such decorum as befits the house of God. Considering all these things, the Venerable Brother Ansgarius de Oliveira, Archbishop of Mariana, also expressing the wishes of the clergy and the faithful entrusted to his care, and of the civil authorities, especially Joseph de Magalhaes Pinto, Governor of that State, requested that we benignly grant the title and rights of a Minor Basilica to that same principal church. These requests gladly received, We, after consulting with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, and perpetually, elevate the cathedral church of Mariana, dedicated to God in honor of the Blessed Virgin Mary, assumed into heaven, to the dignity of a Minor Basilica, with all the rights and privileges that rightly belong to sacred buildings of the same name. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain firm, valid, and effective forever; and that they—

[*Latin ed. p. 517*]

The acts of Pope Paul VI, number 517, which are to have full and complete effects, and which will fully support those to whom they apply, now and forever; and thus it is to be rightly judged and defined; and anything that, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, shall be declared invalid from now on and of no effect. Given in Rome, at Saint Peter's, under the ring of the Fisherman, on the 27th day of the month of November, in the year 1963, in the first year of Our Pontificate.

HAMLETUS I. Cardinal CICOGNAXI.

The Blessed Virgin Mary, called "Scala Paradisi" (Stairway to Paradise), is established as the principal patron, and Saint Conrad Confalonieri, Confessor, is also established as the principal patron of the entire diocese of Netensis.

PAUL VI, POPE.

For the perpetual memory of this.

"It is given to men to ascend to heaven, who devote themselves to the Blessed Virgin Mary and live their lives with virtue under her guidance. To this blessed Mother, called "Scala Paradisi," a sacred temple is dedicated near the city of Noto, where her ancient image, depicted on a rock, is greatly venerated, and this has been the case for a long time, as can be gathered from written records dating back to the end of the 15th century, when pious pilgrimages were already being made to that sanctuary, which was small at

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that time. It is also noteworthy that our predecessor, Pope Benedict XIV, established the Blessed Virgin Mary, invoked under that name, as the patron of the religious province of Syracusanae Carmelites of the Reform, whose principal seat was the monastery within the same temple. Furthermore, the Servant of God, Jerome Terzo, a member of the same Order, worked diligently to instill and spread devotion to the Mother of God, to whom the title "Scala Paradisi" has been added. After the earthquake that occurred in the year 1693, he rebuilt and decorated a new temple. From that time on, this devotion has grown greatly and continues to flourish, especially through the efforts and dedication of the sacred pastors to whose pastoral care the flock of Netensis has been entrusted. Due to this pious zeal, that image was adorned with a golden diadem by the authority of the Petranian College of Canons, in the year 1931. And desiring...

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - Official Commentary: To promote the Marian devotion and to provide for the salvation of souls, the Venerable Brother Angelus Oalabretta, Bishop of Noto, who expressed the wishes of both the clergy and the faithful people, requested that We declare the Blessed Virgin Mary, bearing that very name, as the principal Patroness of his diocese. Granting these requests with a willing heart, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and forever, We confirm, or rather, We establish and declare, the Most Blessed Virgin Mary, called "Scala Paradisi," as the principal Patroness before God of the entire diocese of Noto, and also the Holy Conrad Confalonieri, Confessor, as an equally principal Patron of the same diocese, with all the honors and liturgical privileges that rightly belong to the principal Patrons of a place. Notwithstanding any contrary provisions. We decree, We establish, We decree that these letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment and forever, if anything to the contrary, regarding these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of November, in the year 1913, the first of Our pontificate. © HAMLETUS I. Card. CICOGNANI. The Blessed Virgin Mary of Mercy is declared the principal Patroness of the archdiocese of Tucumán. PAULUS PP. VI. For the perpetual memory of this event. — With great merit, men established in their earthly pilgrimage earnestly seek the help of the Mother of God, amidst the adversities and trials that beset both body and soul, and through her guidance and intercession, they attain eternal

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salvation. Therefore, with great joy, We have received from the Venerable Brother John Charles Aramburu, Archbishop of Tucumán, that the faithful living in that region, to whom the sacred power of himself pertains, are devoted to the Blessed...

[*Latin ed. p. 519*]

The Acts of Pope Paul VI, section 519, speak of the Virgin of Mercy, and of the solemnities which are celebrated annually in her honor with great solemnity and joy; not only by the common people, but also by authorities from the ecclesiastical and civil orders. Furthermore, the image of the Mother of God, known by that name, was carried throughout the cities, towns, and villages of the archdiocese in the year 1954, and, as the aforementioned Prelate informed Us, very great spiritual benefits were derived from this. He requested that We declare the Blessed Virgin Mary of Mercy, the principal heavenly Patroness of the archdiocese under his jurisdiction. Having readily accepted these requests, and after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, in perpetuity, the Blessed Virgin Mary of Mercy as the principal heavenly Patroness of the entire archdiocese of Tucumán, with all the rights and liturgical privileges that properly belong to the principal Patrons of places. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null and void, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-ninth day of the month of November, in the year 1963, the first of Our pontificate. © HAMLETUS I. Card. CICOGNINI. In the city of Cotiniola, St. Stephen, the Protomartyr, is chosen as the principal Patron of the municipality. PAUL VI, POPE. For the perpetual memory of this event. — He who was "full of grace and power" (Acts 6:8), and whose blood was shed as a witness to the Christian faith, the first martyr, St. Stephen, is cultivated in the city of Cotiniola with exceptional piety and ancient custom. Within its boundaries, two churches are found.

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis - An Official Commentary on the sacred acts, adorned with the name of the unconquered Martyr, of which one existed at least a thousand years before our time, and afterwards obtained a distinguished collegiate church title. It is to be understood, therefore, that

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although the monuments are silent on this matter, Stephen was already known by that name and was called the Patron by the faithful of the municipality. Indeed, piety towards him has greatly increased, for in the sixteenth century, a certain citizen, holding an episcopal dignity, sent the relics of the Martyr as a noble gift to his homeland. This part of the sacred body, kept in a precious reliquary, was usually carried in solemn procession when calamitous storms threatened the city. In our time, on the day of the commemoration of his memory, special ceremonies are held, in which the men entrusted with the administration of civil affairs participate, carrying the municipal banner with them. Therefore, since such devotion and veneration for Saint Stephen flourishes, all the citizens desire that he truly be their protector, and that he be established as their Patron, both by right and by Our authority. This petition, presented to Our See with great support by the Venerable Fathers Joseph Battaglia, Bishop of Faenza, and Benigno Carrara, Bishop of Imola, we deem worthy of being approved. And therefore, after consultation with the Sacred Congregation of Rites, and with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by the force of these letters, and perpetually, We confirm, establish, and declare Saint Stephen, the Protomartyr, as the principal heavenly Patron of the entire municipality of Cotignola, with all the honors and liturgical privileges that rightly belong to the principal Patrons of places. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the third day of the month of December, in the year 1963, in the first year of Our pontificate. © HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church.

[*Latin ed. p. 521*]

The acts of Pope Paul VI, section 521, Title IX: The title and privileges of the minor basilica of the parish church of the Blessed Virgin Mary of Mercy in the city of "Apizaco," within the territory of the diocese of Tlaxcala, are conferred. PAUL VI, POPE. For the perpetual memory of the matter. — To the honor of the most pious Mother Mary, called of Mercy, a worthy temple is erected in the city of "Apizaco," within the territory of the diocese of Tlaxcala. This edifice is so distinguished by its religious significance that it is celebrated with great devotion by the faithful, and so noble in its work that it is worthy of praise by all. Desiring to increase the Marian dignity of this church and to encourage the faithful to greater devotion, the Most

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Reverend Brother Aloysius Munive Escobar, Bishop of Tlaxcala, signifying also the wishes of the clergy and people entrusted to his pastoral care, requested that we grant this temple the title and status of a minor basilica. Having heard these requests with a willing heart, We, after consultation with the Sacred Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in all respects, elevate the church dedicated to God in honor of the Blessed Virgin Mary of Mercy in the city of "Apizaco," within the territory of the diocese of Tlaxcala, to the rank of a minor basilica, with all the rights and privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever firm, valid, and effective; shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully avail themselves of them; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything to the contrary, regarding these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fifth day of the month of December, in the year 1963, in the first year of Our pontificate. © HAMLETUS I. Cardinal CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 522*]

522 Acta Apostolicae Sedis - Official Commentary X. The title and privileges of a Minor Basilica are conferred upon the parish church of Saint Anthony in the city of Buenos Aires. PAUL VI, Pope. For the perpetual memory of this event. — Temples are commonly adorned with religious and artistic works, and are distinguished by a special honor instituted by the Apostolic See. This applies to the church of Saint Anthony, which, in the city of Buenos Aires, possesses no small beauty. It excels in its magnificent structure, its pleasing architecture, and its varied decorations, and especially in its marble. The images of the Most Sacred Heart of Jesus and of the Blessed Virgin Mary of the Rosary are also highly esteemed; and the sign of Jesus Christ crucified, made from a single block of marble, draws the attention of all. This temple, begun in the late 19th century with contributions from the faithful, and later completed through the generosity of a certain individual, is also a singular seat of piety, since Christ the Lord, whose image we have praised, the Blessed Virgin, and Saint Anthony are venerated there with great devotion. Furthermore, it is abundantly furnished with precious objects and other ornaments suitable for the divine service, and there seems to be nothing lacking that pertains to the dignity of the sacred rites. Considering all these things, our beloved son, Hermenegildus Fazio, the current pastor of that church, humbly requested that we grant it the title and status of a Minor Basilica. In response to these requests,

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our beloved sons, Anthony, Cardinal of the Roman Church, Archbishop of Buenos Aires, moved by the highest sense of duty, willingly agreed to comply. Therefore, after consultation with the Congregation for Sacred Rites, with full knowledge and mature deliberation, and by the fullness of our Apostolic authority, we elevate, by these letters, the parish church dedicated to God in honor of Saint Anthony, Confessor and Doctor of the Church, in Buenos Aires, to the dignity and status of a Minor Basilica, with all the rights and privileges that properly belong to temples bearing that title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever firm, valid, and effective; shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; thus, properly.

[*Latin ed. p. 523*]

Acta Pauli PP. VI, 52: It is to be judged and determined; and it shall be null and void from this moment, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the 7th day of December, in the year 1963, the first of Our Pontificate.

HAMLETUS I. Card. CICOGNANI

Saint Anthony Mary Gianelli, Bishop and Confessor, is declared the heavenly Patron, equally principal, together with Saint Columban, Abbot, for the entire Bobbio diocese and city.

PAULUS PP. VI. For the perpetual memory of this matter.

Indeed, the city of Bobbio is blessed and rich in divine gifts, having been illuminated by three heavenly figures: Abbot Columban, who, in the seventh century, was like a founder; Henry, the Emperor, who, at the beginning of the tenth century, established the episcopal see with the authority of the Apostolic See; and finally, in the nineteenth century, Anthony Mary Gianelli, the illustrious Bishop of that city, whom Our Predecessor, Pope Pius XII, of blessed memory, added to the number of the saints in the year 1951.

While Saint Columban is the principal saint, and Saint Henry is also a heavenly Patron of that city and diocese from ancient times, the public petition for Saint Anthony Mary Gianelli, who prudently and piously governed that ancient diocese for eight years, has not yet been granted. However, he, even from his tomb, located in the crypt of the cathedral church, "By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts. And by it he being dead yet speaketh." (Hebrews 11:4), reminding priests and students of the sacred arts, indeed, the faithful, of his outstanding

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examples of fortitude and charity, and whose piety is greatly honored and venerated.

Desiring to promote such devotion to that saint, Confessor, light and glory of bishops, the Venerable Brother Peter Zuccarino, Bishop of Bobbio, approached Us with fervent prayers, so that We might deign to declare that heavenly figure as the principal Patron, together with Saint Columban, of the entire Bobbio diocese, before God.

And We, for whom the increase of piety among the faithful is most dear, readily decided to comply with such prayers. Wherefore, from the Sacred Congregation of Rites.

[*Latin ed. p. 524*]

524 Acta Apostolicae Sedis - With certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We, concerning the Holy Antonium Mariam Gianelli, Bishop and Confessor, of the city of Bobbio and of the entire diocese, declare and proclaim, in a perpetual manner, that he is the principal celestial Patron, together with Saint Columban, Abbot. We decree, establish, and ordain that these things be done, with all the liturgical honors and privileges properly belonging to the principal Patrons of places, notwithstanding anything to the contrary. These decrees are issued, established, and determined, and these present Letters shall remain firm, valid, and efficacious forever; and shall have and obtain their full and complete effect; and those to whom they pertain, or may pertain, now and in the future, shall fully benefit from them; and thus it shall be rightly judged and defined; and anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the seventh day of the month of December, in the year 1963, in the first year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI. The Apostle Paul is declared the celestial Patron of the lay apostolate, which is called "Cursillos de Cristianidad." PAULUS PP. VI. For the perpetual memory of this matter. — The apostolic endeavor, that is, the discipline of Christianity, pertaining to the spiritual life of the laity, with the divine grace assisting, so that they may know Christ and His doctrine more deeply, frequently approach the heavenly Sacraments, strive for the salvation of others, and provide helpful assistance to those engaged in the sacred ministry, flourishes healthily in Spain and in other regions. From these Christian activities, commonly called "Cursillos de Cristianidad," a large number of the faithful are included, and abundant fruits have been observed: the domestic life is restored in a holy and according to the precepts of divine law manner, the parishes are strengthened with new vigor, private and public duties are faithfully and conscientiously fulfilled; for

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which reason Bishops and other pastors of souls are filled with great joy.

[*Latin ed. p. 525*]

The Acts of Pope Paul VI, page 525, state that the congregations of those who, under the banners of Christ, are engaged in the sodality of the Catholic Action, having joyfully received new members who follow this Christian discipline, have noted an increase in their numbers, and that many of them have aspired to the priesthood, or, having withdrawn from the world, have dedicated themselves to God in a religious family. These individuals have as their model, whom they should imitate, the protection of Saint Paul the Apostle, whose arrival in Spain is celebrated this year for the nineteenth time since the beginning of the present century; and the members of this Christian sodality have contributed excellent service to the ceremonies held for these occasions. At the request of the Bishops, and of our beloved son, Benjamin, Cardinal Priest of the Holy Roman Church of Arriba y Castro, Archbishop of Tarragona, they have asked us to declare Saint Paul the Apostle, the heavenly patron of the aforementioned lay apostolate, or of the Christian discipline commonly known as "Cursillos de Cristianidad." Gladly complying with these requests, and after consultation with the Sacred Congregation for Rites, with full knowledge and mature deliberation, and by the fullness of our Apostolic authority, we hereby establish, declare, and decree, with all due honors and liturgical privileges pertaining to this rite, that Saint Paul the Apostle is the heavenly patron, eternally, among God, of the lay apostolate, or of the Christian discipline known as "Cursillos de Cristianidad." Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be declared void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fourteenth day of the month of December, in the year 1963, in the first year of Our pontificate. © HAMLETUS I. Cardinal CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis - Official Commentary ACTA SS. CONGREGATIONUM SACRA CONGREGATIO CONSISTORIALIS I PLATENSIS - CLIVI ZAMOERENSIS - AVELLANEDIENSIS DECREE Concerning the Alteration of Diocesan Boundaries, for the Spiritual Good of the Faithful Flock Entrusted to Them, The Most Reverend Fathers, DD. Antonius Iosephus Plaza, Archbishop of La Plata; Alexander Schell,

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Bishop of Clivi Zamoerensis; and Ieronimus Iosephus Podestà, Bishop of Avellanediensis, having unanimously petitioned the Apostolic See, that the boundaries of the ecclesiastical jurisdictions entrusted to them might be somewhat altered, so that they might be more suitably arranged. The Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Father Humberti Mozzoni, Apostolic Nuncio in the Republic of Argentina, and considering that such an alteration would contribute to the salvation of souls, and with the power specially granted to it by His Holiness, Our Most Holy Father Paul VI, by the grace of God, decided to approve the request. Therefore, with the consent of those who have an interest, or are presumed to have an interest, and by this Consistorial Decree, the following are detached from the Archdiocese of La Plata: a) the parishes commonly known as San Gabriel Arcángel (Adrogué), Nuestra Señora de la Medalla Milagrosa (Adrogué), Inmaculada Concepción (Burzaco), Nuestra Señora de Lujan (Claypole), Nuestra Señora de Lujan (Longchamps), Nuestra Señora de Lujan (Mármol), Santísima Trinidad (Villa Calzada), Santa Ana (Glew), Nuestra Señora del Tránsito (Ministro Rivadavia), located within the civil territory, or "Partido," known as Almirante Brown, and also the parish commonly known as San Vicente Ferrer, located within the civil district, or "Partido," now called San Vicente; and these are permanently attached to the Diocese of Clivi Zamoerensis; b) the parishes commonly known as San Juan Bautista and Santa Lucia.

[*Latin ed. p. 527*]

The Sacred Consistorial Congregation, in the 527th session, decrees that the territory situated within the civil boundaries, or "Partido," of Florencio Varela shall be permanently assigned to the Diocese of Avellaneda. Furthermore, the Sacred Consistorial Congregation orders that documents and records pertaining to the clergy, faithful, and temporal goods of the aforementioned territories be transmitted from the curia from which they were transferred to the curia to which they have recently been added, as soon as possible. Regarding the clergy, it is decreed that, as soon as the present Decree is put into effect, priests shall be considered as belonging to the Church within the territory in which they legitimately hold an ecclesiastical benefice or office; other priests, as well as seminarians, shall remain or be incardinated in the diocese in which they have a legitimate domicile. To carry out these matters, the Sacred Consistorial Congregation appoints the Most Reverend Father Humbert Mozzoni, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned purpose, and to remit to the same Sacred Congregation, as soon as it is permissible, a certified copy of the completed execution. These matters are governed by the present Consistorial Decree as if they were issued under the Apostolic seal.

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All contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 2nd day of March, in the year 1964. CAROLUS Card. CONPALONIERI, Secretary. L. S. Franciscus Carpino, Archbishop of Serdica, Assistant. HONOLULUENSIS DECREE Concerning the Change of Diocesan Boundaries. Situated in the Pacific Ocean, there exists an island named "Johnston Island," reaching the 17th degree of north latitude and the 170th degree of west longitude from Greenwich, which is under the jurisdiction of the Military Ordinariate of United States of America, Military.

[*Latin ed. p. 528*]

528 Acta Apostolicae Sedis - Official Commentary, established by decree. That island, hitherto deserted, was not assigned to any ecclesiastical jurisdiction. However, in these times, due to the large number of workers who have arrived there through the efforts of civil authorities, it has been earnestly requested by the Apostolic See, in order to better provide for the spiritual care of the faithful, that the aforementioned "Johnston Island," which is located in Honolulu, be permanently attached to the diocese of Honolulu, which is closer. Furthermore, Our Holy Father Paul, considering the opportunity presented by Divine Providence, and after a favorable opinion from the Most Reverend Father Giles Vagnozzi, titular Archbishop of Myra and Apostolic Delegate in the United States of America, and after consultation with the undersigned Cardinal, Secretary of the Sacred Congregation of the Consistory, believing that this would be for the good of souls, deemed it fitting to grant this request with benevolence. Therefore, with the understanding that the consent of those who are, or are presumed to be, concerned is obtained, by the fullness of Apostolic authority, and by the present Consistorial Decree, which shall be valid as if Apostolic Letters sealed with lead had been issued, the entire territory of the aforementioned island, "Johnston Island," is permanently assigned to the diocese of Honolulu, thereby altering the boundaries of that diocese. To carry out all of these matters, the same Holy Father has appointed the aforementioned Most Reverend Father Giles Vagnozzi, granting him the necessary and appropriate powers, including the power to delegate to any man holding ecclesiastical office, the task of submitting to this Sacred Congregation of the Consistory a certified copy of the executed act as soon as possible, notwithstanding any objections. Given at Rome, from the offices of the Sacred Congregation of the Consistory, on the seventh day of the month of March in the year of Our Lord 1964. CHARLES Cardinal GONFALONIERI, Secretary. X. & S. Franciscus Carpino, Archbishop of Serdica, Assistant.

[*Latin ed. p. 529*]

The Sacred Congregation of Rites 529.

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SACRED CONGREGATION OF RITES

Concerning the Beatification and Canonization of the Servant of God, James Cusmano, priest and founder of the Congregations of the Servants of the Poor, commonly known as "Boccone del povero" [Morsel for the Poor].

ON A QUESTION: Whether a commission should be appointed to introduce the cause, and to what effect.

If there has ever been an age which has seen so many books published on human fraternity, and so many sermons delivered on the subject, it is certainly this one. But such fraternity is nothing but a false, feigned, and corrupted appearance of true and genuine love, because it can never flourish in genuine love for one's neighbor, as the warmth and ardor of Christ's charity waxes and wanes. This is made clear by that divine voice: "And this commandment we have from God, that he who loveth God love also his brother" (1 John 4:21). Indeed, these two loves, namely, the love of God and the love of one's neighbor, are so closely linked and related that, if one is removed, the other falls away at the same time. Therefore, when the divine precept of fraternal love is utterly violated and completely overturned, it is at the same time and in the same way shown to be utterly neglected and impiously violated, which is the greatest and first commandment concerning the love of God.

But the merciful God, whenever the principles of Christian wisdom seem most to be forgotten, is wont to raise up men who are completely imbued with His Spirit, and who show active charity towards their brothers, so that, by the singular greatness of their virtues, their benefits, and their deeds, they may strike multitudes, who have unhappily strayed from the right path, and may teach, admonish, and show them that there can be no love for one's neighbor separated from the love of God, and that it cannot even be conceived in the mind.

Among these men, the Servant of God, James Cusmano, distinguished himself in the past century, in the most noble and fertile land of Sicily. For he dedicated himself entirely to alleviating the needs and sufferings of the poor, so that he might also raise their minds to the hope and love of heavenly goods.

34 - ACTA, vol. V I, n. 8. - 10-7-1964.

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis - Official Commentary. In Palermo, on the 15th of March in the year 1834, from legitimate spouses James Cusmano and Magdalena Patti, conspicuous for their virtue and piety, was born the Servant of God, and on the following day he was baptized with the names James Joseph Vincent. He had three brothers and two sisters, of whom Vincentia, the eldest, diligently instructed James, and after he had reached

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the age of three, she adorned him with the habit, and later, devoted to the religious life, assisted him in his endeavors. Having been endowed with a good nature, his education fostered it, and even at a tender age he began to think of helping the poor: he gave food, a small portion of his own possessions, clothing, and shoes to his needy contemporaries. And so, the following words can be applied to him: "From my youth it hath grown up with me: I have found it in my belly." (Job 31:18). After receiving the first rudiments of letters from a certain priest, he pursued his studies in more serious disciplines at the colleges of the Society of Jesus in the city of Palermo; then he attended the University to obtain a degree in the science of medicine, offering the best example to his classmates in both his studies and his life and piety. He began to consider the art of medicine when he was prevented by his brother from going to foreign missions. Having obtained his degree in medicine, he not only provided his services gratuitously, but also offered assistance to the poor. In caring for them, he spared nothing, so that both body and soul might receive health. He was wont to say: "Through charity, to faith." In order to obey the divine will, which he better understood through the help of a clear conscience, he began to pursue the path of entering the clerical state, although he considered himself unworthy to become a priest. Therefore, he diligently devoted himself to theological studies, under the guidance and direction of a certain Canon of the cathedral church of Palermo, and finally, on December 21st in the year 1860, he was raised to the priesthood. He embraced his priestly duties with all the fervor of his soul. Inflamed with charity for the poor, he contemplated the idea of founding an institution for their benefit. The origin of this institution is thus attested by witnesses and documents: When, one day, the Servant of God went to see a friend who was a doctor, he found the entire family gathered at dinner, and he saw that all of them, the parents and their children, were putting a portion of their food into a bowl that was placed in the center of the table. When he asked them why they were doing this, the head of the family replied that each portion was being given to a poor person.

[*Latin ed. p. 531*]

The Sacred Congregation of Rites, in document 531, speaks of "mouths of the poor," and that this was done daily in their home. Moved by these works of mercy, our James immediately thought that his own poor families in Panormitana could likewise be satisfied and assisted. Thus, the Servant of God conceived the idea of establishing a new Institute, which would be called the "Buccella Pauperis," commonly known as the "Boccone del Povero" (Morsel of the Poor). Initially, the core of the Institute, with the help of his sister from Vincentia, was established in a house near the church of the Forty Martyrs, for orphaned girls. As the number of orphans increased, the house was moved to the location of St. Mark, where the first Sis-

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ters received their religious habit, among whom were his sister and niece, in May of the year 1880. Four years later, a community of lay brothers, servants of the poor, was established, and on November 21st of the year 1887, a new Congregation of Priests, Servants of the Poor, followed. The Servant of God devoted himself entirely to confirming and expanding his work, abandoning his parish duties and canonry, sparing no effort; he endured insults, and overcame many obstacles. Sometimes left without resources, he sought alms from door to door, even until late in the evening, for the poor, orphans, the elderly, and the abandoned; seeing them all, he embraced them with reverence, as if they were the person of Christ, sometimes approaching them with a bare head and showering them with exquisite kindness. He took care to instill the same spirit in the priests and Sisters of his Institute, either through exhortations or through example. Finally, rather than being broken by age, he was overcome by a sudden illness, and fell asleep in the Lord on March 14th of the year 1888, and the entire city of Panormitana paid solemn funeral honors to him. Moreover, the fame of his sanctity, with which he had been honored even in life, was seen to be confirmed by heavenly signs. Therefore, since scarcely any time had passed, a cause was begun to consider awarding him the honors of the Blessed in Heaven. Accordingly, the ordinary proceedings were initiated, which are called "processes," in the Panormitana Curia, and testimonial inquiries were held in the Curias of Agrigento and Catania, which were completed and submitted to this Sacred Congregation of Rites. In the meantime, numerous letters from the Most Holy Roman Church, from Cardinals, bishops, and men of both ecclesiastical and civil distinction, reached the Supreme Pontiff, extolling the sanctity of the Servant of God and earnestly requesting the introduction of the cause for beatification. After observing all that must be observed by law, the same Sacred Congregation of Rites, having duly examined the writings of the Servant of God, issued a decree on February 3rd of the year.

[*Latin ed. p. 532*]

Acta Apostolicae Sedis - Official Commentary 532, 1946, approved by Pope Pius XII, decreed that further proceedings could take place. Therefore, at the urgent request of the Reverend Father Theodore of the Sacred Family, of the Order of the Most Holy Trinity, and the most astute Promoter of this cause, the Eminent and Reverend Lord Clemens Cardinal Micara, Bishop of Velletri, and Promoter or Relator of the cause, at the ordinary meetings of the Sacred Congregation of Rites held on May 23rd of this year at the Vatican, a question was proposed for discussion: Whether a commission should be signed for the introduction of the cause, in the case and for the purpose in question. And the Eminent and Reverend Fathers, entrusted with the safeguarding of sacred rites, after the report of the aforementioned Promoter, and after hearing also the official Prelates, especially

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Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, with all due consideration, decided to respond: Affirmative, that is, that the commission should be signed, if it pleases the Most Holy [Pope]. The following day, concerning all of the above, the Most Holy Lord John, Pope XXIII, received a faithful report from the aforementioned General Promoter of the Faith, and His Holiness ratified and approved the decree of the Sacred Congregation of Rites, and deigned graciously to sign the commission for the introduction of the cause of the Servant of God, James Cusmano. Given at Rome, on May 24th, in the year of Our Lord, 1961. 83 C. Cardinal CICOGNANI, Bishop of Tusculum, Prefect. © S. Henry Dante, of the Second Secretariat of Turin, concerning the beatification and canonization of the Servant of God, Paul Pius Perazzo, of the Third Secular Order of Saint Francis. CONCERNING THE QUESTION: Whether a commission should be signed for the introduction of the cause, in the case and for the purpose in question. The noble land of Piedmont has always been illustrious in the annals of the Christian religion, and in more recent times it has shone particularly brightly, especially in the nineteenth century, when many men and women...

[*Latin ed. p. 533*]

The Sacred Congregation of Rites, having attained the 533rd title of fame, serves as an example to all. From among them, the infallible Magisterium of the Church has solemnly inscribed certain individuals in the catalogue of Saints, such as Joseph Benedict Cottolengo, John Bosco, Joseph Cafasso, Dominic Savio, and Mary Dominic Mazzarello; while the lives, virtues, and miracles of others are still being examined by the ecclesiastical Magisterium, yet there is hope that they will soon receive the same honor in the basilica of Saint Peter in the Vatican. Among these, Paul Pius Perazzo holds a prominent place, who, throughout his entire life, did not live hidden away in monasteries, but rather among the turbulent dangers of the world, living a life precious in the sight of God and men, spreading a good fragrance everywhere. A zealous soldier of the Catholic Action, an indefatigable assistant to Catholic workers, a diligent promoter of the Association of the Holy Family, and a zealous advocate of any pious work, he showed the path of the Christian religion to all through word and example. Belonging to the Third Secular Order of Saint Francis of Assisi, he constantly and faithfully followed the footsteps of the Seraphic Father. He held an intense love for the Most Holy Sacrament of the Eucharist, diligently practicing daily adoration, and he hastened to the tabernacle as a deer to the sources of water. Throughout his life, he proposed to himself nothing other than to ascend to higher things, and to always attain greater perfection. He demonstrated how, through the fulfillment of his duties and in all other aspects of his life, his ardent love for God enabled him to improve the morals of men, and especially to inspire the working classes to religious, moral, and

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civic renewal. On July 5th of the year 1846, the Servant of God was born in Nice Montferrat, within the diocese of Acqui, and on the following day he was cleansed with the sacred waters of baptism. He received a religious upbringing from pious parents, who were not only endowed with good earthly qualities, but also with Christian virtues, along with his brother and four sisters, so that from his youth he seemed to be drawn by divine grace. Therefore, it is not surprising that he showed reverence, obedience, and cheerfulness towards his parents, teachers, and superiors, and towards his brother, sisters, and equals, he showed sweetness, kindness, charity, and patience, and even more, piety towards God. From his mother, he learned the first rudiments of letters, and after beginning his more serious studies at the public schools in his city, after having already been anointed with the sacred chrism and having approached the eucharistic table, he was compelled by family necessities to leave his studies.

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis - The official commentary states that he was compelled to work in the public administration of the railway, where he rightly rose to higher offices. However, he was particularly devoted to the Third Order of Saint Francis, as well as to the Holy Rosary, and to the Roman Pontiff and the Church. He began to care for and expand the association for the perpetual daily adoration, to spread the spirit of the Third Seraphic Order. He founded a pious union against blasphemy and obscenity, and he gave his name to the Conference of Saint Vincent de Paul, the Union of Catholic Workers, and other pious associations. He published several small works and pamphlets, which were of the greatest use to his contemporaries in fostering piety and religion. Finally, in his sixty-sixth year, after a long illness of rabies, contracted from a dog bite, he was piously comforted with the Sacraments of the Church, and peacefully died in Turin on November 22, 1911, in the kiss of the Lord. His death deeply affected everyone, and the outstanding virtues of his life were praised and extolled by people of all groups and conditions. Moved by this, the Ordinary of Turin, after the fame of his holiness grew and spread day by day, instituted ordinary investigations a few years after his death, and, as is proper, sent them to the Congregation of Sacred Rites in Rome, so that they might be diligently examined. Therefore, with all due observance, in the ordinary session of the Congregation of Sacred Rites held on May 8, 1934, in the Vatican Palace, a decision was made regarding the writings of the Servant of God, and in order to proceed further, the Most Holy Pope Pius XI, of blessed memory, deigned to benignly decree the following on the following day. Finally, at the urging of the Reverend Father Anthony Cairoli, the most astute General Postulator of the Order of Friars Minor, the undersigned Cardinal Caietan Cicognani, Bishop of Tusculum, Prefect of the Congregation of Sacred Rites, and Promoter of the Cause, in the

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ordinary session of the Sacred Congregation of Sacred Rites held on May 23, 1961, in the Apostolic Palace in the Vatican, proposed the following question for discussion: Whether a commission should be appointed to introduce the cause of the Servant of God, Paul Pius Perazzo, in the case and for the purpose in question. And the Most Reverend Fathers, entrusted with the safeguarding of the sacred rites, after the report of the Cardinal Promoter, and after hearing the Official Prelates, especially the Reverend Father Ferdinand Antonelli, General Promoter of the Order of Friars Minor, after careful deliberation, judged that: A commission should be appointed, if it pleases the Most Holy. With all of this, to our Most Holy Lord, Pope John XXIII.

[*Latin ed. p. 535*]

The Sacred Congregation of Rites, 535, having received a faithful report from the General Promoter of the Faith on the 24th day of the same month and year, His Holiness, having approved the opinion of the Fathers of the College, deigned with his own hand to sign the commission for the introduction of the cause of the Servant of God Paul Pius Perazzo, in the case and to the effect of which we are speaking. Given in Rome, on the 24th of May, in the year 1961. 83 C. Card. CICOGNANI, Bishop of Tusculan, Prefect L. S. B. s. Henry Dante, from the Third Division of Beatifications and Canonizations, concerning the Servant of God Elizabeth of the Most Holy Trinity, a professed nun of the Discalced Carmelites.

ON THE QUESTION: Whether the commission for the introduction of the cause should be signed in this case and to this effect.

As the Angelic Doctor concisely explained, according to what is handed down in the Sacred Scriptures, God is present in all things "by power, because all things are subject to Him; ... by essence, because He immediately created all things; and ... by presence, because He knows all things" [S. Theol. I, q. 8, a. 3]. However, in man, who is made a little lower than the angels (cf. Ps. 8, 6), God is present not only as in things, but in a more profound way. For, guided by nature, man spontaneously loves, desires, and seeks the good. Moreover, God dwells in the soul of the just as in a temple (cf. 2 Cor., 6, 16), in the most intimate and special way. From this, it follows that a necessity of charity arises, by which the soul is most closely united to God, more than a friend can be united to a friend, to the most benevolent and beloved, and in which it fully, sweetly, and joyfully rejoices. This wonderful union of the soul with God, which the theologians call indwelling, is brought about by the present power of the entire Trinity, according to the words of the Divine Master: "If any man love me, he will keep my word, and my Father will love him, and we will come to him, and

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will make our abode with him."

[*Latin ed. p. 536*]

536 Acta Apostolicae Sedis - Commentarium Officiale: "Quis est qui credit? Et qui est qui vocat: Venite, et ego vos suscipiam, et in me manete?" (Io. I, 23). Eius autem, qui huic mysterio praestantissimo devoti et consecrati sunt, magna progressa in virtute Christiana fecere, et, quamquam adhuc vitam in hoc saeculo agunt, quasi in caelo conversari videntur. Inter hos, merito commemoranda est Serva Dei Elisabeth a Sanctissima Trinitate. Illa nata est apud "Camp d'Avord," prope Bituricum in Gallia, die 18 mensis Iulii anno 1880, patre Iosepho Francisco Catez, matre Maria Emilia Rolland, coniugibus virtute et probitate praeditis, et die 22 eiusdem mensis, baptismi sacramento inducta est, et ei data sunt nomina Maria, Iosepha, Elisabeth. Ab infantia, a parentibus suis, institutionem Christianam recepit, et mox, ab ipsa pueritia, naturam suam fortis et vivacem compellere coepit. Litteris humanioribus etiam in domo erudiebatur. Cum undecimo anno aetatis non iam impleto, sacramento Confirmationis roboretur, et eodem fere tempore, primum Sacramento Eucharistiae refecta est, ita ut ipsa fateretur terrene cibum fastidire. Virginitatem servans et fovens, cum quattuordecim annos nata, votum eiusdem virtutis, cum desiderio propositum iampridem factum, vitam religiosam ingrediendi, nuncupavit. Mater autem fortiter resistit, et consensum ad maiorem usque aetatem Famulae Dei negavit, eo plus quod, inde a septennio, patre orba, sub sola matris potestate vivebat. Itaque, quamquam vitam in mundo agens, vocationi religiosa animo adhaerens, a domesticis muneribus non se abstinebat, sive in domo, sive in schola, sive in societate. Maiorem aetatem assecuta, mundo valedixit, et, ut Deo se totam offerre posset, Divionense Carmelum die 2 Augusti anno 1901 ingressa est, ubi postulatum suum implevit, et, carmelitica veste induta, tempus novitiatus incipit, ariditate spiritus aspere tentata, sed in disciplina religiosa perseverans. Denique, die 11 Ianuarii anno 1903, professionem religiosam emisit. Silentii et vitae absconditae cum Christo in Deo (cfr. Col. 3, 3), amantissima, monasticam regulam servando, nihil ardentius cupiebat quam tres Divinas Personas, quae animam eius inhabitabant, laudare et glorificare, ita ut laus gloriae (cfr. Eph. 1, 6) appellari vellet. Ingravescente morbo, quo tentata erat, et doloribus acribus fortiter toleratis, pie obdormivit in Domino, sacris munita Sacramentis, die 9 Novembris anno 1906, aetatis anno vicesimo sexto.

[*Latin ed. p. 537*]

The Sacred Congregation of Rites, 537. The fame of her sanctity, however, increased daily, and was seen to be confirmed by heavenly signs. For this reason, it was determined that a cause should be undertaken for the attribution of the honors of blessedness to her. Therefore, the ordinary pro-

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ceedings were conducted, with due authority, from the years 1931 to 1941, in the ecclesiastical court of Dijon, and other petitions, which are called supplications, were presented to this Sacred Congregation. In the meantime, numerous Cardinals, Archbishops, Bishops, Abbots, and Superiors of religious men and women, with fervent prayers, requested the Supreme Pontiff to promote the beatification of this Handmaid of God. Wherefore, this Sacred Congregation of Rites, after considering the documents on January 28, 1944, decreed that nothing stood in the way of proceeding further. Therefore, with all due legal formalities observed, on October 24, 1961, during an ordinary meeting of this Congregation held at the Vatican, the Most Reverend and Eminent Lord, Cardinal Jullien, Promoter of the Cause, proposed the following question for discussion: "Should a commission for the introduction of the cause be appointed in this case, and to what effect?" And he reported on this matter. And the Eminent Fathers, entrusted with safeguarding the sacred rites, after hearing the officials, especially the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, replied: "Affirmatively, that is to say, a commission should be appointed, if it pleases the Most Holy [Pope]." The following day, these matters were faithfully reported to the Supreme Pontiff, John XXIII, by the aforementioned General Promoter of the Faith. His Holiness, approving the reply of the Eminent Fathers, deigned graciously to sign the commission for the introduction of the cause of the Handmaid of God, Elizabeth of the Most Holy Trinity, a professed nun of the Order of Discalced Carmelites, with his own hand. Given at Rome, on October 25, 1961. 83 C. Card. CICOGNANI, Bishop of Tusculum, Prefect. © S. Henry Dante, of the Secretariat.

[*Latin ed. p. 538*]

•538 Acta Apostolicae Sedis - Official Commentary IT VICTORIEN. Concerning the beatification and canonization of the Servant of God, Margaret Mary López de Maturana, foundress and first general superior of the Institute of the Mercedarian Missionaries of the place called "Berriz." REGARDING THE QUESTION of whether a commission should be appointed for the introduction of the cause, and for the purpose of what is being discussed. The land of Hispania has not once been a garden for the Church, from which magnificent flowers have sprung forth, namely, men and women, who, inflamed with love for Jesus, the Redeemer, and for the salvation of souls, have devoted themselves entirely and everything to the expansion and increase of the Kingdom of God throughout the entire world. Among these flowers shines the Servant of God, Margaret Mary López de Maturana. She was born in Flaviobrigia in Hispania on July 25, 1884, to parents, Vincent López de Maturana and Joanna Ortiz de Zarate, who were distinguished for their integrity of life and character, and the following day she was baptized and received the name Mary, from the Column, in Spanish, Pilar. Still a child, on July 6, 1886, she received the

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sacrament of Confirmation. Her parents took care to provide her with the best possible education. Pious and docile, she made great progress in her studies. When she was ten years old, she entered the College of the True Cross of the Order of the Blessed Virgin Mary of Mercy, located in Berriz, where she devoted herself more and more each day to piety and self-denial. A little later, she made a vow of chastity, and clear signs began to indicate her religious vocation. However, she was recalled to her parental home by her mother, and, after refusing offers of marriage, she persevered strenuously in fostering her vocation. Finally, on July 25, 1903, she was able to enter the Order of the Blessed Virgin Mary of Mercy in her old College of the True Cross, and on August 10 of the same year, she put on the religious habit, receiving the religious name of Sister Margaret Mary. After a commendable period of probation, on August 10, 1904, she pronounced her first vows, and on August 28, 1907, she was finally bound to the Heavenly Spouse by her solemn vows. Until 1927, the Servant of God diligently fulfilled the duties of teacher, inspector, and head of studies, so that, under her guidance, the College of the True Cross flourished greatly. Distinguished by her religious virtues, the Servant of God exhibited particular qualities.

[*Latin ed. p. 539*]

The Sacred Congregation of Rites, mindful of its charity towards the poor and abandoned, and with the utmost concern for the propagation of the Faith, has diligently fostered correspondence with the lepers residing in the institutions of Guglionesi and Fontilles, striving to assist them in every way. Inspired by an apostolic zeal, she inflamed the hearts of the members and students of the Missionaries with a love for the missions, so that the College of Veracruz became a center of great importance for missionary work. Moreover, the Servant of God did not rest until, with the approval of her Superiors, the members accepted the mission of Wuhu in China in the year 1926. She herself, already in her fortieth year, was chosen as the leader of the mission. Although afflicted with poor health, she, after twenty-six years of service, embraced a missionary life and, despite arduous and prolonged journeys, traveled the world. The tireless labors of the Servant of God are due not only to the missions of Wuhu and Saipan in China, Tokyo in Japan, Ponape in the Caroline Islands, and others, but also to her efforts, with the approval of her Superiors and the unanimous consent of the members, the old College of Veracruz was transformed into a new Institute of Mercedarian Missionaries, which was approved by the Apostolic See in the year 1930. The Servant of God, as General Superior of the new Institute, on July 30, 1931, relinquished her office, having held the reins of leadership with great prudence, zeal for souls, and charity. Despite being constantly afflicted by serious illnesses, the Handmaid of God persevered with remarkable constancy in the duties of her office and

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in the sufferings of her body, until her most pious death, which occurred on July 23, 1934. However, her reputation for holiness, which had been evident even during her life, was visibly confirmed by heavenly signs. Therefore, a process was initiated to consider awarding her the honors of the blessed in Heaven. Consequently, the ordinary authorities were instructed, and a process was conducted in the Vic torian Tribunal from July 30, 1943, to June 3, 1950, as well as a rogatory process in the Madrid Tribunal from March 11 to March 23, 1950; which, upon completion, were submitted to the Sacred Congregation of Rites. In the meantime, numerous letters from sacred prelates and men of both ecclesiastical and civil distinction reached the Supreme Pontiff, extolling the holiness of the Servant of God and urging the introduction of her cause for beatification. Therefore, with all due legal formalities observed, the Sacred Congregation of Rites, having duly examined the writings of the Servant of God, by Decree of May 4, 1954, with the approval of Pope Pius XII, authorized further proceedings. Therefore, at the request of the Reverend Father Xaverio Paventi, duly appointed and legitimate Promoter of this cause, His Eminence and Most Reverend Cardinal Clemens Micara, Bishop of Velletri, and Promoter of the Cause, proposed the following question for discussion at the ordinary meeting of the Sacred Congregation of Rites held on October 24, 1961: Whether a commission should be appointed to introduce the cause in the case and for the purpose in question.

[*Latin ed. p. 540*]

540 Acts of the Apostolic See - Official Commentary. And the Eminent and Reverend Fathers, entrusted with safeguarding the sacred rites, after hearing the report of the Cardinal Prefect, and also after hearing the opinions of the Official Prelates, especially that of the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Faith, having carefully considered all matters, decided to respond as follows: Affirmative, or that the commission should be signed, if it pleases the Most Holy [Pope]. The following day, concerning all of the above, the Most Holy Pope John XXIII received a report through the aforementioned General Promoter of the Faith, and His Holiness approved and ratified the decree of the Congregation of Sacred Rites, and graciously deigned to sign the commission for the introduction of the cause of the Servant of God Margaret Mary López de Maturana with his own hand. Given in Rome, on the 25th day of October, in the year of Our Lord 1961. Signed: His Eminence Cardinal CICOGNANI, Bishop of Tusculum. Signed: L. £8 S. Henry Dante, Secretary. Concerning the beatification and canonization of the Servant of God, Brother Andrea van den Boer, of the Congregation of the Brothers of St. Mary, Virgin Mother of Mercy. ON THE QUESTION: Whether the commission for the introduction of the cause should be signed in this case and for the purpose in question. There is no greater art than that of educating and instructing

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boys and young men. For, as St. Gregory Nazianzenus writes, "it is the art of arts, the science of sciences" (Or. II, Apologetica, in P.G. 35, 425). Chrysostom also says: "What is comparable to that art which is entrusted with guiding souls and shaping the minds and character of young people? He who is endowed with this ability ought to show more diligence than any painter or sculptor" (Hom. 60 in Matth. cap. 18, in P.G. 58, 584). But this art, if practiced according to the precepts of virtue, turns to the greatest good of both the Church and civil society, and those who strive for it are justly worthy of the highest praise. Among those who have diligently worked with word and example to shape the minds and morals of young people, the Servant of God, Brother Andrea, should be mentioned.

[*Latin ed. p. 541*]

The Sacred Congregation of Rites, 541, concerning van den Boer, a member of the Congregation of the Brothers of the Blessed Virgin Mary, with the title of Mother of Mercy. He was born on the 24th of November, in the year 1841, in the village commonly called Udenhaut, within the diocese of Bois-le-Duc, in the province of Brabant, in the Netherlands, to pious and honest farmers, Peter van den Boer and Mary Bergmans, and on the same day of his birth, he was baptized, receiving the names John Mary. From a young age, he was distinguished by his docility and piety. He attended public schools in the place commonly called Helvoirt, where his father had moved with his family. At the age of sixteen, he received the Sacrament of Confirmation, and, it is presumed, at that time, he began to attend religious services. However, soon sensing that he was called by God, he joyfully embarked on the path of religious perfection. On the 14th of October, in the year 1859, he was admitted to the novitiate of the Congregation of the Brothers of the Blessed Virgin Mary, Mother of Mercy, where, having received the name of Brother Andrew, he pronounced his religious vows for three years on the feast of All Saints in the year 1860, which he later confirmed for life on the 6th of September, in the year 1863. From then on, he devoted himself to the education and instruction of children, especially the poor. Decorated with a diploma as a teacher in the year 1861, he dedicated himself entirely to this work, and for more than fifty years, he diligently and tirelessly devoted himself to teaching various subjects. Not content with this, he also wrote many books, in which he sought to lead young people to piety, and to provide teachers with assistance in teaching and education. Rejoicing like a giant on the path he was pursuing (cf. Psalm 18, 6), he gave a shining example of Christian and religious virtues, so that among many, the name of "the holy Brother" was obtained. He never refused work, and until old age, although infirm and burdened with pains, he performed his duties, among which was that of prefect of the students of his Congregation's seminary. In the year 1912, he was publicly and solemnly recognized as a teacher by the Dutch government. After being afflicted for four years

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by a serious illness, on the 3rd of August, in the year 1917, he peacefully fell asleep in the Lord, having piously received the Sacraments of the Church, in the Convent of the Most Sacred Heart in Tilburg. Throughout his life, the Servant of God maintained such a course that he never deviated from a righteous path, but rather, with a manly spirit, he persevered in striving for holiness, and he enjoyed a reputation for holiness in life. This reputation, after his death, has not only continued, but has increased day by day, with heavenly signs also being added, which are said to have been obtained through his intercession with God. Therefore, for the purpose of considering whether to grant him the honors of the blessed in Heaven.

[*Latin ed. p. 542*]

542 Acta Apostolicae Sedis - The official record of the proceedings began. Therefore, the ordinary officials were informed that the process in the ecclesiastical court of Buscoducensi had begun on August 1, 1947, and continued until December 11, 1948; and that those absolved were brought before the Congregation for the Religious. In the meantime, numerous letters from sacred prelates, religious orders, and superiors of religious congregations, as well as men of both ecclesiastical and civil distinction, reached the Roman Pontiff, extolling the sanctity of the Servant of God and earnestly requesting the introduction of the cause for beatification. Therefore, with all due legal formalities observed, the Congregation for the Religious, having duly considered the writings of the aforementioned Servant of God, decreed on February 25, 1959, that nothing stood in the way of proceeding further. Therefore, at the request of the Reverend Father Joseph Damen, Superior of the Pontifical College of the Netherlands in the City, and legitimately constituted promoter of this cause, His Eminence and Reverend Lord Eugene Cardinal Tisserant, Bishop of Ostia and Velletri, and of Santa Rufina, as Promoter or Relator of this cause, proposed the following question for discussion at the ordinary meeting of the Congregation for the Religious, held in the Vatican on December 19, 1961: Whether a commission should be appointed for the introduction of the cause in the case and for the purpose in question. And His Eminence and Reverend Fathers, entrusted with the safeguarding of sacred rites, after the report of the Cardinal Promoter, and after hearing the official prelates, especially the Reverend Father Ferdinand Antonelli, O.F.M., General Promoter of the Holy Faith, having carefully considered all matters, decided to respond: Affirmative, that is, that a commission should be appointed, if it pleases the Most Holy. Finally, on January 27 of this year, a faithful report of all these matters was made to our Most Holy Lord Pope John XXIII by the aforementioned General Promoter of the Faith, and the Most Holy [Pope] approved and ratified the response of the Congregation for the Religious, and deigned to sign the commission for the introduction of the cause of the Servant of God, Brother Andrea van den Boer, of the Congregation of the Brothers of

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the Most Holy Virgin Mother of Mercy, with his own hand. Given in Rome, on January 27, A.D. 1962. © C. Card. CICOGNANI, Bishop of Tusculanus, Prefect. Henry Dante, of the Secretariat.

[*Latin ed. p. 543*]

Diarium Romanae Curiae 543/ DIARIUM ROMANAE CURIAE SECRETARIA DI STATO NOMINE: By Breve Apostolic, the Most Holy Father Paul VI, happily reigning, deigned to appoint:

Assistants to the Papal Throne:

2 December 1963. His Excellency, Reverend Monsignor Carlo Massé, titular Bishop of Fena and General Vicar of Luçon.

12 January 1964. His Excellency, Reverend Monsignor Carlo Francesco Buddy, Bishop of San Diego.

16 March. His Excellency, Reverend Monsignor Giorgio J. Behring, Bishop of Toledo in America (United States).

16 May. His Excellency, Reverend Monsignor Giovanni O'Shea, Bishop of Kan chow.

Apostolic Protonotaries, as if participants:

3 February 1964. Monsignor Giovanni Foley (Saint Paul, Minnesota).

» » » Monsignor Francesco Gilligan (Saint Paul, Minnesota).

» » » Monsignor Donaldo Gormley (Saint Paul, Minnesota).

» » » Monsignor Giorgio Keefe (Saint Paul, Minnesota).

9 March. Monsignor Giovanni F. McCarthy (New York).

3 April. Monsignor Michele Weiskopf (Innsbruck-Feldkirch).

29. Monsignor Raffaele Guarnacci (Velletri).

HONORS:

By Letters from the Secretariat of State, the Most Holy Father John XXIII, of venerable memory, deigned to bestow:

The Commander's Cross with Plaque of the Order of Saint Sylvester Pope: 5 April 1963.

Upon Mr. Germano Burriel y Rodríguez (Spain).

The Plaque of the Order of Saint Sylvester Pope: 27 April 1963.

Upon Mr. Bo F. Gorthon (Stockholm).

The Commander's Cross of the Order of Saint Sylvester Pope: 15 December 1962.

Upon Mr. Carlo Cuadra Pasos (Granada in Nicaragua).

2 February 1963.

Upon Mr. Giacomo Mejía Herrera (Medellin).

24.

Upon Mr. Jair de Azevedo Ribeiro (Säo Paulo).

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Upon Mr. Giovanni Alberto Lynch Bressan (Säo Paulo).

16 April.

Upon Mr. Wolodymyr Paschak (Winnipeg of the Ukrainians).

20.

Upon Mr. Alberto Alonzo (Jerusalem).

[*Latin ed. p. 544*]

Acta Apostolicae Sedis - Commentarium Officiale 544 10 mensis Maii)))) 17)))))) 31 3963.

To the Reverend Mr. Bracci Gino (Penne-Pescara).

To the Reverend Mr. Severini Raffaele (Penne-Pescara).

To the Reverend Mr. Speranzini Francesco (Penne-Pescara).

To the Reverend Mr. Campiteli Giuseppe Matteo (Trieste et Capodistria).

To the Reverend Mr. Gardo Gaetano (Trieste et Capodistria).

To the Reverend Mr. De Feo Tommaso (Bari).

To the Reverend Mr. Ventura Andrea (Bari).

To the Reverend Mr. Brudaglio Vincenzo (Trani et Barletta).

To the Reverend Mr. Gusmai Andrea (Trani et Barletta).

To the Reverend Mr. Tandoi Filippo (Trani et Barletta).

To the Reverend Mr. Jocchi Oreste (Valva et Sulmona).

To the Reverend Mr. Rosso Giovanni Battista (Caserta).

Knighthood of the Order of Saint Sylvester the Pope: 21 Novembris 1962.

To the Honorable Mr. Graf Rodolfo (Sankt Pölten).

To the Honorable Mr. Rücker Frederick (Salzburg).

8 Decembris

To the Honorable Mr. Hauser Paolo (Sankt Pölten).

29

To the Honorable Mr. Martins de Araújo Luigi (Jàboticabal).

2 Februarii 1963.

To the Honorable Mr. Salgado Giuseppe Enrico (Goiâs).

9 Martii

To the Honorable Mr. De Freitas Costa Guiomar (überlandia).

17

To the Honorable Mr. Camargo Barbosa Ercilio (Santos).

To the Honorable Mr. Weijers Teodoro Giovanni (fs-Hertogenbosch).

23

To the Honorable Mr. Cuyten Bernard Henry (Roermond).

To the Honorable Mr. Oosterbaan Ijsbrand Nicola (Roermond).

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To the Honorable Mr. Eeinards Leone M. G. TJ. (Röermond).
To the Honorable Mr. Muiteman Urso Giuseppe (Utrecht).
To the Honorable Mr. Sadée Luigi Carlo A. M. U. (Utrecht).
30
To the Honorable Mr. Groossens Giacomo Maria G. A. ('s-Hertogenbosch).
To the Honorable Mr. Hoogers Francesco Giovanni G. ('s-Hertogenbosch).
To the Honorable Mr. Van Stokkum Enrico Goffredo ('s-Hertogenbosch).
27 Aprilis
To the Honorable Mr. Hansen Giovanni (Köbenhavn).
To the Honorable Mr. Cools Adriano L. G. ('s-Hërtogenbosch).
1 Maii
To the Honorable Mr. Frassinelli Mario (Sion).
To the Honorable Mr. Minelli Francesco (Turin).
10
To the Honorable Mr. Stockmann Enrico G. A. M. (Haarlem).
To the Honorable Mr. Benini Francesco (Penne-Pescara).
To the Honorable Mr. Giacintucci Rocco (Penne-Pescara).
To the Honorable Mr. Koks Giacomo P. A. (Rotterdam).
17
To the Honorable Mr. Colangelo Luigi (Bisceglie).
To the Honorable Mr. Bobba Felice (Casale Monferrato).
To the Honorable Mr. Curei Amedeo (Trani et Barletta).
To the Honorable Mr. Rizzi Angelo Raffaele (Trani et Barletta).
25
To the Honorable Mr. Valdini Enrico (Firenze).
To the Honorable Mr. van Eouwen Wouterq Cornelio (Utrecht).
31
To the Honorable Mr. Catello Corrado (Napoli).
To the Honorable Mr. Tieland Enrico E. L. ('s-Hertogenbosch).

[*Latin ed. p. 545*]

(Sermon IH, v. VI) - No. 9, July 31, 1964, Vol. and No. LVI, ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA OF POPE PAUL VI. APOSTOLIC CONSTITUTIONS. I. INDORENSIS – JABALPURENSIS, AIMERENSIS-JAIPURENSIS (BHOPALENSIS). From the territories of the Indorensis, Jabalpure, Aimerensis-Jaipurensis dioceses, a new metropolitan see is established, to be called "Bhopalensis." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Having received from divine providence and will all power and authority

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over the Church, and indeed "for the edification" of the Body of Christ (cf. II Corinthians 10:8), we diligently strive not only to nourish all the faithful, as many as are embraced within its bosom throughout the world, with the sincere doctrine of Christ, of whose guardians we have become, and to illuminate them with the splendor of eternal truths, but also we do not hesitate to change the external structure of the same Church, whenever circumstances require.

[*Latin ed. p. 546*]

For the benefit of the faithful, and that greater fruits of Christian virtues may be obtained, We have carefully considered the matter. Therefore, since the venerable Brother James Robert Knox, Archbishop with the title of Melitene and Apostolic Delegate in India, having heard the opinion of the venerable Brothers, the local Ordinary Bishops, proposed that a new metropolitan See be established in the State they call Madhya Pradesh, We, after due consideration, decree and order the following: From the dioceses of Indore, Jabalpur, and Ajmer-Jaipur, we detach the civil territories or districts of Hoshangabad, Sehore, Raisen, Sagar, and Vidisha; and with these territories, we establish a new metropolitan archdiocese, to be called Bhopal, of which the city of Bhopal shall certainly be the seat, in which the sacred Prelate will establish his residence and cathedral, namely, in the city's church. To this metropolitan See, we establish the suffragan dioceses of Indore, Jabalpur, and Raigarh-Ambikapur, whose Ordinaries shall be subject to the sacred Prelate of Bhopal. It is clear that these dioceses are removed from the jurisdiction of their respective Ordinaries: namely, the diocese of Indore from that of Agra, and the others from that of Nagpur. With regard to the finances of the new Church, the seminary, the canonical college, the administration, and similar matters, the prescriptions of Canon Law shall be observed. Documents and acts pertaining in any way to the established archdiocese shall be sent to its archiepiscopal Curia, and there they shall be kept with due care. Furthermore, the venerable Brother James Robert Knox will carry out all that We have ordered, or someone whom he may delegate, with the necessary faculties for this purpose. After the matter has been carried out, the acts and documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. If, at that time, another Apostolic Delegate is in charge in India, he shall carry out Our mandates. We intend this Constitution to be effective now and in the future; so that those to whom it pertains may observe the things decreed therein with religious care, and thus obtain its full effect. No prescriptions of any kind shall be able to be contrary to the effectiveness of this Constitution, since We derogate from all such things by means of it. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear

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the seal of a person worthy of ecclesiastical dignity, shall be valid.

[*Latin ed. p. 547*]

The acts of Pope Paul VI, numbered 547, which are established by law and signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the thirteenth day of the month of September, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our Pontificate.

JAMES A. Cardinal COPELLO

GREGORY P. Cardinal AGAGIANIAN

Secretary of the Sacred Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Caesar Federici, Apostolic Protonotary.

Johannes Calieri, Apostolic Protonotary.

Loco ffi Plumbi In Ap. Cane, vol. CXIV, n. 1.

II. ABIDJAN AND OTHERS (ABENGOUROU).

A new diocese, named "Abengourou," is established from certain territories detached from the archdiocese of Abidjan and the dioceses of Katiola and Bouaké.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE.

Having observed that in the Republic of Africa known as Côte d'Ivoire, there is a notable number of clergy, and that they are of the best quality in virtue, and that it would be very beneficial for the growth of the Catholic faith if a new diocese were established there, to be governed by these same priests,

Therefore, having heard the opinion of the Most Reverend Brother John Baptist Maury, holding the title of Archbishop of Laodicea in Phrygia, and Apostolic...

[*Latin ed. p. 548*]

548 Acta Apostolicae Sedis - Official Commentary in Western Africa. The aforementioned Council proposed to the Delegate, or to those Sacred Prelates to whom the matter pertains, that, in order to establish the desired cathedral See, certain territories be separated from the archdiocese of Abidjan and the dioceses of Katiola and Bouaké. Since the aforementioned proposal of the Sacred Congregation has been presented and commended to Us today, We, by Our apostolic authority, decree the following. From the

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archdiocese of Abidjan, We remove the civil prefectures commonly known as Abengourou, Agnibilekrou, and Adzopé; from the diocese of Katiola, We remove the civil prefectures of Bini-Madam, Bondoukou, Bouna, Nassian, Tanda, and Tehini; and finally, from the diocese of Bouaké, We remove the civil prefectures of Bongouanou and Arrah, and from these, We establish a new diocese, to be called Abengourou. We entrust the care of the newly established cathedral See to native priests, whom We paternally exhort to exert their efforts to proclaim the Gospel to the ignorant and to confirm those who are already knowledgeable. Furthermore, We decree that this same diocese shall be subject to the Sacred Congregation for Propaganda Fide, and that it shall be a suffragan See of the metropolitan See of Abidjan; also, that its Bishop shall be subject to the metropolitan jurisdiction of the Archbishop of Abidjan. Moreover, he shall establish his See in the city commonly called Abengourou; and the episcopal chair shall be placed in the temple dedicated to God in honor of Saint Teresa of Jesus, which We elevate to the dignity of a cathedral church. Furthermore, let canonical consultors be appointed for the diocese, according to the law, and let a College of Canons be established there. The venerable Brother John Baptist Maury, whom We have mentioned, or another man of ecclesiastical dignity, shall take care to see that these things are carried out, either by himself or by another. Whoever completes this task shall endeavor to draw up the documents in the customary manner, and shall send them to the Sacred Congregation for Propaganda Fide as soon as possible. We will and order that this Constitution be effective now and in the future; so that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to take effect, since We derogate from all such prescriptions by means of it. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person of ecclesiastical dignity, shall be valid.

[*Latin ed. p. 549*]

The acts of Pope Paul VI, numbered 549, which have been established by authority and signed by a public notary, shall have the same validity as if they were presented. Given at Rome, near St. Peter's, on the thirteenth day of the month of September, in the year of Our Lord, nineteen hundred and sixty-three, in the first year of Our Pontificate. JAMES A. Cardinal COPELLO, GREGORY P. Cardinal AGAGIANIAN, Secretary, Prefect of the Congregation for the Propagation of the Faith, Francis Tinello, Apostolic Chancellor, Francis Hannibal Ferretti, Protonotary Apostolic, Caesar Federici, Protonotary Apostolic. In the Apostolic Archives, volume CXIII, number 77. III. SHIKOKUENSIS (TAKAMATSUENSIS). The

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Apostolic Prefecture of Shikoku is raised to the rank of a diocese, with the designation "Takamatsuensis." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: The boundaries of the Catholic Church are, day by day, extended more and more, and through the preaching of the Gospel, ever more people from all nations are brought into the fold of Christ; this is, indeed, a reason for the greatest joy. Now, since we have learned that this is happening especially within the boundaries of the Apostolic Prefecture of Shikoku, in Japan, We have decided that this Prefecture should be raised to the rank and dignity of a diocese; this matter is not only a significant testimony to the work accomplished in those places, but also an encouragement to increase the efforts to promote the Christian religion. Therefore, We gladly accept what the Sacred Congregation for the Propagation of the Faith has decided, after hearing the opinion of the venerable Brother, Mary Cagna, Archbishop with the title of Heraclea in Europe and Apostolic in Japan.

[*Latin ed. p. 550*]

The Acts of the Apostolic See – Official Commentary, number 550, establishes that the Prefecture of Shikoku, which we have designated, is to be erected into a diocese, to be called Takamatsu. This diocese shall enjoy all the rights to which it is entitled by canon law. Furthermore, its Bishop shall, together with his Church, be subject to the metropolitan jurisdiction of the Archbishop of Tokyo. Moreover, the Prelate of this new diocese shall establish his seat in the city commonly called Takamatsu, and the episcopal chair of his pastoral office shall be located in the temple there, dedicated to the Most Blessed Virgin Mary, who was taken into Heaven. We also decree that, in accordance with the canonical college to be established by a subsequent document, the Prelate shall appoint, for a time, diocesan consultants according to the norms of law, who, however, will cease from their duties upon the establishment of the canons. These matters which we have decreed shall be carried out by the venerable Father Marius Cagna, whom we mentioned, either by himself or through another man constituted in an ecclesiastical office. Whoever completes this task shall draw up the documents according to custom, and shall send them as soon as possible to the Sacred Congregation for the Propagation of the Faith. We wish this Constitution to be effective now and in the future, so that those to whom it pertains shall religiously observe what has been decreed by it, and thus it shall obtain its force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since by it we derogate from all such. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a man constituted in an ecclesiastical office, and which are also signed by a public notary, shall have the same validity as if the original were

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presented. Given at Rome, at St. Peter's, on the thirteenth day of the month of September, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our pontificate.

JAMES A. Cardinal COPELLO

GREGORY P. Cardinal AGAGIANIAN

S. B. E.

Chancellor of the Sacred Congregation for the Propagation of the Faith.

Francis Tinello, Apostolic Secretary

Francis Hannibal Ferretti, Protonotary Apostolic

Caesar Federici, Protonotary Apostolic

In Ap. Cane, tab., vol. CXIII, n. 68.

[*Latin ed. p. 551*]

Acta Pauli PP. VI 551 IV AITAPENSIS (VANIMOËNSIS) Certain territories detached from the apostolic vicariate of Aitape, in New Guinea, are erected into an apostolic prefecture named "Vanimoënsis."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING REMEMBRANCE OF ALL THINGS, as Our office requires, deeply concerned for these matters and desiring their ever-increasing progress, We have with great joy received the news that the Christian doctrine is daily spreading in the apostolic vicariate of Aitape, and that it is bearing increasingly abundant fruit. And since, in order that this may happen even more, the Sacred Congregation for the Propagation of the Faith has judged it to be best to arrange the territories there more suitably and to establish a new ecclesiastical division, We have approved this, as the same Congregation, after hearing the Most Reverend Brother Dominic Enrici, Archbishop with the title of Ancusa, and Apostolic Delegate for Australia, New Zealand, and Oceania, has decided. Therefore, by the supreme authority of Our office, as head of the Catholic Church, We detach the western part of the apostolic vicariate of Aitape and, from it, We establish an apostolic prefecture, to be called Vanimoënsis, whose boundaries shall be as follows: to the north, the Pacific Ocean; to the west, the province of Irian Jaya; to the south, the apostolic prefecture of Daru; and finally, to the east, the sun, or between the new apostolic prefecture and the apostolic vicariate of Aitape, the meridian of 145.45 degrees.

We entrust the care of this newly established territory to the Fathers of the Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, under Our guidance and that of the Apostolic See, and We paternally exhort them to spare no effort in strengthening the faith of the Christians and in spreading it ever more among the indigenous peoples.

Furthermore, We deem it fitting that the Most Reverend Brother Dominic Enrici, whom We have mentioned, or another suitable person del-

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egated by him, bring this to fruition, provided that he is established in ecclesiastical dignity. Whoever completes this task shall take care to prepare the necessary documents and to send them to the Sacred Congregation for the Propagation of the Faith as soon as possible.

[*Latin ed. p. 552*]

Acts of the Apostolic See - Official Commentary 552. We will and desire that this Constitution be efficacious now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever can be contrary to the efficacy of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and passages of this Constitution, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the thirteenth day of the month of September, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our Pontificate.

IACOBUS A. Card. COPELLO

GREGORIUS P. Card. AGAGIANIAN

/S. R. E.

Chancellor of the Holy Congregation for the Propagation of the Faith Prefect

Francis Tinello, Apostolic Chancellor

Francis Hannibal Ferretti, Protonotary Apostolic

Caesar Federici, Protonotary Apostolic

In Ap. Cane, tab., vol. CXIII, n. 71.

V SOBRALENSIS - IGUATUVINAE (CRATEOPOLITANAE)

From certain territories of the dioceses of Sobral and Iguatu, a new diocese is created, named "Crateopolitana."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT,

Having considered, in the apostolic office which we exercise as successors of Peter, the duty of governing the entire Church and of assisting all the Christian faithful with the greatest care, we have deemed it fitting to

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receive the prayers of the Most Reverend Brother Ar-

[*Latin ed. p. 553*]

The Acts of Pope Paul VI, number 553, from Lombardy, addressed to the Most Reverend Philip, Archbishop of Caesarea Philippi, and Apostolic Nuncio in Brazil, who, after being consulted, requested that the Most Reverend Brothers, John Joseph da Mota y Albuquerque, Bishop of Sobral, and Joseph Maur Ramalho de Alarcón Santiago, Bishop of Iguatu, petition the Apostolic See to establish a new cathedral see from certain territories of the dioceses of Sobral and Iguatu. Therefore, considering the opinion of our Most Reverend Brothers, Cardinals, who preside over the Sacred Congregation Consistorial, and exercising our supreme authority, we decree as follows.

From the diocese of Sobral, we separate the entire territory of the municipalities, as they are currently defined by civil law, commonly known as Crateús, Independencia, Ipueiras, Monsenhor Tabosa, Nova Russas, Novo Oriente, Poranga, and Tamboril; and from the diocese of Iguatu, we separate the municipalities, also as defined by civil law, commonly known as Cococí, Parambú, and Tauá, and from all of these, we establish a new diocese, to be called Grateopolitan, with the same boundaries and including the municipalities mentioned.

We establish the episcopal see of the new diocese in the city commonly known as Crateús, and the episcopal cathedral itself in the existing church there, dedicated to the Lord of Bonfim, which we elevate to the rank of a cathedral.

We grant the cathedral and the Bishop of Crateópolis the appropriate rights, and we impose upon the sacred pastor the following obligations, among others: to establish a college of canons; until that can be done, to appoint diocesan consultors according to the law; and to build, at the very least, a seminary, bearing in mind the grave responsibility involved, according to the common law and the special laws of the Sacred Congregation for Seminaries and Universities, and to send from that seminary, or from among the students who are outstanding in intellect or character, students to Rome, to the Pontifical Brazilian College, to be instructed in philosophical and theological disciplines.

Furthermore, we order that the diocese of Crateópolis be a suffragan of the metropolitan See of Fortaleza, and that its Bishop be subject to the Metropolitan of that same archdiocese; that the episcopal table, so-called, be constituted from the revenues of the Curia, from the contributions of the faithful, and from any goods that are provided to it according to Canon 1500 of the Code of Canon Law; that as soon as these Our Letters have been put into effect, priests be assigned to that Church who hold a benefice or office within its territory, and that other clerics and seminarians be assigned to it, provided they have their legitimate domicile there; and finally, that

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the acts and documents pertaining to the newly established diocese be sent from the Curias of Sobral and Iguatu to Crateópolis, to be kept religiously in the archives.

These are the things which we have decreed.

[*Latin ed. p. 554*]

Acts of the Apostolic See - Official Commentary 554. The venerable Brother Armandus Lombardi, whom we mentioned, will strive to ensure this is carried out, or a priest delegated by him. Whoever completes the matter will prepare the necessary documents and will send them to the Sacred Congregation for the Consistory as soon as possible. We wish this Constitution to be effective now and in the future; indeed, so that those to whom it pertains may observe what is decreed by it with religious devotion, and thus may it obtain its force. No prescriptions of any kind whatsoever can be contrary to the effectiveness of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, near St. Peter, on the twelfth day of the month of September, in the year of Our Lord nineteen hundred and sixty-three, in the first year of Our Pontificate.

IACOBUS A. Card. COPELLO

CAROLUS Card. CONFALONIERI

Secretaries of the Sacred Congregation for the Consistory

Francis Tinello, Regent of the Apostolic Chancery

Francis H. Ferretti, Apostolic Protonotary

Ioannes Calieri, Apostolic Protonotary

In Ap. Cane. tab., vol. CXIII, n. 100.

[*Latin ed. p. 555*]

ACTS OF POPE PAUL VI, 555. APOSTOLIC LETTER. To the most blessed Virgin Mary, known as the Seven Sorrows, principal patroness of the entire region of Ciminia. PAUL VI, POPE. For the perpetual memory of this event.

This region, distinguished by a mountain, a forest, and a lake, has a certain commune of Ciminia, which has established sacred jurisdictions around it. There exists there an ancient monastery of Saint Martin, where for many years the custom of solemnly celebrating the Virgin and her sorrows has flourished. Indeed, especially in the month of September, on the day when the entire Church remembers these sorrows of the Mother of

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God, which are most salutary for men, signs of piety are readily observed through the gathering of crowds and their eagerness. However, it is to be praised that throughout almost the entire year, sacred pilgrimages are made, in which many faithful participate, and noble winners of this contest are found, driven by faith and charity, who offer their services in the fields of Ciminia. For they are the woodcutters and salt workers, the first cultivators of the Sorrowful Mother, who, whether beginning or returning from their daily and arduous labor, do not neglect to say "Hail" to Her, and to fervently implore Her, and to adorn Her image with flowers. Indeed, in the year 1938, that image was adorned with a golden diadem, and moreover, after another war that arose between nations, a very beautiful shrine was erected on the very summit of the mountain, as a pleasing offering to the heavenly Mother, who protects her children from the calamities of war. And now, certainly remembering the benefits and favors, they seek Her present and powerful patronage for themselves and for their affairs. Therefore, in the fifth and twentieth year after the aforementioned image was crowned, the Venerable Fathers Adalgisus Albanesi, Archbishop-Bishop of Viterbo and Tuscania, and also Abbot of "Nullius" Saint Martin of Mount Ciminia, Robert Massimiliani, Bishop of Civita Castellana, Orte, and Gallese, Joseph Gori, Bishop of Nepi and Sutri, each in his own name, and in the name of the faithful whom they govern with pastoral ministry, presented this petition to Our See. And we are confident that, through a decree of patronage, more abundant fruits of grace will result.

[*Latin ed. p. 556*]

556 Acta Apostolicae Sedis - An official record, so that in that region Christianity may flourish and Christian morals may prosper most happily, we readily grant these petitions. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, by the force of these letters and perpetually, We establish and declare the Most Blessed Virgin Mary, called the Seven Sorrows, as the principal celestial Patroness of the entire region which is contained within the Ciminiis Mountains, with all the liturgical rights and privileges that properly belong to the principal Patrons of places. Notwithstanding any contrary provisions. We decree, We establish, We decide that these present letters shall remain firm, valid, and effective forever; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these provisions, by any authority whatsoever, knowingly or unknowingly, should occur.

Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-fourth day of the month of September, in the year 1963, in the first

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year of Our pontificate.

ffi HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

The Most Blessed Virgin Mary, who is invoked as "Salvation of the Sick," is chosen as the principal celestial Patroness of the entire FacatativÃ¡ diocese.

PAULUS PP. VI.

For the perpetual memory of this event.

The "Helpful Mother of the Afflicted," the Most Blessed Virgin Mary, is venerated with pious devotion in the temple, to which the Order of the Brothers Eremites of Saint Augustine was established in the town, commonly called "BojacÃ¡," which is located within the territory of the FacatativÃ¡ diocese. There is a sacred image of the same Mother of God, depicting Her holding Her Son, who was taken down from the Cross, to whom the title "Salvation of the Sick" has been added. In truth, the merciful Mother of God, invoked by the supplicants, who come not only from the surrounding area but also from all regions of the Republic of Colombia for the purpose of pilgrimage, abundantly bestows her favors upon the sick and those afflicted in other ways. Moreover, it is desired that this recently established diocese, distinguished by the name of the Blessed Virgin Mary, be...

[*Latin ed. p. 557*]

That the affairs of the Most Holy Church might be fostered and that the Catholic cause in that region might experience blessed growth, the Venerable Brother Radulfus Zambrano Camader, Bishop of FacatativÃ¡, having presented fitting petitions along with the concerns of his clergy and people, requested that We grant the concession of such patronage. These petitions, gladly received, We, after consultation with the Sacred Congregation for Rites, having carefully considered all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby establish and declare, in perpetuity, the Blessed Virgin Mary, who is invoked as "Salus infirmorum," to be the principal celestial Patroness of the entire Diocese of FacatativÃ¡, with all the honors and liturgical privileges that rightly belong to the principal Patrons of places. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be duly judged and defined; and that, from this moment forward, they shall be declared void and null, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the

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Fisherman's Ring, on the twenty-seventh day of the month of November, in the year 1963, the first of Our Pontificate.

HAMLETUS I. Card. CICOGNANI

The title and privileges of a Minor Basilica are conferred upon the abbatial church of the Blessed Virgin Mary, assumed into Heaven, in the town of "Montichiari," in the Diocese of Brescia.

PAULUS PP. VI

For the perpetual memory of this event.

"Montibus in claris semper vivida fides" ("In the clear mountains, faith always shines brightly"): these words, affixed to the public and distinguished town, commonly known as "Montichiari," are truthfully confirmed by the memory of events, sacred monuments, and the ongoing piety of the citizens. Indeed, the seat of the Catholic religion was established there early on, from which the light of Christianity was healthily spread throughout the surrounding area, and from ancient times, monasteries of members striving for evangelical perfection have flourished.

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - Commentarium Officiale flourished. First and foremost, it is fitting to mention the church of Saint Pancratius, which, before the thousandth year, was constructed on the highest hill, built in the style proper to basilicas. Furthermore, the piety of the people of Monticlarense has inspired the construction of many sacred buildings, especially in the surrounding countryside, throughout the ages. In particular, it is pleasing to remember that at the beginning of the fifteenth century, with elegant craftsmanship and noble effort, the church of Saint Mary of Nova was founded, because the church of Saint Pancratius was located further away from the frequently visited buildings. However, when the number of citizens increased, it was not deemed sufficient, so in the year 1728, the decision was made to build a larger church in honor of the same Virgin Mary; the cornerstone was laid the following year, and a great deal of effort and ingenuity was expended by the inhabitants over the course of nearly a century to erect and complete it. From that time forward, it has stood, replacing the former Marian church, as the sacred church of the Divine Mother in Heaven in this place, whose facade, a masterpiece by Anthony Marchetti, Abbot, is adorned with seven large marble panels, and to which a bolder dome has been added; it is known that Peter Anthony Cetti, a man from Brescia, skillfully designed this temple, which is decorated with a statue of the Divine Redeemer at its summit. The interior of the church is also highly

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praised, especially for its altars, which are of varied beauty but of singular preciousness. In particular, the altars of the Most Holy Sacrament, of Jesus Christ Crucified, of the Blessed Virgin Mary of the Rosary, and of the Sacred Relics are admired. The images and the ancient cross depicted in the Byzantine style, as well as other ornaments, are also noteworthy. In these times, the devotion to religion, which the people of Monticlarense hold, has once again shone brightly, as they have eagerly devoted themselves to this parish church, to which the dignity of an abbey has been added. Inspired by these things, the beloved son Francis Rossi, Abbot-Parish Priest of the same church, also signifying the wishes of the civil authorities and the Christian faithful of the town, humbly requested that We grant the Marian church, whose praises we have recounted, the title and status of a Minor Basilica. With these requests, supported by the commendation of the Venerable Brothers Hyacinth Tredici, Archbishop-Bishop of Brescia, and Joseph Almici, Bishop with the title of Arcadiensis and Auxiliary Bishop of the same Diocese of Brescia, We have decided, with a willing heart, to comply. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, by Our Apostolic authority, and with the full force of these letters, We hereby establish and declare the church of Monticlarense, dedicated to the honor of the Blessed Virgin Mary in Heaven, and located within the boundaries of the Diocese of Brixiensis, as a Minor Basilica, permanently and in perpetuity.

[*Latin ed. p. 559*]

The Acts of Pope Paul VI, paragraph 559, elevate the Basilica Minor to the highest honor and dignity, granting it all the rights and privileges that properly belong to temples of the same designation. Notwithstanding any contrary provisions. We decree, we establish, we determine that these present Letters shall remain forever firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; and that they shall fully and completely apply to those to whom they pertain, now and in the future; and that they shall be duly judged and defined as such; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fourteenth day of the month of December, in the year 1963, the first of Our Pontificate.

© HAMLETUS I. Cardinal CICOGNANI. The region of Laos, formerly belonging to the ecclesiastical affairs of the Fourth Region of Laos, is separated from the Apostolic Delegation of Indochina and added to the Apostolic Delegation of Thailand and the Malay Peninsula.

POPE PAUL VI. For the sake of future remembrance. — Driven by our supreme office, we are compelled to accomplish all those things that contribute to the wider spread of the Kingdom of Christ and that will be of

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greater benefit to the faithful living in the lands being cultivated by missionary work. Therefore, since the region of Laos, which until now has been subject to the Apostolic Delegation in Indochina, will now be further removed from it, and since, in the year 1957, our predecessor, Pope Pius XII of blessed memory, established a similar Delegation for Thailand, to which the Malay Peninsula was also subject, we believe it is fitting to arrange matters in a new order, as far as the people of Laos are concerned. Therefore, after consultation with the Sacred Congregation for the Propagation of the Faith, with certain knowledge and mature deliberation on Our part, and with the fullness of Apostolic authority, by the force of these Letters, we separate the territory of Laos, which until now has belonged to the Apostolic Delegation of Indochina, from that Delegation, and we add it to the Delegation of Thailand and the Malay Peninsula, which shall henceforth be called the Apostolic Delegation of Thailand, Laos, and the Malay Peninsula. Notwithstanding any contrary provisions. We decree, we establish, we determine that these present Letters shall remain forever firm, valid, and efficacious.

[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis - An official commentary on the effects of drawing and obtaining [certain outcomes]; and to fully intercede for those to whom these pertain, or who may pertain to them, now and in the future; and thus to properly judge and define; and to render null and void from this moment and forever, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of February, in the year 1964, in the first year of Our Pontificate. © HAMLETUS I. Card. CICOGNINI, established for public affairs of the Church, from the Secretariat for Non-Christians, to whom is announced the Most Reverend Father Paul, Cardinal Priest of the Holy Roman Church, Marella. PAULUS PP. VI. For the future record. — As the Second Vatican Ecumenical Council progresses, it has seemed expedient to establish a special group or Secretariat, whose purpose would be to reach and reach out to those who are unacquainted with the Christian religion, to whom, moreover, these words of Our Lord seem to apply: "And other sheep I have that are not of this fold: them also I must bring. And they shall hear my voice: And there shall be one fold and one shepherd." (John 10:16). This ardor of divine charity must urge the Church, which pursues the work of Christ, especially in these times, when there are many reasons among people of all kinds, languages, and religions. Therefore, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We establish and constitute a special group or Secretariat for Non-Christians, and We choose and appoint as its President Our beloved Son, Paul, Cardinal Priest of the Holy Roman Church, Marella, a man of

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great prudence and highly skilled in the study of religions, granting him all the necessary and appropriate powers to fruitfully fulfill this office in the Lord. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the nineteenth day of the month of May, in the year 1964, in the first year of Our Pontificate. Œi HAMLETUS I. Card. CICOGNAXI, for public affairs of the Church.

[*Latin ed. p. 561*]

The Acts of Pope Paul VI, Volume VI, page 561: The Apostolic Delegation in the Republic of Rwanda is erected into an Apostolic Nunciature. PAUL VI, POPE. For the perpetual memory of this event. — It is known to no one that great benefits arise from the public offices which this Apostolic See maintains with States, and this has long been proven by practice. Therefore, since it has seemed opportune to join the Apostolic See and the Republic of Rwanda through such public bonds, We, in place of the Apostolic Delegation which previously existed there, by Our own authority, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, erect and establish an Apostolic Nunciature in the Republic of Rwanda, whose seat We place in the city of Kigali. Therefore, We grant to this Nunciature, thus erected by Us, all and each of the offices, privileges, and indulgences which are proper to such Legations. Notwithstanding anything to the contrary. These things We decree, We establish, We determine, that these present letters shall forever remain firm, valid, and efficacious; that they shall have and obtain their full and complete effect; that We shall fully support this Legation, now and in the future; and that it shall be rightly judged and defined; and that anything to the contrary, attempted by anyone, with any authority, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the sixth day of the month of June, in the year 1964, in the first year of Our Pontificate. © HAMLETUS I. Cardinal CICOGNANI, concerning public affairs of the Church, 36 - ACTA, Volume VI, No. 9. — 31-7-1964.

[*Latin ed. p. 562*]

562 Acta Apostolicae Sedis - Official Commentary on the LETTER to His Eminence, the Most Reverend Father, Emmanuel, Cardinal of the Holy Roman Church, Gonçalves Cerejeira, Patriarch of Lisbon, whom We appoint as Legate to preside over the solemn celebrations to be held on the hundredth anniversary of the beginning of the devotion to the Blessed Virgin Mary Immaculate in the shrine of "Sameiro" on the mountain. PAUL VI, Pope. To Our Beloved Son, greetings and the Apostolic Blessing. — Lusitania, an illustrious region, has recently enjoyed a singular measure of the maternal love of the Blessed Virgin Mary; indeed, her cult has greatly increased, and her benefits have abundantly been bestowed upon the faithful.

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A testament to this is the mountain of "Sameiro," near Augsburg, where, after the defined dogma that we believe the Divine Mother was conceived without stain, an illustrious seat of Marian piety has been established, from which a rich harvest of spiritual fruits has remained for the people of Lusitania. It attracts throngs of the faithful to its beautifully constructed temple, where they implore the bountiful Virgin, participate in the sacred rites of the Church, and are invigorated by divine grace. As the hundredth anniversary approaches of the beginning of the devotion to the Blessed Virgin Mary Immaculate in the shrine, solemn celebrations are to be held next month. Among these, the Convocation, to be gathered from all of Lusitania, will hold considerable importance, with the purpose of discussing matters pertaining to Mary, and especially the role that the Church has in the shrines dedicated to the Mother of God. We, approving of such initiatives with a paternal heart, and desiring to grant these solemnities greater authority and dignity, We, Our Beloved Son, who, adorned with the Roman purple, are placed at the head of the Lusitanian Church, hereby appoint and declare You as Our Legate in these letters, to preside over the aforementioned celebrations in Our name. We have no doubt that, because of your piety towards the heavenly Mother, which is evident, and for the care of souls, for which you are commended, the honorable office entrusted to you will be carried out successfully and fruitfully before the assembled groups. By divine providence, shrines of Mary have arisen in the Church — and with regard to this region, Fatima also comes to mind,

[*Latin ed. p. 563*]

Acts of Pope Paul VI, 563, from which all spiritual benefits are perceived, and which seem particularly suited to these times, in which, among many, faith has diminished, or at least weakens, charity grows cold, and the very foundations of religion are undermined. For the Blessed Virgin Mary, "most holy Mother of all the members of Christ, who with the same maternal care and affection nurtured and raised the infant Jesus," and it cannot be, that those who venerate and observe her with the most devoted filial love, do not arrive at Jesus, and therefore attain salvation. Therefore, let the Portuguese people, who deserve to boast that for a long time they have shown a singular devotion to the Immaculate Mother of God, turn to this Mother of God and our Mother, so that holy religion may flourish, both in private and public institutions. 1 Fostering this hope, We grant you, Our Beloved Son, the faculty, so that on a designated day, after the sacred pontifical rite has been performed, in the presence of the faithful, you may, in Our name and with Our authority, bestow a plenary Indulgence upon them, for the benefit of the Church. Finally, let the Apostolic Blessing, a witness to the conciliatory power of heavenly grace and Our particular benevolence, be imparted to you, the Archbishop of Braga, to the civil authorities and magistrates, to the clergy and the entire people, gathered

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for this solemn occasion, in the Lord. Given in Rome, at Saint Peter's, on the twentieth day of the month of May, in the year 1964, in the first year of Our pontificate. PAUL VI, POPE. II To the Most Reverend Father Richard Cushing, Priest, Cardinal of the Holy Roman Church, Archbishop of Boston, celebrating the fifth anniversary of his episcopal consecration. PAUL VI, POPE. Beloved Son, greetings and the Apostolic Blessing. — The day, which is always awaited and received by you, Beloved Son, will soon bring a more abundant religious joy to your heart: 1 Cf. Letter Encyclical Mystici Corporis of Pope Pius XII; A. A. S. vol. XXXV, 1943, p. 248.

[*Latin ed. p. 564*]

The Acts of the Apostolic See - Official Commentary 564. For it is now five years since you were added to the number of bishops. Because of the benevolence and excellent reputation with which we regard you, as we commemorate the anniversary of your episcopal consecration, and recall the beginning of your life and the abundant bestowal of divine gifts, we offer congratulations, express our wishes, and offer encouragement. And, with the help of divine grace, you have accomplished this to the glory of God, for the benefit and honor of the Archdiocese of Boston, and also for the good of the Catholic name itself; therefore, we do not allow our own praise to be withheld from you. You are a good and vigilant pastor, to whom it is fitting to serve, to whom it is fitting to lead by loving and to help by loving. You have so devoted your cares and concerns to the flock of Christ entrusted to you, that, as far as possible, nothing is lacking to them of those supports which can contribute to the promotion of the worship of God and to the growth and flourishing of the Christian life. Indeed, this Archdiocese, guided by such wise moderation, flourishes greatly in the number of priests, religious congregations, Catholic schools and colleges, social action, the institution of Christian doctrine, and suitable charitable endeavors. In fulfilling your pastoral duties, like a good head of a household, you offer from your storehouse both new and old things, knowing how to adapt new methods to the new needs of people, but not entirely abandoning the tried and tested methods that are truly solid. Your generosity of spirit and of resources is, indeed, a most notable and noble praise, which adorns you and the faithful, whose guidance and progress you assist. This is especially evident in the field of missionary endeavors and in the regions of Latin America, where the generous abundance of your assistance has, with remarkable fruit and joyful progress, met the many needs of the churches, especially through the help of the provident work that you founded, which takes its name from Saint James the Apostle. 1 We earnestly desire all good and salutary things for you at this time, and we implore Christ Jesus, the Eternal High Priest, the crown of priests, the author and finisher of our faith, that He may adorn and enrich you with the choicest gifts of His grace. And it seems most desirable and fitting that you

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should follow Him, never ceasing in the series and perfection of His good works, or in the growing and burning love of Him. We wish that radiant and sweet words, with which Saint Gregory, should shine forth in your steps, your movements, and your thoughts.

1 Cf. Matthew 13:52.

[*Latin ed. p. 565*]

Acts of Pope Paul VI, page 565. Zianzenus encouraged himself to dedicate himself to Christ, saying: "I live for you, I speak to you, I sit for you, O Jesus Christ. I move my feet because you protect me with your hand. Therefore, lead me now also to the good end of this journey." Receive gladly these auspicious and encouraging words, with which we make your anniversary day joyful, since you must know that it gives us great joy that what happens to you is a fitting fulfillment of your worthy desires. And so that your anniversary day may be more fruitful, we gladly grant you the faculty, so that after you have performed divine services with solemn rites, with our presence and our authority, you may bless the faithful, granting a plenary Indulgence, according to the law of the Church. Finally, to you, our beloved Son, and to your wise Auxiliary Bishops, and to the entire flock, to whom you are a guiding pastor, we impart the Apostolic Blessing, a pledge of our most profound charity. Given in Rome, at Saint Peter's, on the twentieth day of the month of May, in the year 1964, the first of Our pontificate.

PAUL VI, POPE. ADDRESSES.

I. To the highest leaders of certain Religious Families and their members, who have gathered in Rome for the General Chapter of their respective Institutes.

Beloved sons, deeply moved with great joy and conceiving no small hope, we behold you, who are a select group and possess great authority within the venerable and illustrious Religious Families; and we are pleased to offer you our most heartfelt greetings, and to express our excellent opinion of you, and our grateful affection.

[*Latin ed. p. 566*]

566 Acta, Apostolicae Sedis - An Official Commentary for those gathered in Rome to celebrate the General Chapter of each of your Institutes; and although this matter primarily concerns your Order or Congregation, it also benefits the life of the Church, which derives a great part of its strength from the flourishing condition of religious life, from the pursuit of the apostolate, and from the eagerness to attain holiness. Furthermore, you have come to us, not only to offer obedience to the Vicar of Christ as most devoted and beloved sons, but also to obtain the Apostolic Blessing, which

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will be beneficial to yourselves, to your Institutes, and especially to the matters being discussed in your Chapters, from which, as we firmly believe, salutary fruits will be derived, so that religious life may be lived more intensely and with greater zeal.

Although we would gladly receive each of your groups individually, and would speak to each one according to its particular nature and needs, we have preferred to receive you all together, so that we might give greater weight to this common meeting, and moreover, having this opportune occasion presented to us, we have considered it necessary to express certain things that pertain to all religious, wherever they may be in the world.

First of all, we wish to remind you that the importance and the truly necessary role of religious institutes are paramount for the Church in these times. Indeed, it must be acknowledged that the doctrine of the universal call to holiness for all the faithful, of whatever order and condition, is highly commended at present, and rightly so, because it is based on the fact that all are consecrated to God through baptism. Furthermore, the needs of these times demand that the fervor of Christian life burn brightly in the world and inflame hearts, that is to say, they require "the sanctification of the world," a task which belongs especially to the laity.

All of this happens according to the provident design of God, and it is right that we rejoice in such salutary undertakings. However, care must be taken lest the true notion of religious life, which has always flourished in the Church, be obscured, and lest young people, when considering the manner of life they will choose, be in some way misled, because they no longer clearly and distinctly perceive the particular role and unchanging importance of the religious state in the Church.

Therefore, we have considered it of inestimable value to recall the importance of religious life and its necessary role; for this state, which derives its own character from the profession of evangelical vows, is, according to the example and teaching of Jesus Christ, the perfect way of life, insofar as it aims at the increase of charity and leads to perfection;

[*Latin ed. p. 567*]

Acts of Pope Paul VI, 567. To other forms of life, Fismes offers advantages, benefits, and temporal duties, which, although legitimate in themselves, are proposed. On the other hand, now more than ever, the Church needs a public and social witness, which religious life provides. For the more that the duty of the laity is sought to live and spread the Christian life in the world itself, the more it is required that examples shine forth from those who truly renounce the world, and therefore, the Kingdom of Christ is not of this world, it must be openly demonstrated. Thus, the profession of evangelical vows is joined to the consecration proper to baptism, and this completes it, as if it were a particular consecration, because the Christian commits himself entirely to God, making his entire life a service to that one

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God. All of this is connected with another matter, about which we warn you with a paternal and solicitous heart: namely, that you must strive to make the religious vows and their use and practice of great importance. For in no other way can you lead a life that is congruent and consistent with the state you have chosen, and in which you must conduct yourselves so that it effectively helps in the progress towards perfect charity, and that the faithful may receive a witness of the Christian life and be inflamed by it. Although the conditions of men have been somewhat changed in recent times, and therefore the manner of living of religious must necessarily be adapted to them, those things which follow from the very nature of the evangelical counsels retain their full force and can in no way be diminished. Therefore, cultivate religious obedience in your actions. It must be, and should remain, the "holocaust," as it were, of one's own will, which is offered to God. This sacrifice of oneself is made by submitting to legitimate Superiors, although authority must be exercised within the bounds of charity and with respect for the human person, and although this age calls religious to undertake more serious and important duties and to undertake undertakings with greater zeal and speed. Do not cease to strive to instill the study of poverty; of which much is said in the Church today. For religious must shine forth as an example of true evangelical poverty to all. Therefore, they must love the poverty to which they have voluntarily bound themselves; it is not enough to depend on the decision of Superiors regarding the use of goods, but religious themselves must be content with the necessities with which the reasons of life are provided, and they must avoid comforts.

[*Latin ed. p. 568*]

568 Acta Apostolicae Sedis - Commentarium Officiale. And let us consider the vanities, by which religious life is weakened. But besides poverty, which ought to be the property of each individual, it is not permissible to neglect the poverty with which the family itself, or the entire body of members, ought to be endowed. Therefore, religious institutes should avoid in their buildings and in all their works excessive refinement and ornamentation, and anything that smacks of luxury, and they should take into account the social condition of the people who live nearby. They should also abstain from excessive zeal in the pursuit of wealth, but rather, with the temporal resources which Divine Providence has granted them, they should assist the true needs of needy brothers, whether they are neighbors or live in other parts of the world. With particular diligence, religious should safeguard chastity, as if it were a precious jewel. It is known to all that the present conditions of life make the practice of perfect chastity more difficult, not only because of the prevalence of corrupt morals, but also because of false doctrines, which excessively extol nature, and which instill a deadly poison into souls. However, let these things be a cause for us to arouse faith more and more, with which we believe the words of Christ,

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who proclaims the supernatural value of chastity, which is required for the sake of the Kingdom of Heaven, and with which we do not doubt that, with the help of Divine grace, this pure lily can be preserved undefiled. In order that this may happily occur, Christian mortification must be practiced with greater zeal, and the senses must be guarded with more diligent care. Therefore, absolutely no place must be given, even in appearance, to any desire to know useful things or to enhance human culture, through books or periodicals, or through dishonorable or indecorous spectacles; except, perhaps, for a proven necessity for study, which has been examined by the religious superiors. No one will ever be able to fully appreciate the effectiveness of the sacred ministry in a world so subject to wickedness, provided that he, for his part, shines with the light of chastity consecrated to God, and is strengthened by that same virtue. Thus far. Now, We intend to briefly touch upon something that pertains to the very structure and order of religious institutes. For it is in this matter that the General Chapters are primarily engaged. It is clear that the proper order of religious life requires, above all, discipline, with certain laws, and conditions suitable for observing them. Therefore, the principal task of the General Chapters is to preserve, as time passes, the norms established for the Religious Family by its Lawgiver, the Father. Therefore, you must take care to establish the firmest defense against...

[*Latin ed. p. 569*]

Acts of Pope Paul VI, 569, concerning all matters relating to the strengthening of discipline, namely, concerning pernicious habits of religious life, unnecessary exemptions, and questionable privileges. Furthermore, you must diligently avoid any relaxation of discipline that is not dictated by true necessity, but rather by the arrogance of the mind, or by a distaste for obedience, or by a love of the world. As for undertaking new projects and works, abstain from those that do not entirely correspond to the principal mission of your Institute, or to the mind of the Founder. For religious Institutes endure and flourish as long as the spirit of the Founder remains and breathes within their discipline and works, and in the morals and lives of the members. Then, religious Societies, as they rightly merit, aspire to continuous growth. However, this growth of the Institute must be sought in the more diligent observance of your rules, rather than in the number of members or in newly established laws. Indeed, the multiplication of laws does not always accompany the progress of religious life; often, the more rules are established, the less attention is paid to them. Therefore, General Chapters, in exercising the right they possess to enact laws, should always use moderation and sound judgment. Finally, the most important task, in which General Chapters must devote their principal attention, is to constantly adapt the laws of their Institute to changing circumstances. This, however, must be pursued in such a way that the proper nature and

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discipline of the Institute are preserved. For every religious family has its own particular mission, and it is absolutely necessary that it remain faithful to it; here lies the vitality of the Institute, and here also is the abundance of heavenly graces that will never fail. Therefore, no reform of discipline should be introduced that is not in accordance with the nature of the Order or Congregation, or that in any way deviates from the mind of the Founder. Such a reform also requires that it proceed only from competent authority. Therefore, until this reform of discipline has been brought to a successful conclusion, religious members should not introduce anything new on their own initiative, nor should they relax the discipline or grant indulgences, but should conduct themselves in such a way that their fidelity and obedience may rather promote and expedite this work of reform. If this happens, the letter of your rules may indeed be changed, but not the spirit, which will remain intact. In seeking to bring about this renewal of your Institutes, you must always be careful to ensure the spiritual well-being of your members.

[*Latin ed. p. 570*]

570 Acta Apostolicae Sedis - The official commentary on the life of the Institute always assigns importance to the principal aspects. Therefore, among you and among all religious, whose duty it is to dedicate themselves to the works of the sacred apostolate, we absolutely will not allow that false opinion to hold any weight, that external works should be given priority, while the pursuit of inner perfection should be relegated to a secondary place, as if this were demanded by the spirit of this age and the needs of the Church. Diligent activity and care for spiritual life, far from harming each other, require the most skillful combination, so that both should always proceed with equal measure and pace. Therefore, let fervent works be accompanied by a corresponding zeal for prayer, the luster of an unblemished conscience, patience in the face of adversity, and an active and vigilant charity dedicated to the salvation of souls. If these virtues are neglected, not only will the strength and fruitfulness of the apostolic work be lacking, but also the soul will gradually lose its fervor, and will not long be able to guard itself from the dangers that lie hidden in the very exercise of the sacred ministry. As for the apostolate entrusted to the care of the members of the Institute, we add this: Religious institutes must diligently adapt their constitutions to the present conditions of affairs and to the proper apostolic mission of their members. Younger members, in particular, must be properly instructed and educated for this purpose; but in such a way that the apostolic zeal, with which they should be inflamed, is not confined within the boundaries of their Order, but extends to the great spiritual needs of these times. Nor is this all. But they must also be cultivated in a refined awareness of their duties, through which they should always demonstrate themselves to be true ministers of God, distinguished by the integrity of doctrine and commended by the

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innocence of their lives. In this matter, the members of the Institute should not be left to themselves, but their actions must always be subject to the vigilance of their superiors, especially if we are speaking of young men, who often have great influence in civil society. It is also very important to us that the formation of the members of the Institute proceeds in a manner consistent with the norms of the Holy Hierarchy. For the exemption of religious orders in no way contradicts the constitution, divinely given to the Church, by virtue of which every priest, especially in the exercise of the sacred ministry, must obey the Holy Hierarchy. Religious members are always and everywhere subject to the authority of the Roman Pontiff, as their supreme Moderator. Therefore, religious institutes are at the disposal of the Roman Pontiff in those works that are for the good of the Church.

[*Latin ed. p. 571*]

The Acts of Pope Paul VI, paragraph 571, pertain to all. Concerning the exercise of the sacred apostolate in various dioceses, religious members are also subject to the jurisdiction of the Bishops, to whom they are obligated to provide assistance, always preserving the proper nature of their apostolate and the necessities of their religious life. From this, it is evident how much the work of religious societies contributes to the good of the Church, when it is rendered to the diocesan clergy, since united forces become stronger and more effective. You now, most beloved sons, have briefly been reminded of those things which seem to us today to greatly contribute to the growth of religious life. Let all these things testify to you how carefully we consider and evaluate matters concerning religious life, and how much hope we place in the helpfulness of your works. The path, which we have shown to you as one to be feared, is certainly arduous and full of labor. But raise your spirits with hope, because it is for the sake of Jesus Christ that you act. Christ is our strength, our confidence, our fortitude; He will always be with us. Therefore, with the integrity of faith, the sanctity of life, and with the most fervent pursuit of all virtues, continue to spread the good fragrance of Christ as widely as possible. Meanwhile, as we give thanks to you for your obedience, we make vows and humbly request prayers, that, with the most sweet Virgin Mary interceding, Mother of religious virtues, your Institutes may receive ever greater growth daily, and may bring forth more abundant and salutary fruits. May the Apostolic Blessing be the bond of these fruits, which We impart to each of you, beloved sons, and to all your members, with overflowing charity.

II. To the President and other Members of the American Council of Hebrews, who came to visit the Most Blessed Father out of respect and obedience. Gentlemen! We thank you for your visit, and We greet with attentive esteem the courteous words that you have addressed to Us. We have heard with gratification the resolution that you have manifested "to safeguard the religious and cultural freedom of all people, and the rights of all groups to

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develop the human values that God has given them, free from coercion and discrimination."

* May 30, 1964.

[*Latin ed. p. 573*]

Acta Pauli PP. VI 573, with attentive consideration, acknowledges the frank and esteemed words with which you have wished to accompany your visit, and with which you provide a concise but eloquent account of the spirit that animates your association; of the religious and charitable activities to which you dedicate yourselves, from which arise the principal merits of your illustrious fellowship; and of the intentions which you express, almost as if to trace new paths of fruitful activity for your future endeavors, and to assume, before this significant gathering and before Ourselves, the honest and generous commitment to maintain them. This meeting therefore offers Us the opportunity to encourage sentiments and intentions that cannot but merit praise and confidence. An institution such as yours attracts the attention and esteem of the public for the two aspects that it manifestly presents: the external aspects, of your uniforms, your insignia, your gatherings; and the internal aspects, of your adherence to the Catholic faith and to Catholic life, indeed to the military service and the service of the Church and of the cause of Jesus Christ, especially in those Holy Places which were the humble and incomparable setting of the Gospel, and which are still the framework of events and interests of a religious nature, to which the Holy See, and with it the entire Catholic world, always attach the utmost importance. A single rule, therefore, can be said to govern your very institution: the correspondence, the coherence, the mutual reflection of one aspect with the other. What would be the use of the external signs of your Order, if they were not indicative of a sincere and lived profession of the Catholic faith, both within the hearts, and in the moral conduct that should characterize the life of every Knight of the Holy Sepulchre? And are not these distinctions, which declare you enrolled in an esteemed and qualified military order of Christ, symbols, incentives, and bonds of your fidelity to His cause, of your exemplary conduct in the society in which you find yourselves, of your active, generous, and militant adherence to the Holy Church, rather than an inert, passive, or weary one? Thus it should be, thus it must be, your membership in the Order of the Holy Sepulcro. May your spirits be filled with such a strengthening awareness, and you will have truly realized within yourselves the honor of belonging to it, and you will have given to the Order itself the best confirmation of its reason for being, its vigorous fullness of discipline and activity, its highest level of merit and glory. And We Ourselves, who know the long and arduous path that your Order has traversed in these recent decades to reach the constitutional and functional point at which it finds itself today, offer our

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heartfelt wishes that...

[*Latin ed. p. 574*]

574 Acta Apostolicae Sedis - Commentarium Officiale: Perhaps this path, now perhaps easier, may reach its conclusive goals of practical order, prosperity, and well-being, and of moral and spiritual splendor. And with the hope and the prayer, which corresponds not less to your Statutes than to Our solicitude for that blessed land, where the Holy Sepulchre has its seat, and where We Ourselves have had the "great fortune to make, as you know, a humble, but moving and celebrated pilgrimage: continue to love those Holy Places with an ever more intense and pious devotion; continue to seek and honor the land sanctified by the footsteps of the Son of God made Man; continue to promote there the works of religion, education, and charity, which attest to the steadfast and loving presence of the Catholic Church; increase, if you can, your efforts of spiritual and material beneficence for those populations, whom Our encounter with them, so lively and cordial on their part, has made even more dear to Us; and let them see that your Crusade should be that of charity, of concord, of peace; that of the Gospel of Christ, which, in the service of the Catholic Church and its most faithful and industrious children, desires nothing but the true salvation of all. Confident that your industrious ranks will respond to these wishes, with the help of God, we bless you all from the bottom of our hearts.

IV to those who were present at the Eleventh Gathering in Naples, held by the "Christian Union of Entrepreneurs and Managers" from all of Italy.

* Dear and illustrious Gentlemen, Having returned from your Eleventh National Congress, which the Christian Union of Entrepreneurs and Managers held in Naples, you come to express to Us the sentiments of devotion and fidelity that inspire and sustain the Union itself; you come to present to Us the results of your activity and to renew before Us the intentions that must guide and support you; and you come to ask of Our apostolic ministry a word of light and comfort. We say immediately that We are sensitive to your deference and your trust. We regard you with true respect for what you are.

* On the 8th day of the month of June in the year 1964.

[*Latin ed. p. 575*]

Acts of Pope Paul VI, 575. Economic operators, as is said today; entrepreneurs, managers, producers of wealth, organizers of modern enterprises, whether industrial, agricultural, commercial, or administrative; therefore, generators of work, of employment, of professional training, aimed at providing occupation and sustenance to an enormous multitude of workers and collaborators; thus, transformers of society through the deployment of operative forces, which science, technology, and the industrial and bureaucratic structure make available to modern

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man. Along with teachers and doctors, you are among the principal transformers of society, those who most influence the conditions of human life and who open up new and unforeseen developments for them. Whatever judgment may be passed upon you, your skill, your power, and your indispensability must be recognized. Your function is necessary for society, which draws its vitality, its greatness, and its ambition from the dominion over nature. You have many merits and many responsibilities. You are the typical representatives of modern life, which is characterized as being entirely conditioned and shaped by the industrial phenomenon. We also observe in you a magnificent development of human faculties, which, employed according to the characteristic principles of your school, have demonstrated immense and superb capabilities, and have even more revealed the divine reflection on the face of man, and have further discovered traces of a transcendent and dominant Thought in the cosmos, opened to new explorations by scholars, and by you to new conquests. The position that you have so occupied within the framework of contemporary life is eminent, strategic, and representative; and We, like anyone who observes with an objective eye the historical and social reality that surrounds us, sincerely acknowledge your importance, and, for all that is good in it, in so many respects, we offer you our gratitude, our approval, and our encouragement. This testimony of ours is a sign of the Church's attitude towards the modern world: an attitude of attention, understanding, admiration, and friendship. If We then consider that you, in addition to your qualifications as Entrepreneurs and Managers, also possess the qualification of Christians; and not only in fact, but as a sincere, simple, and virile profession, yet vigilant and active, then Our admiration becomes affectionate, and immediately arises within Us the need for a conversation, of which you already know the terms, and which you feel both the discomfort and the benefit. To introduce the term "Christian" into the formula that defines you is not without difficulty; the entire ideological system that supports you suffers: thus, criticism, denunciation, and duty creep in.

[*Latin ed. p. 576*]

Acts of the Apostolic See - Official Commentary 576, as new elements within the formula itself, which is slow to resign itself to being so disturbed, almost polluted in its simple and clear original expression, almost invaded by a reagent foreign to the system itself: what have religion, the Gospel, and the Church to do in our field? Are they not heterogeneous elements? Do they not mix the sacred with the profane? Do they not represent a contamination of the scientific rigor and specificity that governs and encloses within itself the cycle of our activity? Human values and bureaucratic structures.

You have understood that these objections are unfounded when this

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activity is considered as part of a larger activity, the activity proper to man, the moral activity, and when the purposes to which your gigantic work aims to arrive are kept in mind, namely, the life of man, in its complexity and totality, in its dignity and in its higher and immortal destiny. Indeed, you have understood that these objections block the entrance into your sector of certain spiritual factors, the lack of which is, in large part, the cause of the deficiencies, disorders, dangers, and dramas that, alas, exist in the realm produced by industrial civilization.

The Christian element, even before causing unease, enters your field and finds it, and what a field! Who would dare to claim that the sociological phenomenon, derived from the modern organization of labor, is a phenomenon of perfection, of equilibrium, and of tranquility? Is it not precisely the opposite? Does not our history prove this clearly? And are you yourselves not experiencing this strange result of your labors, namely, the aversion, we mean, that arises against you precisely from those to whom you have offered your new forms of labor? Are not your companies, wonderful fruits of your efforts, sometimes a cause of displeasure and conflict? The mechanical and bureaucratic structures function perfectly; the human structures, however, do not yet.

The company, which by its very constitution is a collaboration, an agreement, an harmony, is it not even today a clash of minds and interests? And is it not sometimes considered almost an indictment against those who have established it, who direct it, and who administer it? Is it not said of you that you are the capitalists and the sole guilty parties? Are you not often the target of social dialectic? There must be something profoundly wrong, something radically insufficient in the system itself, if it gives rise to such social reactions.

[*Latin ed. p. 577*]

Acta Pauli Pp. VI 577 A system that still divides men. It is true that those who speak today, as so many do, of capitalism, using concepts that defined it in the last century, demonstrate that they are out of touch with the reality of things; but the fact is that the economic and social system, generated by Manchester liberalism and still persisting in its conception of the unilateral possession of the means of production, and of an economy geared towards the predominant private profit, is not perfection, is not peace, is not justice, if it still divides men into irreconcilably opposing classes, and characterizes society by deep and lacerating conflicts that torment it, barely contained by legality and the temporary truce of some agreement in the systematic and implacable struggle, which should lead to the subjugation of one class over another. You have understood what the pontifical Encyclicals on social matters continuously affirm, namely that the religious element is necessary to provide a better solution to human relationships arising from industrial organization; and this not in order to employ this religious element as

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a simple paternalistic and utilitarian corrective to temper the passionate and easily subversive explosion of the working class in relation to the entrepreneurial class, but in order to, through its light, discover the fundamental deficiency of a system that claims to consider human relationships arising from the industrial phenomenon as purely economic and automatically adjustable, and to suggest what other relationships must integrate them, indeed regenerate them according to the vision emanating from the light of Christianity: first the man, then the rest. It is pleasing to note how our religion, which proclaims the primacy of God over all things, thereby establishes, in the realm of temporal realities, the primacy of man. And it is pleasing to observe how this primacy, guaranteed by the recognition of the sovereignty, indeed the paternity of God over men, is the reason that stimulates and justifies that social dynamism, that civil progress to which the industrial phenomenon, consciously or unconsciously, imparts its inevitable momentum, and which constitutes, in the end, its most noble aspiration and its most undeniable pride. To accept the Christian message. And so you have understood many things, both troubling and redemptive. You have understood that it is necessary to move beyond the primitive stage of the industrial era, when the economy of unilateral, that is, selfish, profit...

[*Latin ed. p. 578*]

578 Acta Apostolicae Sedis - Commentarium Officiale: It is understood that harmony in society is believed to result solely from the determinism of economic conditions. You have understood that many evils resulting from the pursuit of human well-being, founded exclusively and predominantly on material goods and temporal happiness, arise precisely from this materialistic view of life, attributable not only to those who make the old dialectical materialism the fundamental dogma of a sad sociology, but also to those who place the golden calf in the place rightfully belonging to the God of heaven and earth. You have understood that for you, the acceptance of the Christian message constitutes a sacrifice: while for those human groups who are less fortunate, it is a message of blessedness and hope, for you it is a message of responsibility, of renunciation, and of fear; but because that message is Christian, you courageously embrace it, with the confidence and foresight that its diligent application requires, so that it may overcome egoism, which is inherent in an economy that has become a law unto itself, but which restores the hierarchy of values, makes the economy an indispensable service, even an exercise of love, and confers upon the economic actor the dignity proper to a benefactor of society, and the intimate satisfaction "of having dedicated his prodigious energies to something that is worthwhile and that endures, namely, humanity; indeed, to something that transcends time and constitutes merit for eternity: 'Verily I say unto you, as you did it unto one of the least of my brethren, you did it unto me' (Matth. 25:40)." You have understood. This is why your

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Union is dear to Us, and why We feel honored by the visit it makes to Us. We fully understand the internal and external difficulties that oppose the opening of your and others' minds to the development of a new sociology founded on the Christian conception of life, and to the actual restructuring of economic structures according to that conception. But all the more do We praise your intentions and encourage your efforts. Gradualism, provided it is progressive, is wise. And We shall not go far in indicating the path. It is already open before you by the lines of development of modern society. It moves towards that common good of which the recent Social Week of Italian Catholics spoke in Pescara; and therefore it requires the overcoming of the particularism of interests and mentalities that now opposes capital to labor, private gain to the public good, the class-based conception to the organic conception of society, private economy to the public economy, and individual initiative to that of...

[*Latin ed. p. 579*]

Acta Pauli Pp. VI 579: Rationally planned, national self-sufficiency in the international market, the benefit to oneself, in a word, the benefit of human fraternity. We must have new, broad, and universal visions of the world, to which the very course of history invites us, and to which Christianity, not only from this day forward, urges us. You, economic operators, have been pioneers in the formation of modern industrial, technical, and commercial society. You, Christian economic operators, can still, with a different skill, with a new virtue, be pioneers in the formation of a more just, more peaceful, more fraternal society. You are men of dynamic ideas, of ingenious initiatives, of healthy risks, of beneficial sacrifices, of courageous predictions; and with the power of Christian love, you can accomplish great things. And we, who, by the duty of our mission, are the defenders of the humble, the advocates of the poor, the prophets of justice, the heralds of peace, the promoters of charity, we exhort you to this, and for this we bless you.

V. In the Auditorium of the Plain Buildings, where the memory of the Supreme Pontiff Pius XI was recorded, on the fifth and twentieth anniversary of his peaceful death.

We thank the Most Reverend Cardinal Dean for so nobly recalling the figure of our great Predecessor, Pope Pius XI, of glorious memory; and we are grateful to all those who promoted this commemoration, which clearly demonstrates how, twenty-five years after the death of that venerable Pontiff, his memory remains illustrious and blessed, while his work, passing from the fleeting images of the news to those memorable ones of history, is inscribed among those that determine its course, and, as far as human things allow, make it logical and happy. No one feels the duty to join in this pious and solemn celebration of such a man and such a Pope as much as We do. We knew him personally, even before putting on the clerical attire:

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visiting the sacred museum, attached to the Vatican Library, at the end of October 1917, He Himself approached us and kindly helped us to admire, through some of His explanations, the sacred treasures of that illustrious place.

* June 17, 1964.

[*Latin ed. p. 580*]

580 Acta Apostolicae Sedis - Official Commentary collection; we saw him again in Rome, at the reconstituted Lombard Seminary, in June of 1921, when he, returning from his mission in Poland, was preparing to assume the pastoral care of the Archdiocese of Milan, having been appointed Archbishop of the Ambrosian Church. We were already aware, through private reports, of the singular nature of his person; and when we, sent for a short time as an Attaché to the Nunciature in Warsaw, gathered there more direct and more elevated testimonies of his personality, which had ascended to the Papal throne. We then had the honor of rendering our humble services to his Secretariat of State for many years, the last of which were in the office of Substitute of the same Secretariat, an office which gave us the great opportunity to be near the sacred person of him almost every day, and often more than once a day, and thus to be not only in his service, but in his school. We then came to know, through direct and fortunate conversation, the nature of his soul. Indeed, what has been said about his formidable culture, his love for sacred studies, especially for historical and bibliographical studies, his reflective temperament leading to continuous internal elaboration of memories, thoughts, and words, and his volitional, tenacious, and industrious character, capable of imperious command, but always tempered by keen equanimity and often open to expressions of deeply felt and moving goodness; and we admired then a high, vigilant spirit always directed, we might say in the manner of Manzoni, if it were not more accurate to say piously, to the discovery of the traces of Divine Providence, both in the small and in the large aspects of human experience, as befits a wise man, as befits a Pope. We then came to know, in the source of his soul, the vast and magnanimous work of his apostolic ministry, how much he loved the Church and the world, how much he valued, in accordance with his motto of "peace of Christ in the kingdom of Christ," the principles of purpose and prayer, how much he esteemed culture, thought, study, art, science, every expression of the spirit, how much effort and how much confidence he put in associating the laity, especially those aligned with him in the ranks of the Catholic Action, with the hierarchical apostolate, how much clarity and how much courage he employed in the study and action of the contacts of the Catholic Church with the surrounding world, how much heart, that is, love, hope, trepidation, suffering, and firmness, he dedicated to the most significant event of his pontificate, the reconciliation of the Holy See with the Italian State. We, to whom it is a cause of humility

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to succeed such a Pope, admire...

[*Latin ed. p. 581*]

We are the first to offer examples, we honor its history, we pray for the soul of the elect, now believed to be in possession of eternal light; and to you, dignitaries and members of the Apostolic See, to you Romans, to you Italians, to you Catholics all, to you men of this world, echoing the praise we have just heard of Him, we commend the memory of Pope Pius XI, as worthy to remain among those of the best men of our century. To the Most Reverend Fathers, Cardinals, celebrating the auspicious and happy day of the Most Blessed Father, the years having been completed since his elevation to the Supreme Pontificate.

My Lords Cardinals, the intention that gathers you here, so nobly expressed by the Most Eminent Dean of this Sacred College, touches deeply our heart and obliges us to express our heartfelt thanks. We highly appreciate the good wishes that come to us from such an authoritative and welcome source; they speak of the kindness with which the College of Cardinals surrounds our person and our work; they speak of the magnanimity with which it sympathizes with and supports our weakness; they speak of the fidelity with which it honors its own mission as much as it comforts our apostolic office; they speak, finally, of the piety with which it strengthens its wishes with precious prayers and resolves the evaluation of every event relating to the life of the Church and this Apostolic See in trust in God.

On our part, it is easy and our duty to assure the Sacred College that our sentiments and our wishes respond to those of the College, full of gratitude for the collaboration it offers us, full of reverence for the dignity of the persons who compose it, full of trust in the divine Providence, from which we also implore for this most excellent group, as well as for the entire Roman Curia, for our most beloved City, for the entire Church, *omne datum optimum et omne donum perfectum*.

* June 23, in the year of our Lord 1964. James 1:17.

[*Latin ed. p. 582*]

The Acts of the Apostolic See - Official Commentary 582. An encounter, such as the one that takes place today within the course of Our occupations, invites Us to cast a guiding glance upon the path traversed during these laborious twelve months of Our Pontificate, and upon that which opens before Our steps. A glance only, and very summary, but such at least that it may demonstrate how We desire to associate the Sacred College not only with the daily work of the customary and regular governance of the Church, but also with the examination which studies its perspectives and forms, and not only with the sentiments which now fill Us with joy, now with hope, now with trepidation, now with sorrow, and which, We hope, impart, beyond a certain human value, also some good spiritual meaning

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to Our labors. Therefore, We ask Ourselves, what has occupied this year of apostolic activity?

9. The First Year of Apostolic Activity. We do not intend to make a summary and exhaustive accounting. It suffices for Us to allude to some facts, very few among the many, which are, moreover, already known to them, that seem to characterize the past Vatican year. And the first of these salient facts is, naturally, the Council. From the moment that, by the will of the Lord, We were called to the weighty responsibility of the Supreme Pontificate, We manifested to the world, already in the first radio message, that the continuation of the Second Vatican Ecumenical Council would be a preeminent part of Our supreme office, and We pledged to continue with all Our strength the great work begun with such hope and happy expectation by Our Predecessor of imperishable memory, John XXIII. Indeed, We hastened to fix the date of its reopening, arranging that the powerful and weighty work of the conciliar commissions should continue diligently, and We did not fail to refer to it often on the numerous occasions offered to Us by Our daily ministry, as to the event from which the Church is to expect that abundance of light and of graces which will always make it appear, even in the troubled circumstances of the present age, a shining beacon of truth and an unmistakable center of unity for all mankind. We also exhorted the Episcopate and the faithful of the world to fervent prayer and to confident expectation of the benefits that all of humanity will derive from the grand assembly of the Holy Pastors placed by the Lord Himself.

[*Latin ed. p. 583*]

The Acts of Pope Paul VI, Volume VI, page 583: "To govern, under the supreme authority of the Successor of Peter and Vicar of Christ, the holy Church of God. Therefore, great was the emotion and the joy of Our soul when, on September 29th, We were able to open the Second Session of the Council, which, through fraternal gatherings of prayer and study, kept the Fathers occupied for 41 General Congregations, until November 28th, in laborious and useful discussions for the examination of the Schemata on the nature of the Church, on the Liturgy, on Bishops and the governance of Dioceses, on the means and instruments of social communication, and on Ecumenism. Vital Development of the Ecumenical Council. The fruit of this diligent work are the first two major documents of the Council: the extensive and organic Constitution on the Sacred Liturgy, and the Decree on the instruments of social communication, already promulgated and initially operative in the Church, with happy prospects of ever more fruitful applications for the spiritual life of the faithful and for the spread of the Christian message and thought in the world. We ourselves, with a Motu Proprio of January 25th, desired that certain of the norms of the Liturgical Constitution should take immediate effect, and We entrusted to a special Consilium, in addition to the task of preparing the general liturgical re-

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form based on the norms contained in the Constitution, also the task of studying the application, in letter and spirit, according to the appropriate and proper forms of the Holy See, of what the Council has decided. And We are very pleased to know that in the various nations, the individual Episcopates are already diligently at work for the study and determination of the particular adaptations required by local circumstances for a more profound adherence of the reforms to the concrete needs and requirements. After the Second Session of the Council was concluded, the work of the Commissions continued to refine the Schemata to be discussed in the Third Session, and in anticipation of which, as the feast of Pentecost approached, We addressed to the Catholic Episcopate an Apostolic Letter of exhortation to intense prayers for the Council, which, We said, requires "the overflowing virtue of the Holy Spirit that fills the minds with light, strengthens the wills in undertaking new projects and in facing the responsibilities imposed by the present time, sustains the common labors, and brings about happy results)." Confident that such prayers, raised with fervor throughout the Catholic world, will be received and heard by the Lord, We await the date..."

[*Latin ed. p. 584*]

584 Acta Apostolicae Sedis - Commentarium Officiale. Nos, simul cum omnibus fratribus nostris in Episcopatu, praeparámur, anxii et trepidi, ad accipiendum spiritum vivificantem Spiritus Sancti, qui Ecclesiam ducit et impellit in lucem veritatis et in fervor charitatis semper intensiorem. Interim, ut signum illius universalis sollicitudinis quae Nos facit interesse etiam in problematibus et necessitatibus spiritualibus omnium hominum, similis eo quod iam factum est pro fratribus separatis, cum quibus colloquia amica, quae inceperunt, serenitate continuabimus, Nos determinavimus etiam instituere distinctum Secretariatum pro non Christianis, qui sit "medium ad pervenire ad aliquid dialogi loyalis et respectuosi cum eis qui « adhuc in Deum credunt et eum adorant », ut verba Nostri Praedecessoris Pii XI, de beatissima memoria, in Encyclica Divini Redemptoris. Manifestum est quod, data eius precisa destinatione, hoc Secretariatum extra Concilium Vaticanum II collocatur, sed ex atmosfera unionis et intellectus, quae Concilium ipsum distincte caracterizavit, ortum est. Cum his et aliis similibus initiativis, Nos putámus demonstrare clare dimensionem catholicam Ecclesiae, quae in hoc tempore et clima conciliarum non solum se stringit in vinculis interioribus intellectus, amicitiae et fraternae collaborationis, sed etiam extra quaerit plănum colloquii et conventus cum omnibus animis bonae voluntatis. Importantia et difficultas nunc sunt munera quae Tertiam Sessionem Concilii exspectant: examinabuntur numerosi schemata quorum discussio in praecedentibus Sessionibus non completa est, vel quae adhuc incipere debent. Omnes sperámus quod, per contributionem

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communis amorosi studii, ea ad formulationes clarioras et aptiores perveniant, ad synthetizandum et proponendum de argumentis tam variis et gravibus doctrinam Ecclesiae, et ad ordinandum institutiones suas in prospicientia apostolatus et ministerii semper amplioris et efficientioris. Peregrinatio in Terra Sancta. Inter eventa huius primi anni Pontificatus, cum simplicitate dicere possumus, significationem historicam habet – in veritate, gratia est quam Dominus Ecclesiae Suae concessit – peregrinatio Nostra in Terra Sancta.

[*Latin ed. p. 585*]

Acts of Pope Paul VI, 585. You know with what spirit and with what intentions We determined and undertook that pious visit to the places made sacred and venerated by the mysteries of the life of Our Lord Jesus Christ. In Our reflections, We have asked ourselves why the announcement and the carrying out of that pilgrimage had such an immediate, vast, and profound resonance and acceptance in your hearts and in the hearts of the Fathers assembled in Council, and then of the faithful; of those, although still separated from this Apostolic See, who look to Jesus Christ as to Master and Founder of the one Church; of those who even belong to non-Christian religious denominations or are alien to every religion. It seems to Us that the answer must be this: that it interpreted and gave expression and a concrete response to a common aspiration, perhaps indistinct, but widespread and deeply felt, of friendship founded on most human, and at the same time, ideal and transcendent reasons. Thus it happened that, contrary to what We would have desired, the pilgrimage, which We wished to be that of a humble pilgrim among other pilgrims, took place within a framework of vast multitudes applauding, understanding the meaning and themselves participating in the event. The religious sense and the ecumenical value of the journey of the Successor of Saint Peter in Palestine were felt by all. Our meeting with Patriarch Athenagoras and with the other Patriarchs and Metropolitans of the Eastern Churches, both united and still separated from Us, filled Us with joy and hope. It favored and strengthened the movement already begun for greater contacts with the separated brethren, in a spirit of mutual charity and trust, and of better understanding, a hoped-for prelude to a restoration of unity. Now, it is necessary to give counsel and action, prayer and study, so that the "signs," which have so luminously manifested themselves, may be realized; so that the sprout, sprung from the soil already "hard and inert," may develop, flourish, and bear the most desired fruits. We follow and will follow the development of this arduous and complex question with immense spiritual interest, according to the spirit of Jesus Christ, and in fidelity to the deposit of truth and of precepts which He entrusted to His Church; but We are also prepared to wait, with patience and with kindness, for the "hours of God" to make their bells of

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peace and joy resound throughout the Church and the world.

[*Latin ed. p. 586*]

Acta Apostolicae Sedis - Official Commentary 586. Returning to Patrasso the precious relic of St. Andrew. A propitious opportunity presents itself to include in this promising undertaking a new event, which, although remaining within its limited scope as a particular episode, holds for Us a significance of high value: that of testifying Our veneration towards the Greek Orthodox Church and Our intention to open Our fraternal heart to it, in the faith and charity of the Lord. The event is this: the Basilica of St. Peter, responding to the request of the Orthodox Metropolitan of Patrasso, Constantine, will return to that See a relic of inestimable value: that of the sacred head of St. Andrew the Apostle. This precious relic was entrusted to Our Predecessor, Pope Pius II, the celebrated Enea Silvio Piccolomini, who received it, under particular historical circumstances, on April 12, 1462, to be properly guarded near the tomb of his brother, the Apostle Peter, with the intention that it might, if it pleased God, one day be returned. Thus narrates the same Pontiff in those *Commentarii rerum memorabilium* which are his autobiography. We shall give this act the appropriate religious character by sending to Patrasso a special mission bearing the sacred relic, after which the Fathers of the Council, assembled for the Third Session of the Ecumenical Synod, will piously venerate it together, praying to the Lord that the apostolic fraternity of Peter and Andrew may flourish in the communion of faith and charity in the holy Church which derives from them. Regarding the life of the Church in the world, We should also mention the activity carried out by the Holy See and its organizational network to follow and support the life of the Church in the world; but a simple description of the various acts and aspects of such activity would require too lengthy a discourse. We can only express Our satisfaction and Our gratitude in observing around Us and in every part of the earth a magnificent testimony, from the organs and the people associated with the Holy See, of fidelity, of diligence, of zeal for the cause of Christ and the Church. We give praise to the Lord for this, and We bless those who deserve it for providing such provident service to the Catholic religion and to the world, and to Us, such profound consolation.

[*Latin ed. p. 587*]

Acts of Pope Paul VI, 587. Unfortunately, conditions within the Church are not everywhere normal and happy. You know where, and how, and why. Our concerns and Our attention have not ceased to be directed with particular intensity towards those painful situations, where the Church, Catholics, and religious life encounter difficulties and ideological, legal, and factual opposition. But although we, alas, still have many reasons to denounce the errors from which such systems originate, we now wish to

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increase Our trust in God with regard to this matter, and therefore Our serenity of judgment, Our impartiality towards all, and Our good will towards those who will wish to resolve honorably and simply the issues that cause suffering to the Church. We always wish to trust in the rectitude and good sense of those who have power and responsibility towards the public good and towards the principles of justice, of freedom, of concord, which must be the foundation of modern society. And we still hope that the very consideration of the rights and interests of the populations will allow for some real improvement of the present state of affairs.

Necessary defense and strengthening of peace. These considerations would call to mind others, also of great extent and of great importance concerning the moral and political conditions of the world, in which the Church, although detached from temporal interests, finds itself living and exercising its mission. We will say only that it sometimes surprises Us that the contemporary world risks falling into forgetfulness of the ideals of peace, of solidarity, of moral and social regeneration, to which it has so decisively and nobly turned, after the painful and disastrous experience of the last war. We observe with apprehension episodes of armed conflicts, cases of resurgent nationalism and racism, projects of closed and particular policies, oppositions of hegemonic interests, and conflicts of hostile and restless blocs. At the same time, we observe how the world absolutely needs peace, and how the confluence of so many cultural, economic, and social factors almost by natural gravitation produces an ever-increasing peaceful communion among the peoples. We wish to encourage as much as possible this process of mutual respect, of peaceful coexistence, of beneficial exchanges, of common goals; and we wish always to provide to this process what is properly Ours, and what it most needs: namely, the principles that only Christianity can truly give it, truly solid, truly fruitful. We will continue...

[*Latin ed. p. 588*]

588 Acta Apostolicae Sedis - Commentarium Officiale: Et Nos, sicut Praedecessores Nostri, pacem praedicamus; pacem Christianam Pii XI, pacem in observantia legis naturalis et iuris Pii XII, pacem in veritate, in iustitia, in libertate et in amore Ioannis XXIII; et faciemus omne quod in nobis est ad consolandum omnem effortum ad auferendam famem in mundo et ad promovendum progressum et prosperitatem in iustitia sociali, sicut etiam et praesertim ad elevandum animos hominum ad ideos pacis, concordiae, collaborationis, fraternitatis. Sic oratio Nos ducit ab visione praesentis et praeteriti ad visionem futuri. Et etiam haec visio est amplissima, et plena pro Nobis formidabilium quaestionum et magni eventus. Dicemus, ad finem, de una sola harum quaestionum, et de uno solo talium eventuum, quos proximus futurus parat. Gravissima quaestio moralis: Quaestio, de qua omnes loquuntur, est illa ita dicitur de controlle

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nascitur; illa scilicet augmenti populationum ex una parte et moralitatis familiaris ex altera. Quaestio est valde gravis: tangit fontes vitae humanae; tangit affectus et res quae sunt proxime ad experimentum hominis et mulieris. Est quaestio valde complexa et delicata. Ecclesia recognoscit aspectus eius multi, nempe potestates multi, inter quas certe prima est illa coniugum, illa libertatis eorum, conscientiae eorum, amoris eorum, officiorum eorum. Sed Ecclesia debet affirmare etiam suam, illam scilicet legis Dei, aipso interpretata, docita, favita et defensa; et Ecclesia debet proclamare hanc legem Dei in luce veritatum scientificarum, socialium, psychologicorum, quae in temporibus recentioribus habuerunt studia et documenta ampla. Necessarium est considerare attentissime hoc developmentum, tam theoreticum quam practicum, huius quaestionis. Et hoc est quod Ecclesia nunc facit. Quaestio est in studio, tanto ampliore et profundo quanto plus gravis et honestus debet esse in materia tam momenti. Est in studio, dicimus, ut speramus mox concludere cum collaboratione multi et insignium studiorum. Ergo mox dabimus conclusiones in forma quae erit iudicata aptissima ad obiectum tractatum et ad finem consequendum. Sed dicamus interim frange, quod adhuc non habemus rationem sufficientem ad putandum normas dadas a Pio XII ad hanc rem superatas, et ideo non obligantes; hae ergo debent esse putatae validis, almeno donec Nos sentiamus in conscientia obligatos.

[*Latin ed. p. 589*]

Acts of Pope Paul VI, 589, which are to be modified. On this matter of such gravity, it seems fitting that Catholics should follow a single law, as the Church authoritatively proposes; and it therefore seems opportune to recommend that no one, for the present, presume to express opinions differing from the established norm. The Eucharistic Congress in Bombay, a foretaste of new times. The event to which Our gaze is directed in the near future is the International Eucharistic Congress in Bombay, convened for the end of November. It is a great event in itself, which becomes even more extraordinary due to the time and the environment in which it will take place, bringing to the entire Church, but especially to the Asian world, the perennial message of the mysterious sacramental presence of Christ, and revealing something of its vivifying power over humanity. The Congress will indeed have as its theme: "The Eucharist and the new man." We look with great interest to this event; it seems to Us a foretaste of new times, which we would almost call messianic, such is the hope of life, prosperity, and peace that the Congress brings with it. My Lords Cardinals, you see how We respond to Your greetings: by opening before You the vision of the Church; of the living Church, the Church that prays, that thinks, that works, that suffers, that hopes; and nothing seems more worthy of Your highest office than the contemplation, shared with Us, of this spiritual and real panorama; nothing persuades Us more of Our need for Your valuable

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collaboration; nothing fills Our heart more with wishes, desires, and hopes; and nothing like the wonderful and patient face of the Church, both pilgrim and militant, gives Us courage to extend Our Apostolic Blessing upon the Sacred College, upon the Church itself, and upon the entire world.

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